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Archæological Survey of Southern India, Vol. iv.

TAMIL AND SANSKRIT INSCRIPTIONS,

WITH

SOME NOTES ON VILLAGE ANTIQUITIES

COLLECTED

CHIEFLY IN THE SOUTH OF THE MADRAS PRESIDENCY.

BY

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81747

WITH TRANSLATIONS BY S. M. NAṬĒŚA ŚĀSTRI, PAṆḌIT.

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INTRODUCTION.

THE notes and inscriptions in the first part of this volume were collected in November and December 1882 and during the early months of 1883 during the tour of the Archæological Survey in the Madura District. The Notes are brief jottings made at each of the places mentioned, chiefly to correct and supplement the information given in the *Lists of Antiquarian Remains*, while the thirty Tamil inscriptions are given in full as copied by my clerk or by Mr. S. M. Naṭēśa Śāstrī, either directly from the originals or from careful estampages and rubbings.

The second part contains fifty-six Tamil inscriptions collected at the great temple of Rāmēśvaram and elsewhere in the Rāmnād Zamīndāri, or relating to temples in that district.

The third part contains a collection of thirty more inscriptions of a more miscellaneous character, some in Tamil and others in Sanskrit, but all belonging to the Madras Presidency, the majority of them being in the Madras Central Museum.

All the Tamil translations in the volume are by Mr. S. M. Naṭēśa Śāstrī, the paṇḍit to the Archæological Survey, and he alone is responsible for their accuracy or otherwise. Of the Sanskrit ones in Part III, he prepared Nos. 23 and 24 (pp. 176–181), while Mr. J. F. Fleet, C.I.E., Bom. C.S., prepared Nos. 16–22 (pp. 159–176) and Dr. Hultzsch of Vienna the two Karṇāṭā grants, Nos. 27 and 28 (pp. 186–203). These were previously published in the *Indian Antiquary*, most of them with facsimiles.

The last two grants, Nos. 29 and 30 (pp. 204–227), are perhaps the most important of all. The originals are in the Leiden University Museum in Holland, whither they had probably been carried from the south-east of India by some of the early Dutch officials. They were brought to my notice by Sir W. Elliot, K.C.S.I., LL.D., and on inquiry of my friend Professor Kern of Leiden, he very kindly supplied me with a complete impression of the larger grant and a facsimile of the smaller as well as a cast of one of the seals, and afterwards corrected the proofs, while Professor Eggeling of Edinburgh assisted me in the version of the Sanskrit portion of the first grant. Whether these grants have been assigned to their proper dates, or may yet be modified by the consideration I have suggested in a foot-note (p. 204), their importance for the elucidation of Chōḷa history must be evident; if the Kṛishṇarāja defeated by Rājāditya was Kṛishṇa IV of the Rāshṭrakūṭa dynasty his date was about 945–960 A.D., which nearly agrees with our tentative chronology.

This collection is a first attempt to do something towards the elucidation of the inscriptions of Southern India, especially those in the Tamil alphabet. Whilst the inscriptions of Northern India are numerous and historically important, much has been done during the past century and especially of late years to collect and translate them. But though Colonel Mackenzie and Sir Walter Elliot collected copies of hundreds in the various Dravidian languages, but little has been done for their translation. Every year scores of Tamil and other inscriptions are being destroyed, and it is only now that any desire is manifested to do something to preserve and collect them. If the Right Hon'ble the present Governor of Madras, who takes a strong interest in this matter, succeed in securing an Epigrapher to translate even a moderate fraction of the thousands of Tamil, Telugu, Malaiyāḷam and Kanarese inscriptions of the Presidency, we may fully expect from them much information on the early history of the country now shrouded in obscurity.

The Survey has further collected some hundreds of inscriptions at Tanjore, Conjiveram, &c., of which the translations await revision.

BHAROCH,
27*th November* 1885.

J. BURGESS, LL.D.,
Archæological Surveyor.

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ERRATA.

Page 3, line 24, *for* "śey," *read* "śeyi."
,, 3, ,, 28, *for* "koḻḻuvāṟāka.," *read* "kkoḻḻuvārāka."
,, 5, ,, 1, *for* "ppuyaṅka," *read* "ppuyaṅkali."
,, 5, ,, 3, *for* "iraña," *read* "iraiña."
,, 5, ,, 7, *for* "chchakkara," *read* "chakkara."
,, 11, ,, 1, *for* "jeya," *read* "jaya."
,, 11, ,, 13, from bottom, *for* "mārukkum," *read* "māvukkum."
,, 17, ,, 18, *for* "Sirpâsâriyan," *read* "Śirpaśāriyan."
,, 29, ,, 18, from bottom, *for* "Brahma," *read* "Brahmā."
,, 38, ,, 14, from bottom, *for* "Śirukiḻāṅkaṭṭar," *read* "kaṭṭūr."
,, 38, ,, 11, from bottom, *for* "Śirukiḻāṅkāttur," *read* "kaṭṭūr."
,, 111, ,, 24, *for* "exclusive the head," *read* "exclusive of the head."
,, 166, ,, 29, *for* "Yudrahāra," *read* "Gudrahāra."
,, 204, ,, 4, from bottom, *for* "called also in the list. "Hāriharidēva," *read* "called also in the list "Harihariḍēva.""

NOTES AND INSCRIPTIONS

FROM TEMPLES IN THE MADURA DISTRICT.

THE first portion of the following notes were made during a tour of eleven days in the district to the west and north-west of Madura in the early part of December 1882, and the second portion during the following month at Rāmēśvaram. They are printed mainly to preserve the inscriptions copied, together with their translations.

VAḌAPPAḶAÑJAI.

VAḌAPPAḶAÑJAI is a very small village about 8½ miles west of Madura. It has no architectural remains, the "small temple of *Gaṇeśa*" inserted in Mr. Sewell's list being only a mud erection, but near it stands a stone, about 5 feet high, which bears the following inscription. The stone has been only roughly dressed before incising, and the letters at the edges are in some cases injured or chipped off, but otherwise it is quite legible.

1. *On a stone near the Temple of Gaṇapati at Vaḍappaḷañjai.*

TAMIḻ.	TRANSLITERATION.
ஸ்வஸ்தி ஸ்ரீ நஉ	1. Svasti Śrī Naḷa-
வரதாநகயினார்	2. pradāna nayiṉār
மாவிவிவாணாதுர	3. Māvili Vāṇādura-
யாழிவிரமாகண்	4. -yāḷi Vīrāmākaṇ-
டன்பேட்டைய	5. ḍaṉ Pēṭṭaiy-
ானவடபழஞ்சி	6. āṉa Vaḍapaḷañji
இதுசூழ்ந்தனு	7. idu śūḻnda ṉā-
ன் கெல்லையி	8. ṉ kellaiyi-
ல் மேனோக்கி	9. l mēṉōkki-
யமாமும் கீே	10. ya maramum kī-
ணாக்கிய கினரு	11. ṉōkkiya kiṉaru-
ம் புன்செய் ந	12. m puṉ-śey na-
ன்செயும்மறந	13. ṉ-śeyum Maṟana(ṟṟu ?)-
ம எப்பிறப்பி	14. m eppiṟappi
லவும் லாவு	15. lavum sarvam
நி இரையிவ	16. ni iraiyiva
பாத்தி ருவுள	17. para(or pā)ttiruvuḷa-
மபற்றி மதுரை	18. m paṟṟi Madu(r)ai
(ர)ன(ப)டமகத	19. [r](ai) ṉa[pa]ḍamakata
சாளத்தாற	20. śālattāṟa
துக கையில	21. dukkaiyila
து.	22. du.

TRANSLATION.

"Hail! The illustrious Nalapradāṇa Nayiṇār. The trees rising upwards, the wells going downwards, the dry lands, the wet lands, and all other things situated within the four limits—the villages of Māvili, Vāṇāḍurayāḷi, Vīrāmākaṇḍan, and Vaḍapaḷañji, otherwise called Pēṭṭai (*are given to the god*)" .....[1]

The "three other similar inscribed stones" of Mr. Sewell's list, I was assured, were some carved stones and names on the posts at a well.

KOḌIMAṄGALAM.

KOḌIMAṄGALAM is about 4 miles in a straight line north of Vaḍappaḷañjai, but about 8 by road. On the east side of the village is a temple of *Kārttika-svāmī*, one of the favourite divinities of the Tamiḷ people and probably of considerable age. It is built of granitic gneiss, and consists of a *maṇḍapa* of moderate dimensions, the roof supported by four pillars. On the west side are two small rooms, and on the east a door now built up. Over both the entrance door and that of the shrine are figures of *Gaja-Lakshmī*, the goddess of prosperity. A small antechamber at the back of the *maṇḍapa* leads into the Ardha-maṇḍapa, beyond which is the shrine.

The *Mahā-maṇḍapa* is about 8½ feet high, and, as already stated, the roof is supported by four pillars and is formed of long flat slabs. On the front of the first pillar on the left side is a figure with his hands joined in respect, and over his head is inscribed:—

2. *Āṇṇāvi-ppe-rum-āḷ Piḷ-ḷai*

"Aṇṇāvipperumāḷ Piḷḷai."

(2) on the opposite pillar is another male figure; (3) on the inner pillar on the left is a figure of a rāja with a smaller female figure at the side; and (4) on the one facing this last is another male figure with a smaller one at the side. Over these are the following names:—

3. *Sevandiya-ppapiḷḷai.*

4. *Aḷagiṛi-Nāyakkar.*

5. *Piratāni Nāyakkar.*

and on the door-jamb is—

6. *Ediṛil-lāppe-rumaḷ-piḷḷai kumāraṉ Aṇṇāvi-pperumāḷ piḷḷai sadā sēr-vai.*

TRANSLATION.

"Aṇṇāvipperumāḷ Piḷḷai, son of Perumāḷ Piḷḷai, who has no equals, is ever worshipping (the god)."

7. *On the Threshold.*

Aḷakappa Piḷḷai makaṉ Kuppaiyāṇḍi nittamum sadā sērvai

"Kuppaiyāṇḍi, the son of Aḷakappa Piḷḷai, is daily ever worshipping (the god)."

In front of the temple is a small square pavilion or *Mayil-maṇḍapa*; the roof, in the Dravidian style, is supported on four pillars. On the pedestal stands the peacock—the *vāhana* of *Kārttika-svāmī*—holding a snake in its bill. Behind this is the low pedestal called *bali-pītham* (Tamiḷ *kāvu*), a short pedestal on which food is placed after worship.

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[1] There must be errors in the copy of lines 16 to 22, and they are therefore left untranslated.—S.M.N.

Round large portions of the base are inscriptions in Tamil, but the foundations have either yielded in parts, or the wall has at one time been thrown down and re-built, so that some of the stones have been misplaced. A good Tamil scholar who had time to copy all the fragments might be able to piece them together and make out these inscriptions, but without such assistance it would be in vain to attempt copying such records.

And this applies to a large number of the temples visited. On the outer walls of the *prākāras* are hundreds of stones incised with separate fragments of inscriptions, of which the other portions may be lost or on stones built in elsewhere. They do not, however, seem undeserving of notice, and a Tamil scholar might be able to elicit important historical data even from these fragments, which are generally fairly legible.

On a stone to the north, leaning against a wall on the east of the court, is the following inscription of A.D. 1673 :—

8. *On a stone in front of and to the east of the Temple of Kumārasvāmī in the Village of Koḍimaṅgalam.*

TAMIL.	TRANSLITERATION.
சகாத்தம் சதுளாளயிசஹுக்கு	1. Śakāttam 4774 varushattukku
மேல் செல்லாநின்ற பிரம	2. mēl śellā ninṟa Piram-
ாதிசஹு புரட்டாசிமீ கொ	3. ātīcha varusham Puraṭṭāśi māsam Ko-
டிமங்கலம் குமாருக்குச்	4. ḍimaṅgalam Kumararukku-ch-
சர்வமானிபமாகக் கத்தா	5. charvamāṉipamāka-kkattā-
ர்கள் கட்டளையிட்டது கு	6. rkaḷ kaṭṭaḷaiyiṭṭadu Ku-
மார் கோயிலுக்கு கிளக்கு பி	7. marar kōyilukku kiḻakku Pi-
ள்ளையார் கோயிலுக்குமேற்	8. ḷḷaiyār kōyilukku mēṟ-
கு பாதைகு தெற்கு ஊர்	9. ku pādaikku teṟku Ūr-
க்கொட்டைக்கு வடகு இக்	10. kkōṭṭaikku vaḍakku in-
தனன்கெல்லைக்கும் உள்	11. da ṉāṉk-ellaikkum uḷ-
ப்பட்ட குடியில் உண்டா	12. ppaṭṭa kuḍiyil uṇḍā-
கிய ஆதாயமும் முன்கொ	13. kiya ādāyamum muṉ Ko-
டிமங்கலத்தில் நடந்த நஞ்	14. ḍimaṅgalattil naḍanda nañ-
சை - கூ - டவும் மாகூல் - ஈ - ரூ	15. jai-3-māvum marakkāl-1000-kaḷu-
கு சூட்டு குருணியும் ளை	16. kku Śūṭṭu kuru(ṟu ?)ṇiyum ṉāḷa-
து தாறுப்பட்டியில் நஞ்சை	17. du Taṟāppaṭṭiyil nañjai
ம் - து - யும் படுகை ளுலும் மாகூ	18. mukkāṇiyum paḍukai ṉālum marakkā-
ல் - ஈ - ரூக்கு சூட்டு குறுணியும்	19. l-1000-kaḷukku Śūṭṭu kuruṇiyum
தோப்புவகையில் கொடிம	20. tōppuvakaiyil Koḍima-
ங்கலத்தில் நஞ்சை - உ - டவும்	21. ṅgalattil nañjai-2-māvum
படுகை ரொண்டும் திருவேட	22. paḍukai reṇḍum Tiruvēḍa-
கத்தில் தோப்பு வகையில்	23. kattil tōppu-vakaiyil
அவலடிசெயி - உ - டவும் இனிமே	24. Avaladi śey-2-māvum iṉi(m)ē-
லும் யாதாமொருதர் தர்மத்து	25. m(ē)lum yādāmorutar(ttar) dharmattu-
கு வியநஞ்சை புஞ்சையும் இது	26. kkuviṭṭa nañjai puñjaiyum idu
வெல்லாம் சுவாமி ஆண்டு அ	27. vellām śuvāmi āṇḍu a-
னுபவித்துகொள்ளுவாருக	28. ṉubhavittu koḷḷuvārāka-
வும் இந்த தர்ம்மத்தை பரிபாலன	29. vum inda dharmmattai paripālaṇa-
ம் பண்ணின பேர் வெகு பாக்கிய	30. m paṇṇiṇa pēr veku pākkiya-
ம் அனுபவிப்பாராகவும் இக்	31. m aṉubhavippārākavum in-
த தர்ம்மத்துகு இடைகூறுப் ப	32. da dharmmattukku iḍaikūṟuppa-
ண்ணினபேர் கெங்கை க	33. ṇṇiṇa pēr Geṅgai-ka-
ரையிலே காரும்பசுவைக்	34. raiyilē kārāmpaśuvai k-
கொன்ற தோசத்திலே போ	35. koṉṟa tōśattilē pō-
வாருகவும்உ	36. vārākavum.

TRANSLATION.

"After 4774 years of the *Kaliyuga*[1] had passed away, in the cyclic year *Pramādīcha*, month *Puraṭṭāśi*, the chiefs of Koḍimaṅgalam ordered (*made*) the following gifts of lands to be held in free tenure and other privileges to the god Kumāra.[2] Persons owning lands situated to the east of the temple of *Kumārar*, west of the temple of *Piḷḷaiyār*, south of the path, and north of Ūrkkōṭṭai—(*persons owning lands*) within these four limits must give up all their profits on those lands to the god *Kumārar*. These profits, together with the 3 *nās* of wet land possessed formerly in Koḍimaṅgalam (*by the god*), the *Śāṭṭukuruṇi*[3] in every 1,000 *marakkāls*, the $\frac{3}{80}$ of wet land, 4 bits of arable land near the river, and the *Śāṭṭukuruṇi* in every 1,000 *marakkāls* in Tārāppaṭṭi, the 2 *mās* of wet land of the lands classed under topes in Koḍimaṅgalam, the 2 bits of arable land near the river, the 2 *mās* of *avaḷaḍiśeyi*[4] land of the lands classed under topes in Tiruvēḍakam, and all wet lands and dry lands that may hereafter be given in charity by any one,—let the god possess and enjoy. Those that protect this charity will enjoy many fortunes; and those that obstruct this charity will go in the sin of killing a black cow on the banks of the Ganges."

It is to this place and to Tiruyēḍagam further up the Vaigai that Tirujñānasammandamūrtti's writings are said to have floated up from Madura when Kubja or Kūn Pāṇḍiyan put his 'Śravana' advisers to the test[5] after the cure of his disease by the Brāhman, and when he assumed the title of Sundara.

Tiruyēḍagam is about 2 miles from Koḍimaṅgalam. It has a large temple dedicated to *Yēḍaganāthasvāmi*. In the *prākāra* of the *Mahā-maṇḍapa* are numerous inscriptions, and on the outer walls are others, or fragments of them, mostly in old Tamiḷ characters. This is perhaps the *Patrikāpura* of the Madura *Sthala Purāṇa*.

TEṄKARAI.

MULLIPPALLAM is about a mile south of Śōḷavandān and 13 north-west from Madura. The old temple near the village is ruinous and disused. At Teṅkarai, about half a mile off, is a rather large unfinished temple, the inner walls of which are said to be literally covered with inscriptions, while outside on the south and west are many fragments on stones which have been once built in a different arrangement. The character is old Tamiḷ. The following fragments only were copied :—

9. *On the north side wall of the Garbhagriham of the Temple of Śrī Mūlanāthar in the Village of Kōvil Teṅkarai.*

1. ஸ்ஸ்ரீ ஸ்ரீ திருமடனையுஞ் ஜயமடனையுங் திருப்புயங்களி .....[6] லி
2. னிதிருப்ப இருநிலமும் பெருமையெய்த எண்டிசையுங்குடை நிழற்றமன்ன
3. வரொல்லாம் வணிறைஞ்ச மரபிலே வருமுடிசூடித் தென்குமரி முதலாகிய
4. திரைகடலெல்லை யாதாரமுதிதுங்கயலாளை பரகெசரிகோலுட
5. நவமாமன்னிய வீரலிஙஹாஸனத்து உலகமுழுதுடையாளுடன்விற்
6. திருகருளுமாமுதல மதிக்குலம்விளக்கிய கொழுதற்கோச்சடையபத
7. ரானதிரஹவனசக்கரவத்திகள் ஸ்ரீவல்லவ தெவர்கு யாண்டு கூடி வது
8. பாகனூர்கூற்றதூச்செ சோமாகாகயகூவெள் திமங்கலத்து விட்டருளி ன
9. கோயில் உள்ளாலை அழகியபாண்டியன் கூடத்து பள்ளிக்கட்டிலிற்
10. பாணரராஜனிலெழுந்தருளியிருந்து .....

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[1] In the copy it is written *sakāttam*, which is very probably a mistake of the inscriber or the copyist for *kalyabdam*. *Kali* 4775 coincides with *Pramādīcha* (A.D. 1674).

[2] *Subrahmanya*.

[3] *Śāṭṭukuruṇi* means a certain portion in every 1,000 *marakkāls*. *Kuruṇi* is equal to a *marakkāl*, but what *Śāṭṭukuruṇi* means is doubtful. It is perhaps an old word now become obsolete, or else a local term.

[4] *Avaḷaḍiśeyi*, name of the particular land.

[5] Nelson's *Madura Country Manual*, pt. iii, p. 37. The sectaries are there called "*Shapana*." Probably both *Śravaṇa* and *Kshapaṇa* are corruptions of *Śramaṇa*, and were Buddhists.—J. B.

[6] Some letters too indistinct to be copied.

TRANSLITERATION.

1. Svasti Śrī Tiru-maḍandaiyuñ=Jaya-maḍandaiyun tiru-ppuyaṅka . . . . . l-i-
2. ṉid-iruppa iru-nilamum perumai yeyda en=diśaiyuñ=kuḍai niḻarra maṉṉa-
3. var-ellām vand-iṟañja marapilē=vaṟu-muḍi śūḍi-ttenkumari muḍalākiya
4. tirai-kaḍal-ellai-yāḍāramukituñ(maḻudum ?)gayalāḷai(ṇai ?)paranda(parakka ?)Śeṅgōl-uḍa-
5. navamā maṉṉiya Vira Siṁhāsaṉattu Ulakamuḻuḍuḍaiyāḷuḍaṉ vīṟ-
6. ṟ-irund-aruḷum-āḻudala-madi-kkulam viḷakkiya Koḻudar Kōchchaḍaiyapadma(varma ?)
7. rāṇa Tribhuvaṇachchakkaravattigaḷ Śrī-vallava-dēvarkku yāṇḍu 3-m vadu
8. Pākaṉūr kūṟṟattu Cheśōmantaka-chaturvēdi-maṅgalattu viṭṭaruḷiṉa(vīttaruḷiṉa ?)
9. kōyil uḷḷalai Aḷakiya-pāṇḍiyaṉ-kūḍattu-ppaḷḷikkaṭṭiliṟ
10. Pāṇḍamarājaṉil eḻund'-aruḷi-yirundu . . . . . .

TRANSLATION.

"Hail to the *Tribhuvaṇa Chakravarti* Śrī-Vallavadēva *alias* Koḻudar Kōchchaḍaiyapadma (varmā ?),[1] in whose beautiful arms dwell agreeably the beautiful goddess *Lakshmī* and the goddess of victory, whose fame approaches both the worlds, whose white umbrella throws its shadow over the eight directions, and who, wearing his crown set with beautiful gems in the dignified presence of many kings that are come and scattered before him, sits with his sceptre on the growing *Vīra-simhāsaṇa* in company with Ulakamuḻuḍuḍaiyāḷ, brightening the family of the severe moon[2] while his lofty fish flag is flying over the whole of Teṉkumari,[3] &c., which have for their limits the wavy sea. In the third year of his (*Śrī Vallavadēva's*) reign, while sitting in the bed (?) couch called *Pāṇḍamarājaṉ*, that is laid in the Aḷakiyapāṇḍiyaṉ Hall, inside the temple of Cheśōmāntaka-chaturvēdimaṅgalam, which is situated in the division of Pākaṉūr. . . . . ."

10. *On the south side wall of the Garbhagṛiham of the same Temple.*

TAMIḻ.	TRANSLITERATION.
இப்படி அறிவேன் விதிவிட	1. Ippaḍi aṟivēṉ Vidiviḍa-
ங்கன் மனிஞயக்கனை திருவீ	2. ṅkaṉ Maṇiṇāyakkaṉāṉa Tiruvī-
திப்பிள்ளை எழுத்து இப்படி	3. tippiḷḷai eḻuttu. Ippaḍi
அறிவேன் இததெவர்குடி	4. aṟivēṉ i-ttēvar kuḍi-
மகன் செந்தனபிரான் எழு	5. makaṉ Śendaṉapirāṉ eḻu-
தது |||—	6. ttu ||| —

TRANSLATION.

"Thus I know (I testify to this): the writing (*signature*) of Tiruvītippiḷḷai *alias* Vidividaṅkaṉ-Maṇiṇāyakkaṉ. Thus I know (I testify to this): the writing of Śendaṉapirāṉ the barber attached to this god (*temple*)."

11. *On a stone on the western side of Garbhagṛiham of the same Temple.*

TAMIḻ.	TRANSLITERATION.
ஸ்வஸ்தி ஸ்ரீ ஶகா	1. Svasti Śrī Śakā
ஆயிரஅக..... இ	2. 1551 ..... ti
மெல்ச்செல்லாகி	3. mēl-chchellā ni-
ன்றபரிதாபிஞம	4. ṉra Parītāpi ṇāma
ஸம்வத்ஸரக....	5. Saṁvatsaraka....
(41 *lines more not copied.*)	

[1] This is one of the Pāṇḍiyan kings, identified by his "fish-flag." But which? The name of his queen, Ulakamuḻuḍuḍaiyāḷ, is common apparently to Pāṇḍiyans, Chōḷas, and Pallavas, and is probably the common title of the queen-consort. The king's other name seems to have been *Kulaśēkhara* (*see p.* 7), or *Śrī Vallabhadēva* (*see p.* 8).—(R.S.)

[2] Line 6. (ஆழுதலமதி) *Āḻudala madi*; "the severe or intense (*rayed*) moon." As the moon is never severe or intense rayed, the writer may perhaps have misapplied a solar epithet in imitation of the Sanskrit word चण्डांशु: or उष्णकिरण:

[3] Cape Comorin. Here used for the whole of the southern portion of the peninsula.

TRANSLATION.

"*Hail!* In the (*cyclic*) year named *Parītāpi* which was the current year after 1551 years[1] of the *Śaka* era had elapsed..... ....."

12. On the south side wall of the *garbhagṛiham* of the same temple, is an inscription of nine lines beginning பராக்கிரம விக்கரம பாண்டியன், *i.e.*, "Parākkirama Vikkarama-Pāṇḍiyaṉ". . . . . .

KŌVIL KURUVITTURAI.

About a mile from KURUVITTURAI, which is 11 miles from Mullippallam, is a temple of *Vishṇu*, with an abraded inscription on the door of the cook-room, but with many inside the temple. Of these the following were copied :—

13. *On the south wall of the Maṇi-maṇḍapam of the Temple of Vallavar in Kōvil Kuruvitturai.*

1. ஸ்வஸ்தி ஸ்ரீ பூதலமடைந்தை புகழுடன் பொலியவேதமுந்தமிழும் மேன்மையில் விளங்கற்பு டைத்தி (ரு)[2] மகள் பொற்புயத் திருப்பத்திக்கிருகான்
2. குஞ்சக்கரவாளமுஞ் சூழும்புவனமும் எழுங்கவித்து வெண்குடை நிழற்றச்செங்கோல் கடப்ப நாடொருந் திங்களும் காயிறும் வலங்கொள ஆடகப்பொருப்பில
3. லசெமீனிருப்ப இதந்தர மார்விலிந்திரன்பூட்டிய ஆரமுமலர்த்தொங்கலும் அழகுடன்றிகழ வீரையும் புலியும் வில்லும் சாமும் பரி ஆனை மன்னவரடிமலர்சூட மரபில்வ
4. ந்த மணிமுடிசூடி விலகியகிர்மணி வீரலிஹாலனத்து உலகமுழுதுடையாரோடே வீற்றி ருந்தருளிய மாமுதல் மதிக்குலம் விளக்கிய கொழுதற்கோச் சடைபன்
5. மாறன் திரிபுவன சக்ரவர்த்தி(கள்) ஸ்ரீகுலசேகர (தெ) வர்க்கு யாண்டு - ஐரு - வது நாள் .... ரு ..... நாற்பத்தொன்பதி(ல்) மதுரோதய வளநாட்டு மாயக்குளக்
6. கழுமதுரை (க்) கொயிலில் புகழாபரண மண்டபத்துப் பள்ளிப்பீடமுனைய தையனூர் எழுந் தருளியிருந்து பாகனூர்கூற்றித்து சோமாந்த கச்சாப்பெ
7. (சதுர்வே)தி மங்கலத்து திருச்சக்கரத்தர்ம(மாகிய இக்கெ) ாயிலில்ஸ்திவயிலிள்ளை செய்ய திருவாய்மொழிந்தருளினபடியேவாழ்வாராதேவதானம் இறையிலியா
8. னநிலத்து இறுத்துவருகிற மரக்கலத்தால் நெல்லு இக்கோயிலில் கம்பேரால் குலசேகர (இந்) திரமண்டபமும் திருமாளிகையும் உள்ளிட்டதிருப்பணிக
9. கள(ஞ்சியமி)டலாக பதினஞ்சாவது பெரும்பூமு (தற்) கல(மரக்கலத்தால்) வெணுமென்று கிழ்வேம்ப நாட்டுத்திருநெல்(வே)லியானகுலசேகரன் சதுர்வேதிமங்க
10. லத்துப் புள்ளி (யார்) மங்க(ல)த்துஆநந்த நாராயணன் (ஸ்ரீகுலசேகாவல்)லவனை சுந்த ரபாண்டிய (ந)ாதராய நமக்கும் சொன்னமையில் இவ்வாழ்வார்க்கு இவ
11. ஊரில்தெவத(ான) இறையி(லிய)ான நிலத்து இறுத்துவருகிற மரக்கலம இக்கோயிலி (கம்பெ) ரா(ல்) குலசேகர திருமண்டபமும்
12. திருமாளிகையும் உள்ளிட்ட திருப்ப(ணிகள்) உளவாகப் பதினே(ஞ்)சாவது பெரும்பூமுதகல மரக்கலத்தா(ல் நெ)ல்லுத்தவிர்த்து வரியிலாச எழுத்திட்ட .....

(*There are some more lines not copied.*)

TRANSLITERATION.

1. Svasti Śrī Pūdala-maḍandai pukaḻudaṉ poliya Vēdamun-Tamiḻum mēṉmaiyil vilaṅga-kkarpuḍai-t-Ti [ru]makaḷ-por-puyatt'-iruppa-t-tikk'-iru-nāṉ-
2. kuṉ=chakkaravāḷamuṉ=śūḻum-puvaṉamum ēḻuṉ=kavittu veṇ-kuḍai niḻaṟṟa-cheṅkōl naḍappa nāḍōrun-tiṅgaḷum nāyiṟum valaṅkoḷa āḍaka-pporuppil-a-
3. lar-ēṟu miṉ-iruppa idan-dara mārvil-Indiraṉ pūṭṭiya āramu-malar-ttoṅkalum aḻakuḍaṉ tikaḻa-v-iḻai-yum puliyum villum śaramum pari āṉai maṉṉavar-aḍi malar śūḍa marapil va-
4. nda maṇi-muḍi śūḍi vilakiya kadir-maṇi Vīra Siṁhāsaṉattu Ulakamuḻuduḍaiyārōḍe vīṟṟ'-irund-aru-liyamā muḍal maḍi-kkulam vilakkiya Koḻudarkkōchchaḍaiyapaṉ-
5. māṟaṉ Tiripuvaṇa chakkaravaṛtti[gaḷ] Śri Kulaśekhara[dē]varkku yaṇḍu 15-vaḍu nāḷ ..... ru ..... .naṟpattoṉṟaḍi[l] Maṭiyūḍaya-vaḷa-nāṭṭu Māyakkuḷak-

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[1] *Parītāpi* occurred in S.S. 1556.

[2] The letters in parentheses were supplied afterwards.

6. kaḷu(kīḷ ?)Madurai[k]kōyil Pukaḷ-ābharaṇa-maṇḍapattu-ppaḷḷi-ppīḍa muṉaiyataraiyaṉār eḻund-aruḷi irundu Pākaṉūr kūrri(rra ?)ttu Śōmāntakachchāppē-
7. [chaturvē]dimaṅgalattu tiruchchakkarattarma[mākiya i-kkō]yilil Śmivayippiḷḷai (?) śeyya tiruvāy moḻind-aruḷina paḍiyē-v-āḷvār dēvadāṉam iṟaiyiliyā-
8. ṉa nilla(nila ?)ttu iṟuttu varukiṟa marakkalattāl nellu i-kkōyilil nam-pērāl Kulaśēkhara[In]dira-maṇḍapamum tiru māḷikaīyum uḷḷiṭṭa tiruppaṇik-
9. kaḷa[ñjiyami]ḍalāka paḍiṉañjāvadu perumpū mu[dar]kala[marakkalattāl]vēṇum-eṉṟu Kīḻ-Vēmba naṭṭu-t-Tirunel[vē]liyāṉa Kulaśēkharaṉ Chaturvēdi-maṅga-
10. lattu-p-Puḷḷi[yār]maṅgalattu Ānanda-Nārāyaṇaṉ[Śrī Kulaśēkharaval]lavaṉāṉa Śundarapāṇḍiya[n] ātharāya(r ?)namakku śoṉṉamaiyil(yāl ?) i-vvāḻvārkku i-v-
11. vūril dēvad[āṉa](m ?) iṟaiyiliyaṉa nillattu iṟuttu varukiṟa marakkalam-kkōyili(l ?)[nam-pē]rā[l] Kulaśēkhara tiru maṇḍapamum
12. tirumāḷikaiyum uḷḷiṭṭa tiruppa[ṇikaḷ] uḻavāka paḍiṉai(ñ)jāvadu perumpū muda kalamarakkalattāl nellu-ttavirttu variyilāra eḻuttiṭṭa . . . . . .

TRANSLATION.

"Hail to the *Tribhuvaṇa-Chakravarti* Śrī Kulaśēkharadēva *alias* Koḷudarkkōchchaḍaiyapaṉmāraṉ, (*in whose reign*) the damsel earth swells with his fame, the *Vēdas* and Tamiḻ flourish in magnanimity, on whose gold (*ornamented*) arm the chaste Lakshmī dwells, who sways his sceptre with his white umbrella throwing its shadow over the twice four directions and the seven worlds surrounded by the Chakravāka Mountains, (*in whose reign*) the sun and moon go round their circles daily, whose fish-flag which accuses the lotus (*in its beauty*) dwells on the gold mountain, in whose breast shine beautifully the *hāra* and the flower-garland fastened by Indra on his breast that they may give him prosperity, and who wearing his crown, in the dignified presence of his guards, tigers, bows, arrows, horses, elephants and other kings that wear over their heads his feet which resemble the lotus, sits in company with Ulaka-muḻuḍuḍaiyāḷ, brightening the great and first lunar race, on his *vīra-siṁhāsaṇa*, which shines like the rays of the sun. In the 15th year of his (*Śrī Kulaśēkharadēva's*) reign, the ..... day .. .. 49 the king while sitting on the end of the couch of the *Pukaḻābharaṇa maṇḍapam* of the temple at Māyakkuḻak-kīḻ-Madurai, which is situated in the fertile country of Mathurōdaya-vaḷanāḍu,[1] spoke thus:—

"As Śundara-Pāṇḍiya-nātha-Rāyar *alias* Śrī Kulaśēkharadēvar *alias* Ānanda Nārāyaṇaṉ of Puḷḷiyārmaṅgalam and Kulaśēkhara-chaturvēdimaṅgalam, otherwise called Tirunelvēḷi of the country of Kīḻ Vēmbanāḍu, told us that instead of the paddy collected on the lands given in religious gift, exempt from taxation, to this temple at Śōmāntaka-chchāppe-chaturvēdimaṅgalam situated in the division of Pākaṉūr, the charities of which temple are conducted by the State, being measured by the *marakkalam*[2] measure as promised by Śmivayi Piḷḷai (?), he wants from the fifteenth *perumpū* crop to have the paddy measured by the *Kalamarakkalam*[2] measure in order that he might conduct, in our name, the repairs of the *Kulaśēkhara-Indra-maṇḍapam* and other buildings; we accordingly order the paddy from the fifteenth *perumpū* crop to be measured by the *kalamarakkalam* measure in order that he might conduct in our name the repairs of the *Kulaśēkhara-Tiru-maṇḍapam* and other buildings, instead of the paddy collected on the land in the village given to this god in religious gift exempt from taxation being measured by the *marakkalam* measure; and writing in lines . . . . . ."

14. *On the south side door-jamb of the Maṇi-maṇḍapam of the same Temple.*

TAMIḻ.	TRANSLITERATION.
ஸ்வஸ்தி ஸ்ரீ தெ	1. Svasti Śrī te
திருநிலைகால	2. Tirunilai-kāl
புன்னமங்கல	3. Punnamaṅgala-
த்துலொமையா	4. ttu Sōmayā-
ஜிஸ்ரீவல்லஹ	5. jī Śrīvallabha
ணனஞாவா	6. ṇāṇa Sundarapā
ண்யப்ரஹ்மாயி	7. ṇḍya-brahmāyi (or dhi ?)

[1] The fertile country in which originated Mathura (Madura).

[2] *Marakkalam* and the *Kulamarakkalam* seem to be old measures, the second being equal to twelve times the first. *Marakkalam* is evidently the older form of the modern word *marakkāl* (*Anglicé* "mercal").

TRANSLATION.

Hail! Sundara-Pāṇḍiya-Brahmāyi (or-dhi?) *alias* Sōmayājī-Śrīvallabha[1] of Tirunilai-kāl-Puṉṉamaṅgalam.[2]

15. *On the door-jamb of the kitchen (Maḍappaḷi) of the same Temple.*

TAMIḶ.	TRANSLITERATION.
ஸ்வஸ்தி ஸ்ரீ தென்ன	1. Svastiśrī Teṉṉa (va?)
பராக்கிரமப்பாண்டி-	2. Parākkirama-ppāṇḍi-
யற்கியாண்டொன்ப	3. yaṟkīyāṇḍ'-oṉpa-
திறசிரிவனவஞ்சிவ	4. tiṟ Śirivaṉa-vañji-va-
ல்லவவினலரசிறமெ	5. -llava viṉalāśiṟa (m)e-
மவதனனக்கிலவெ	6. m(e)vataṉāṉa-kkilave-
ரானனவெணணை ச	7. rāṉaṉa veṇṇai sa
(16½ *lines not copied*).	

TRANSLATION.

Hail! In the 9th year of the reign of Teṉṉa(va?) Parākrama. Pāṇḍiyar, Śirivaṉa-vañji-vallava, &c.[3].....

16. *On the outer side of the west wall of the Garbhagṛiham of the same Temple.*

1. ஸ்வஸ்தி ஸ்ரீ திருமடந்தையுஞ் செயமடந்தையுந் திருப்புயங்களி வீற்றிருப்ப இருநிலமும் பெ
ருமையெய்த எண்டிசையுங்குடை நிழற்ற மன்னவரெல்லாம் வந்திறைஞ்ச மரபிலெவ
ரும் மணிமுடிசூடித் தென்குமரியும் வடமலையும் திசைகடலெல்லையாகப்பற்ற
2. முழுதுங்கயலாணை பரந்து செங்கோலுடன் அமர்மன்னிய வீரஸிம்ஹாஸனத்து உலகமு
ழுதுடையாரோடும் வீற்றிருந்தருளிய மாகதலமதிக்குலம்விளக்கிய கொழுதற் கோச்ச
டைய பதரான திரிபுவனசக்கிரவர்த்திகள் ஸ்ரீவல்லபதெவரமாடக |||வ

TRANSLITERATION.

1. Svasti Śrī Tirumaḍandaiyuñ=Jayamaḍandaiyun=tiru-ppuyaṅkaḷi(l?) vīṟṟiruppa iru-nilamum perumai yeyda eṇ=diśaiyuñ=kuḍai-niḻaṟṟa maṉṉavar-ellām vand'-iṟaiñja-marapile-varum-maṇi-muḍi-śūḍi Teṉkumariyum Vaḍamalaiyum tirai-kaḍal-ellaiyāka-pparṟa
2. muḻuduñ=kayal-āṇai parandu (parakka?) śeṅkōluḍaṉ amarar maṉṉiya Vīra Siṁhāsaṉattu Ulaka-muḻuduḍaiyārōḍum vīṟṟ-irund-aruḷiya mākadal(māmudal?)maḍi-kkulam-, viḷakkiya koḻudar koch-chaḍaiyapadma(varma?) rāṇa Tribhuvaṉa Chakkiravartigaḷ Śrī-Vallabhadēvar-amar-aḍaka |||—

TRANSLATION.

"Hail! May the *Tribhuvaṇa Chakravarti* Śrī-Vallabhadēva, *alias* Koḻudar Kochchaḍai-yapadma (varma?), in whose beautiful arms dwell with pleasure the beautiful goddess *Lakshmī* and the goddess of victory, whose fame approaches both the worlds, whose white umbrella throws its shadow over the eight directions, and who, wearing his crown set with beautiful gems in the dignified presence of many kings that are come and scattered before him, sits, in company with Ulakamuḻuḍuḍaiyāḷ, brightening the great and first lunar race, on his *vīra-siṁhāsaṇa*, round which gather (*in obedience*) all his foes, while his fish-flag is flying over the whole of the limits of Teṉkumari, Vaḍamalai,[4] the wavy sea, &c.————(*may he*) push on the battle."

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[1] I.e., *Śrīvallabha*, one who, or one of whose near ancestors, has performed the *Sōma* sacrifice.

[2] I.e., *Punnamangalam* with the beautiful door-posts.

[3] Lines 6 and 7 are inaccurately copied, and do not read intelligibly. They are not translated.

[4] *Teṉkumari*—Cape Comorin. *Vaḍamalai* means either Tiruppadi ("Tripathy") or Mount Meru.

17. *On the outer side south wall of Garbhagriham of the same Temple.*

1. ஸ்வஸ்தி ஸ்ரீ ஸதகஸொகதரயொங்கதஸ்ரயஸம்ஸ்ரீஸ்ரீயாகாகாரணஸோஸ நமஸாசம்மிணஸ்ஸ் ஸ்ரீமகஸ்ஸ
கஸ்ரநிவாஸநசோங்க நமசோமாந்தக சதுர்வேதிமங்கலத்து ஆருஞ்செரிக்கீரனூர் ஸ்ரீபத்ரஸ்ரீம்
நாராயணஸட்ட வாஜபெயாஜிகிருதம் அசேசவணப்பதமாற்றில்ப பராக்கிரமபாண்டிமயக்தட்ட
மயில்பாபத்திரபாண்டிய பேராற்றுக்கு மெற்கு சூமசரு ..... ததவருகதெவாதச
நாற்றுக்கு வடக்கு பராக்கிரமபாண்டியன் கல்லணைக்கும் கல்லிற்கும் சறகளத்துகுமெ
2. கருவைகையோரத்துக்கும் விளக்கமங்கலம் தலைவயலுக்கும் இன்னுங்கெல்லைக்குள்ப்பட்ட நிலத்
தில் குருவிக்கல்லுடப்புக்கு மேற்கும் பராக்கிரமபாண்டிய பெராற்றுக்கு வடக்கு மேலை
உடப்புக்கு கிழக்கும் வைகையோரத்துக்கும் இதர்க்குள்ப்பட்ட நிலம் நீக்கி .....
..... மதனவ ..... மகுடி நீங்காத காராண்மை
யாகதன்தோம இந்நிலத்து ஸ்ரீவல்லவப்பேராரெனக்காலுங் கல்லிக்காடு மேல்வெட்டி
3. நிலமும் வசக்கிபயிற்றி விளஞ்சநிலத்துக்கும் மலைக்கும் மலைமேற் கோலால்நிலம் ஒருமாவு
ம்த ..... மமுதல .....ம் வீரபாண்டியன் சாலால்
நெல் ஐங்கலம் ..... ப் பாலுகவும் சங் ..... கிறையிலி
..... புத்தூர் உடையான் எழுத்து ||வ

TRANSLITERATION.

1. Svasti Śrī ētat lōkatrayōṅga(nvagata ?)ta śvayasam Śrīsyākakāraṇam ? sanam Śāśaṁ giṇam Śrīmat sakaniḍanivāsanamāṅkanam(?) Śōmāntaka-chaturvēdimaṅgalattu Āruñjēri-kkīraṉūr Śrībhadrapīṭha Nārāyaṇabhaṭṭa-vājapēyājī kirutam Achche-eppadamāṟṟil-p-Parākkiramapāṇāmayandaṭṭamayil Parāttira (Parakkīra ?) pāṇḍiyapērāṟṟukku mērku Śūmasaru .... tta vurukare Vāḍaśanāṟṟukku vaḍakku Parākkirama pāṇḍiyan kallaṇaikkum kallirkum Śarakalattukku(m ?) mē-
2. kku (mēṟku ?) Vaigai yōrattukkum Viḷakkamaṅgalam talai vayalukkum iṉṉāṅkellaikkuḷppaṭṭa nilattil kuruvikkalluḍappukku mērkum Parākkirama pāṇḍiya pērāṟṟukkum vaḍakku mēlai uḍaippukku kiḻakkum Vaigai yōrattukkum idarkk-uḷppaṭṭa nilam nīkki..... .....
maḍaṇava .. .. makuḍi nīṅkāda kārāṇmaiyāka taṇtōm. Innilattu Śrīvallavappērāreṇa-kkāluṅ kallikkāḍu melveṭṭi
3. nilamum vaśaikki payiṟṟi viḷañja nilattukkum malaikkum Malaimērkōḷāl nilam oru māvumta .....
..... m mudal ..... m Vīra pāṇḍiyan Śāḷāl nel aiṅkalam ..... ppānākavum
Śaṅ ..... kiṟaiyili ..... Puttūr Uḍaiyāṉ eḻuttu

TRANSLATION.

"Hail; we salute him who is followed by the three worlds, who is the origin of Lakshmi ....[1] Of the lands given in charity by Śrī Bhadrapīṭha-Nārāyaṇabhaṭṭavājapēyājī of Ārañjērikkīraṉūr of the country of Sōmāntaka-chaturvēdimaṅgalam, which lands are situated in Parākkiramapāṇāmayandaṭṭamai (?) of the country of Achche-eyappadamāṟu (?) and are to the west of the river Parāttira (Parākkira ?) pāṇḍiya-pērār ..... to the north of the Vaḍaśanār river, tō the west (*east ?*) of the Pāṇḍiyan stone-bund, stone and the Śarakaḷam and to (*the south of ?*) the margin of the Vaigai river and the first field of Viḷakkamaṅgalam—(*of the lands*) situated within the above four limits we reject the lands to the west of the Kuruvikkal breach, to the north of the Parākkiramapāṇḍiya-pērār river, to the east of the western breach and to (*the south of ?*) the Vaigai river and give ..... the remaining(?) for the cultivation of the *kār* crop. Instead of the lands (*rejected ?*) that have been brought under cultivation and the mountain, we give a channel called Śrīvallavappērār[2] the lands named *Kallikkāḍu* and *mēlveṭṭi* and one *mā* of land by the measuring rod *Malaimēlkōl* ..... 5 kalams by the measure of *Vīra-pāṇḍiyaṉ-Śāl* ..... without taxation ..... the writing (*signature*) of the lord of Puttūr."

[1] The beginning of the inscription appears to be a salutation to some god. It is written in a mixture of Tamiḻ and Sanskṛit. After the salutation the inscription is in pure Tamiḻ.

[2] The channel named after Śrivallava.

VIKRAMAṄGALAM.

VIKRAMAṄGALAM lies about 4 miles by road to the south-east of Kōvil-Kurvitturai. The old Śaiva temple here is much ruined. It is an oblong enclosure with a portico of four pillars in front on a raised platform. This gives entrance directly into the Mahā-maṇḍapa, which encloses the shrine with a very wide area or *prākāra* at the sides and behind it. The front area or Mahā-maṇḍapa proper has twelve pillars arranged in three rows across it, with neatly hewn bases and bracket capitals, the shafts in sections alternately square and sixteen-sided. Except those in the front corners, these pillars have pilasters attached in front, and brackets carried up from their capitals to the cross beams that support the flat roof. Over the pillars themselves are architraves carved with lines of *gaṇa*, &c.

In the *prākāra* at each side of the shrine are four pillars, and at the back four—twelve round the three sides. Between them and the walls of the shrine is a deep and pretty wide channel, so that the temple seems to stand in a shallow pit. Above this are openings all round for light, and the rain coming through these falls into this channel and is carried away. The prākāra outside the pillars is roofed in.

The shrine consists of an Ardha-maṇḍapa and a cell or *garbhagriha*, from which the *liṅga* has been removed to a private house lest it should be stolen, and is only brought here on stated occasions. In the outside of the wall, on each side the Ardha-Maṇḍapam, and on the back and sides of the cell are recesses (five in all) for images, with very neatly carved jambs and canopies, and the whole outer walls and base of the shrine are carved with much elegance and minuteness of detail. Along the wall head is a course of Gandharvas, with a boldly projecting drip over them carved with numerous shields of arabesque work having figures in the centre, and finials carved into grotesques. Architecturally this is one of the most interesting temples visited in this neighbourhood; the style is chaste and substantial, and it has not, like so many others, been pulled down and rebuilt. It must belong to an earlier age too, perhaps as early as A.D. 1200.

On the inner sides of the back and right walls are five well-incised inscriptions in old Tamil characters, though somewhat peeled in places, to copy which unfortunately the only means available was to get the clerk to make eye copies, but in doing so he omitted the date and other words because the letters were indistinct and his knowledge of the language and character imperfect. This has been remedied on the spot since by Mr. S. M. Naṭēśa Śāstrī; excellent estampages have been made of four of the inscriptions.

These inscriptions are cut in beautifully clear old Tamil characters, which are so much more distinct than the ordinary *script* character, which unfortunately has been adopted in all modern printed books, that one must regret that more regard was not shown to the necessary conditions of a good printed character for the Tamil, and this older engraved form used.

18. *Inscription* (*No.* 1) *in old Tamil on the back wall of the Prākāram of the Temple of Mathurōdayēśvarar at Vikramaṅgalam in Tirumaṅgalam Taluk, Madura District.*

1. ஷஷ்ரி ஸ்ரீ பூவின்கிழத்தி மேவிவீற்றிருப்ப மேகினிமாது நீதியிற்புணர வயப்போர்மடக்தை
2. க் கலிமடந்தை வாக்கினில் விளங்கத் திசையிருகான்குமிசை நிலாவெறிப்ப மறைகெறி வளர
3. மிச் சமயங்களாறுக் தழைப்பக் கானவேங்கையை வில்லுடன் துரக்து மீனங் கனகாஸனத்து
4. வீற்றிருப்ப
5. எண்கிரி சூழ்ந்த எழுகடலெழுபொழில் வெண்குடை நிழற்றச் செங்கோல்நடப்ப கொடுங்
6. கலி நடுங்கி நெடும்பிலத்தொ
7. ளிப்ப வில்லவர் செம்பியர் விராடர் வராடர் பல்லவர் திறையுடன் முறைமுறைபணிய இரு
8. கேமியனவும் ஒருகேமி
9. யோங்க இன்னமுதாகிய பல்லிசை ணுடக மன்னிவளர மணிமுடி சூடி வெற்பனயோங்கிய
10. வீர வி[ம]சைவனைக்கு [ந்]ர்ட(க ஸ்)
11. முன்பு கலிவெலோ புகழ மன்னவர் தெவியர் வணங்கி னின்றேத்த அன்னவென்னை பலரி
12. முழுதுடையாரோடும் வீற்றிருகதருளி
13. ய கோசலையபன்மாறை திரிபுவனச் சக்கரவர்தகென் பரிகுலகேகரேவர்கு யாண்டு - கக -
14. வதினெற் - பி - வது தெ(ணகலல காட்டுத்)கை

9. சிபட்டினமான விக்கிரம சோழபுரத்து நகரத்தோம் யிங்நகரத்து நாயனூர் மதுரோதய (ாஂஷாமுடைய) னையனூர் (இருப்படிமாற்று)க்கு
10. ம் நித்தநிமக்தங்களுள்ளிட்டு வேண்டுமவைற்றுக்குங் கொடுத்த நிலமாவது ஊ(ர்கு)ளத்து(தென் பு)றக் குழிமடை .....ற
11. குழிநிலம் ஆறுமாவும் பட்டவிர்த்தி நிலமூன்றுமாவும் ஆகநிலம் ஒன்பதுமாவும் நீக்கி நாயனூர்க்குக்கொடுத்த நிலம் இருப
12. துமா இன்னிலம இருபதுமாவுக்கும் நல் வோர்பாதி நீர்பாய்வதாகவு முன்மூ(றனூ)யனூற்கு நீர்பாய்வதாகவும் இவ்வூர் குழிமடைநீ
13. ர் ஆகநிலம் இருபத்தொன்பதுமாவுக்குமே பாய்வதாகவும் அப்பால் நீர் பாணிப்பதாகவும் இன்னிலம் இருபதுமாவுக்கும் கடமைகுடி
14. மைகுடிமை(யா)ய் பெறப்பட்டினவும் ஊராயிறுப்போமாகவும் இன்னையனூருக்கு இன்னிலம் இருபதுமாவு மிறையிலி தேவதானம்
15. சநூராதித்)வர்வரை செல்வதாகக் கல்வெட்டிக்குடுத்தோம் விக்கிரம சோழபுரத்து நகரத்தோம் இப்படிக்கிவை தேவன்பெரியனூன மாசாத்துவாய
16. னெழுத்து இப்படிக்கிவை கம்பிமுடிவிலாமுதல்வனூன தனபாலனெழுத்து இப்படிக்கிவை பெரியான்கூத்தனூன கயனசோழன்எழுத்து இப்படிக்கி
17. வை ஆழ்வானையனூன அமரகோன் எழுத்து இப்படிக்கிவை நாதனூழ்க்கொண்டானூன அளகைவராயன்எழுத்து இப்படிக்கு இங்நகரக்கணக்கு பூவனிராம
18. னூன உத்தமபா(ண்டி)யனெழுத்து இப்படிக்கு இவ்வெழுத்துவெட்டின இக்கோயில் சிற்பாசாரியன் சி (ய)னூழ்வ(ர)னூன சிவல்லவஆசாரி(யன் எழுத்து)

TRANSLITERATION.

1. Svasti Śrī Pūviṉ-kiḻatti mēvi vīṛṛ'-iruppa Mēdiṉi-mādu nītiyiṛ-puṇara vaya-ppōr-maḍandai jeya-p-puyatt-iruppa mā-
2. kkalai-maḍandai vākkiṉil viḻaṅga-ttiśai iru-nāṉgum-iśai-nilā-v-eṛippa Maṛai-neṛi-vaḻara Maṉu-neṛi-tikaḻa aṛa-ne-
3. ṛi-chchamayaṅgaḷ-ārun-taḻaippa-kkāṇa-veṅgaiyai villuḍaṉ-turandu mīṇaṉ=kaṇakāsaṇattu vīṛṛ-iruppa
4. Eṇ-giri śūḻnda eḻu-kaḍal-eḻu-poḻil veṇ-kuḍai niḻaṛṛa-chcheṅgōl naḍappa koḍuṅ=Kali naḍuṅgi neḍum bilatt-o-
5. ḻippa Villavar Śembiyar Virāṭar Varāṭar Pallavar tiṛaiyuḍaṉ muṛai-muṛai paṇiya iru-nēmi-yaḻavum-oru-nēmi=
6. yōṅga iṉṉ-amudākīya pallisai-ṉāṭaka maṉṉi vaḻara maṇi-muḍi-śūḍi verpaṇa (verpeṇa?) yōṅgiya Vīra-Siṁhāsaṇattu karppa [ka ni]-
7. ḻaṛ-kīḻ kalai-valōr-pukaḻa maṉṉavar-dēviyar vaṇaṅgi-niṉṛ'-ētta aṉṉa-me-ṉṉaḍai yavaṇi-muṛuḍuḍai-yārōḍum-vīṛṛ'-irund'-aruli-
8. ya kōṛ-Śaḍaiyapaṉmāraṉ Tiribhuvaṇachchakkaravarttigaḷ Śrī Kulaśēkharadēvarkku ā[ṇḍu] 13-vadin-edir 10-vadu Te [ṉkallaka-nāṭṭu-t]tē-
9. śi paṭṭiṇamāṇa Vikkirama-Śōḻa-purattu-nagarattōm yin-nagarattu nāyaṇār Mathurōdaya[īśvara-muḍaiya]ṉāyaṇār[-ttiruppaḍimāṛṛu-]kku-
10. m nitta-nimandaṅgaḷ-uḷḷiṭṭu vēṇḍum-avaiṛṛukku(maṇavaṛṛukku ?)ṅkoḍutta nilamāvadu ū[rku] kkuḻima .....ṛa
11. kuḻi-nilam āṛu-māvum paṭṭavirtti nila mūṉṛu-māvum āka nilam oṉpadu-māvum nīkki nāyaṇārkkoḍutta nilam irupa-
12. du mā iṉṉilam irupadu māvukkum nalvōr pādi nīr pāyvadākavu(m?) muṉ mu[ṛai ṉā]yaṇāṛku pāyvadākavum ivvūr Kuḻimaḍai nī-
13. r-āka ṉilam irupattoṉpadu māvukkumē pāyvadākavum appāl nīr pāṇippadākavum iṉṉilam irupadu mārukkum kaḍamai kuḍi-
14. mai-kuḍimai[yā]y peṛappaṭṭiṉavum ūrā(r?)yiṛuppōmākavum iṉṉāyaṇārukku iṉṉilam irupadu māvum-iṛaiyili dēvadāṉam
15. Chandrādityavar varai śelvadāka-kkal-veṭṭi-koḍuttōm Vikkirama-Śōḻa-purattu-nagarattōm ippaḍikkivai Dēvaṉ-periyaṉāṉa Māśāttuvāya-
16. ṉ-eḻuttu ippaḍikk-ivai Nambi muḍivilā mudalvaṉāṉa Dhaṉapālaṉ-eḻuttu ippaḍikk-ivai Periya Kūttaṉāṉa Nayaṇa-śōḻaṉ eḻuttu ippaḍikk-i-

17. vai Āḷvāṉāyaṉāṉa Amararkōṉ eḻuttu ippaḍikk-ivai Nāḍaṉāḷkkoṇḍāṉāṉa Aḷakaivarāyaṉ eḻuttu ippaḍikki iṉṉagara-kkaṇakku Pūvaṉirāma-
18. ṉāṉa Ūttamapāṇḍiyaṉ-eḻuttu ippaḍikk-ivveḻuttu-veṭṭiṉa ikkōyil śirppāśāriyaṉ Śi[ya]ṉāḷv[ā]ṉāṉa Śivallavaāśāriya[ṉ eḻuttu]

Translation.

"Hail to the Tiribhuvaṉa Chakravarti Śrī Kulaśēkharadēva *alias* the sceptre (*bearing*) Śaḍaiyapaṉmāṟaṉ[1] (?), in whom dwells with pleasure the flower-possessing goddess (*Lakshmī*), (*in whose reign*) the damsel earth married justice, in whose victorious arm dwells the powerful goddess of war, in whose mouth shines the great goddess of arts (*Sarasvatī*), whose moon-like fame shines over the twice-four directions, who reigns that the path of the *Vēdas* may grow in accordance with the code of Manu, and in such a way that the six systems of the path of charity[2] might flourish, whose fish-flag with bow (*in hand*), after driving away the tiger of the forest, dwells in the Kanakāsana,[3] whose white umbrella throws its shade over the seven oceans and seven worlds surrounded by the eight mountains, under the sway of whose rod the cruel Kali trembles and flies to hide himself in a big hole, to whom bow in order the Villava,[4] Śembiya, Virāṭa, Varāṭa and Pallava kings with their tribute, in whose reign the one nēmi (*earth*) promises to flourish during the existence of the two nēmis (*sun and moon*), in whose reign the sweet nectar of many musical tunes and plays grows thick,[5] and who, wearing the crown set with gems and in company with Avaṉimuḻuḍuḍaiyāḷ,[6] whose gait resembles the slow gait of the swan, sits under the shade of the *Kalpaka* tree—his Vīrasimhāsana, which is growing like a mountain, while philosophers around him are extolling his fame and the wives of (*other*) kings bow down before him and sing applause to him. In the 10th year opposite the 13th[7] of the reign (of Śrī Kulaśēkharadēva) we, the citizens of Vikkirama-śōḻapuram,[8] which is a town of the Teṉkallaka country (*dēśa*), to the god of this town, the god Mathurōdayēśvara,[9] for the sake of the temple service, daily worship[10] and other minor services, gave the following land:—Subtracting 6 *māṉ*[11] of lowland standing under the channel that issues from the tank, and 3 *māṉ* of land exempted from taxation, thus in total subtracting 9 *māṉ* of land, we gave 20 *māṉ* of land to the god. To this land of 20 *māṉ* half the water of the donors must flow; the first turn of water must flow to (*the fields of*) the god, the water of the channel issuing from the tank must (*first*) irrigate only the 29 *māṉ* of land, and then be distributed (*for further irrigation*), and we, each family in turn,

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[1] *Śaḍaiyapaṉmāṟaṉ*.—At present no definite meaning can be attached to this word. *Māṟaṉ*, means Cupid (Sanskṛit मार), and *māṟaṉ* by itself in the inscription has no meaning. *Śaḍaiyapaṉmāṟaṉ* sounds like a proper name, and from its occurring after கோற் (*Kōṟ*) seems to mean "the sceptre-bearing *Śaḍaiyapaṉmāṟaṉ*."

[2] *Aṟaneṟichchamaṅgaḷ āṟum*.—There are, properly speaking, twelve religious systems: six systems only are approved by the Śaivas; hence *āṟum* in the inscription. The six systems or உட்சமயம் (*Uṭchamayam*) recognized by the Śaivas are:—1, *Vairavam* (வைரவம்), making Bhairava supreme; 2, *Vāmam* (வாமம்), regarding the female principle in nature as the primæval form of deity, and teaching the worship of the generative female organ; 3, *Kāḷāmukham* (காளாமுகம்), similar to *Vāmam*; 4, *Māviratam* (*Mahāvritam*) (மாவிரதம்), teaching that the deity is a pure spirit; 5, *Pāśupatam* (பாசுபதம்), similar to *Māviratam*; 6, *Śaivam* (சைவம்), which teaches that the deity is both spirit and matter, assuming form for accomplishing his purposes.

[3] The king is a Pāṇḍiyan, and boasts of having repulsed the Chōḻas (the tiger-banner). Kanakāsaṉa means the golden seat.

[4] In Tamil the "Villavas" would be Chēras, from வில், "a bow," which they had on their banner. "Śembiyas" = Chōḻas. The Rāmnad Zamindāri, however, is called *Śembināṭṭār*. "Virāṭas," "Varāṭas"? In Sanskṛit, the Virāṭas are tribes of the midland or north-western districts of India.—(*Monier Williams*).

[5] Flourishes well.

[6] *I.e.*, "The woman that possesses the whole world." The name "*Ulaha-Avani-Bhuvana Muruḍuḍaiyāḷ*" (Sanskṛit) *Lōkamātā* or *Lōka-mahādēvī*, is applied to the queen of Kulōttuṅga Chōḻa I in many inscriptions. Probably the name was a *title*, as it is here given to a Pāṇḍiyan queen.

[7] Is it S.S. 1310?—J.B.

[8] *Vikramaṅgalam*, or, in Tamil, *Vikkira-maṅgalam*, is the modern name of the city of *Vikrama-Chōḻa-puram* (Tamil *Vikkirama-śōḻa-puram*), probably named after Vikrama Chōḻa (1113-1128 A.D.) So that the Chōḻas must have held that country before the date of the inscription. The special mention of the place as being now "a Pāṇḍiyan town" seems to be written boastfully.

[9] The Pāṇḍiyan name of the divinity was probably conferred after the conquest of the town.

[10] *Tiruppaḍimāṟṟu* = daily offerings (திருப்படிமாற்று). There is a word *Tiruppaṇimāṟṟu* (திருப்பணிமாற்று) used in temples, meaning "the service in temples—repairs, erection of new buildings, &c." As *Tiruppaḍimāṟṟu* is not found in any Tamil Dictionary, and, so far as I know, no such word is in use now-a-days, I regard the word in the inscription as only an older form of the word now in use.

[11] A *mā* of land = one-twentieth of land now.

will pay the tax . . . . . of these lands. Thus to this god this land of 20 *mās* are given in sacred gift exempt from taxation. We, the citizens of Vikkirama-śōḷa-puram, gave this stone inscription, cut in order that (*the charity*) may continue during the existence of the sun and moon. Thus these:[1] the signature of Māśāttuvāyaṉ *alias* Dēvaṉperiyaṉ. Thus these: the signature of Dhaṉapālaṉ *alias* Nambimuḍivilāmudalvaṉ.[2] Thus these: the signature of Nayaṉa-Śōḷaṉ *alias* Periyāṉ Kūttaṉ. Thus these: the signature of Amarakōṉ *alias* Āḷvāṉāyaṉāṉ. Thus these: the signature of Aḷakaivarāyaṉ *alias* Nādanāḷkkoṇḍāṉ. Thus these: the signature of the village accountant Uttamapāṇḍiyaṉ *alias* Pūvaṉirāmaṉ Thus these: the signature of the engraver of this inscription and temple architect Si[ya¸ṉāḷvāṉ *alias* Śivallava Āśāriyaṉ.

19. *Second Inscription in old Tamiḷ on the back wall of the Prākāram of the same Temple at Vikramaṅgalam.*

This inscription is in 21 lines and written in a very grandiloquent poetic-prose style: it is also very important for the several historical allusions that it contains. The word *Pāṇḍiyaṉ*, occurring in almost all the names of the persons that sign the document, seems only to indicate that they were inhabitants of the Pāṇḍiya country.

1. வ்வழி ஸ்ரீ திருமகள் புணர ஜயமகள் மகிழ புகழ்மகள் புவியுடன் பொருக்த கனகமேருவிற் கயல் விளையாட திருமணிமுடிதன்
2. னுரிமையிற் சூடி மீமிசை பொற்புறத்தொரு தனி வெண்குடை னிழற்றப்பொருகி கிறை ப்பொற்கழலபுறத்துப் பனித்துளி கடுப்ப ஒருதானகி
3. யவுயர்பெருங்கொற்ற வாசற்புறதத்துக் கங்கரு மதங்கருங் கன்னடருங் கடார்ருஞ் சினவேக் தரும் வஞ்சிவேக்தரும் வடபுலவேந்தரும்
4. மணி முடிவாசலில் வந்து திறையளப்ப வெங்க (வி துரக்)து மெய் யறக் தழைப்பச் செங்கோ லோச்சி எழுபொழில் வளாகம் பொதுவி
5. (னில் கடப்ப) விக்கிர(மமிகுந்த)ச சக்கரகடாத்திம(னுநூ)னுதலியர் மறைமுழுதாளக் குகரும் போர்று தலைத்தலை பரப்பி வருண காலுங் கிள
6. ச அழுது முகந்த .... தரிந்து மன்னிய வீரலிஂஹாஸன த்து உலகமுழுதுடையாகொடும் வீ
7. ற்றிருந்தருளி(ய திரும)கள் மார்பன் மாறன் திரிபுவன சக்கிரவர்த்திகள் ஸ்ரீபராக்ரம பாண்டிய
8. தேவர்க்கு யா(ண்டு-ம்கூ-வதின் எதிர்-ம்-வது தென்கல்லகாட்டுபட்டி)னமான ஜயம்பொழில் விக்கிரம சோழபுரத்து காயனூர் மதுரோதய ஸ்ரஂஸ்வரஂம உ
9. டையார்கோயில் ..... யோற்குந் திருப்படிமாற்றுக்குந் நித்தநிமந் தங்களுள்ளிட்டு வேண்டுமை
10. வயிற்றுக்கும் கு (டுத்த நிலமா)வது (ஜயங்கொ)ண்டா ஞதனன அழகிரிபாண்டிய அனந்தபால னென இன்னகரத்து
11. தென்பிடாகை சாரளகல்லூர் குளக்(கையருகே தெ)ர்க்கில் குருந்தொடு கண்ணற்று நிலம் பத்துமா இதில் முன்பு குலோத்துங்க
12. சோழதேவர்க்கியாண்டு நார்ப்பதாவது இக்கோயில் கூத்தாடி அருளுவாற்கும் காச்சி யாருக்கும் திருப்படிமாற்றுக்குந் நித்தநிமந்தங்களுள்ளிட்டு
13. வேண்டுமவையிற்றுக்கு நகரமர்யிறையிலி தேவதானமாகக் குடுத்த தலம் அஞ்சு மா இதில் தெற்குகுடுமனை நிலமாய் நானனுப
14. வித்துவருகிற திருச்சிற்றம்பல வயக்கலுள்பட தெற்குகோக்கி நிலம் அஞ்சு மாவுக்குங் கடமைகு டிமை (சி)றுமேப் பெறப்பட்டினவும்
15. கானே இறுத்து இக்நிலம் அஞ்சு மாவும் இறையிலி தேவதானமாகக் கல்லில் வெட்டிவித்துக் கொடுத்தேன் (காய)னூர் வீர(பா)ண்டியகாயகற்
16. குந் காச்சியார் சிவனேசவல்லியார்க்கும் ஜயங்கொண்டான் காதனன அழகியபாண்டிய அனக்த பாலனெ ..... நிலம் பத்

[1] "I agree to," or some such phrase, is to be understood: "*This*—I agree to *these* conditions."
[2] Of endless capital.

17. து மாவுக்கும் இம்மடையில் மூன்றத்தொன்று நீர் மூன்முறை பாய்வதாகவும் இப்படி சந்ரா தித்ய வற்(சல்வதாக இறையிலி தேவ)தானமா
18. கக் கல்வில்வெட்டி வித்துக்குடுத்தோம் இன்னகரத்தோம் இப்படிக்கிவை ஜ(யங்)கொண்டான் நாத(ன்ஆ)ன (அழகிரிபாண்டிய அனந்த)பால
19. ன்எழுத்து இப்படிக்கிவை பராக்கிரமபாண்டிய மாசாத்துவாயன்எழுத்து இப்(படிக்கிவை)வ உத்தம பாண்(டிய.....இ)ப்
20. படிக்கிவை அழகியபாண்டியன் சோழன் எழுத்து இப்படிக்கிவை வீரபாண்டிய நகரசேனபதி எழுத்து இப்படிக்கிவை தென்னவ
21. அளகையராயன் எழுத்து இப்படிக்கி (இவ்வெழுத்து) வெட்டினன் இக்கோயில் சிற்பாசாரியன் சியன் ஆழ்வானென சிவல்லவ(ராசாரிஎ)ழுத்து.

Transliteration.

1. Svasti Śrī Tirumakaḷ-puṇara Jayamakaḷ makiḻa Pukaḷ makaḷ bhuviyuḍaṉ porunda Kaṉaka-mēruvir kayal viḻaiyāḍa tiru-maṇi-muḍitaṉ-
2. ṉ-urimaiyir śūḍi mīmiśai porp'-uratt-oru taṉi veṉ-kuḍai ṉiḻarra-pporudi niṟai-ppor kaḻala-puṟattu-ppaṇi-ttuḻi kaḍuppa orutāṉāki-
3. ya[1] vuyar-peruṁ=korra-vāśar-puṟattu-k-Kaṅgaru(m ?) Madaṅgaruṁ-Kaṇṇāṭaruṁ=Kaḍarraruñ=Chīna-vēndarum Vañji-vēndarum Vaḍapula-vēndarum
4. maṇi-muḍi-vāśalil vandu tiṟai-yaḻappa veṁ=Ka[li-turan]du meyy-araṉ=daḻaippa śeṅgōl-ōchchi eḻu-poḻil-vaḻākam poduvi-
5. [ṉil-naḍappa] vikkira[ma-mikunda]-chchakkara-naḍātti ma[ṉū nū]ṉudaliyar maṟai-muḻudāḻa-k-Kukarum-pōṟṟutalai talai parappi varuṇa-ṉāluṁ=kiḻa-
6. ra amudu-mukanda ..... darindu maṉṉiya Vīra-Siṁhāsaṉattu Ulakamuḻudaḍaiyārōḍum vi-
7. ṟṟ'-irund'-aruḷi(ya tiruma]kaḷ mārpaṉ māraṉ Tiribhuvana-chakkiravarttigaḷ Srī Parākkrama-pāṇḍiya-
8. dēvarkku yā[ṇḍu-13-vadiṉ edir-10-vadu Teṉkallaka-naṭṭu paṭṭi] namāṉa Jayam-poḻil(?) Vikkrama-Śōḻa-puṟattu nāyaṉār Mathurōdaya-Īśvaraṁ-u-
9. ḍaiyār kōyil ..... yōṟkun-tiruppaḍimāṟṟukkun[2]-nitta-nimandaṅgaḷ-uḻḻittu vēṇḍuma(v)ai (mana ?)
10. v(ai)yi(?)ṟṟukkum [kuḍutta nilamā]vadu [Jayaṅko]ṇḍā(ṉ ?)ṉāthaṉāṉa Aḻakiri[3]-pāṇḍiya Aṉanta-pāḻaṉeṉa iṉṉagarattu
11. teṉ-piḍāgai Śāraḻa-nallūr kuḻa-k[karaiyarukō te]rkkil kuṟundoḍu-kaṇṇāṟṟu-nilam pattu-mā idil muṉpu Kulōttuṅga-
12. Śōḻa-dēvarkki-yāṇḍu nārppadāvadu ikkōyil kūttādi aruḷuvārukkum nāchchiyārukkum tiruppaḍimāṟṟu-[2]kkuṁ=nitta-nimandaṅgaḷ-uḻḻittu
13. vēṇḍu mavaiyiṟṟu (manavarru ?) kkum nagaramar yiṟaiyili dēvadāṉamāka-kkuḍutta-talam añju mā idil teṟku naḍu maṉai-nilamāy nāṉ-aṉubha-
14. vittu varukiṟa Tiruchchiṟṟambala vayakkal-ulpaḍa teṟku nōkki nilam añju-māvukkuṁ=kaḍamai kuḍimai[śi] ṟume-pperappaṭṭiṉavum
15. nānē iruttu iṉṉilam añju māvum dēvadāṉam-āka-kkalliḷ veṭṭivittu-kkoḍuttēṉ Nāyanār-Vīra-pāṇḍiya Nāyakaṟ-
16. kuṁ=nāchchiyār Śiva-ṉēśa-valliyārkkum Jayamkoṇḍāṉ nāthaṉāṉa Aḻakiya[3]-pāṇḍiya Aṉantapāḻaṉeṉa ..... [nilam paṭ]-
17. tu-māvukkum immaḍaiyil-mūṉṟattoṉṟu nīr muṉ-muṟai pāyvadākavum ippaḍi Chandrāḍityava śe-[lvadaka iraiyili dēva]dāṉamā-
18. ka-kkallil veṭṭivittu-kkuḍuttōm iṉṉagarattōm ippaḍikk-ivai Jayamkoṇḍāṉnāthaṉ-āṉa[Aḻakiri pāṇḍiya Aṉanta]pāḻa-
19. ṉ eḻuttu ippaḍikk-ivai Parakkramapāṇḍiya Māśāttuvāyaṉ eḻuttu ip[paḍikk-ivai] Uttamapāṉ[ḍiyaṉ . . . . . i]p

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[1] Line 2. *Orutāṉākiya* (ஒருதாஞகிய): this is an old form of the Tamil *oruttanākiya* (ஒருத்தஞகிய); so *varuttal* and *varukkal*.

[2] Lines 9 and 12: see Note 10, p. 12.

[3] Lines 10 and 16: the donor's name is put by itself both before the commencement, and to the end of the description and imitation of the land granted.

20. padikk-ivai Aḷakiya pāṇḍiyaṉ Śōḷaṉ eḻuttu ippadikk-ivai Vīra-pāṇḍiyanagara Śēṉāpati eḻuttu ippadikk-ivai teṉṉava
21. Aḷakaivarāyaṉ eḻuttu ippadikki [ivveḻuttu] veṭṭiṉāṉ ikkōyil Śirpāśāriyaṉ Śiyaṉ-Āḻvāṉāṉa Śivallav[āśā]ri eḻuttu.

TRANSLATION.

"Hail to the Tiribhuvaṉa Chakkiravarti Śrī Parākkirama-Pāṇḍiyadēva, who has Lakshmī in his breast, who resembles Cupid, who is wedded to Lakshmī, who gives pleasure to the goddess of victory, in whose reign the goddess of fame joins with earth, whose fish-flag plays on the Kaṉaka-mēru, who, wearing his jewelled crown in an appropriate way, has a single white beautiful umbrella shaded over it, who reigns as sole supreme king, wearing a gold anklet that (*shines*) like dew-drops on his ankles, before whose great and lofty palace gates Kaṅgar,[1] Mataṅgar, Kaṇṇāṭar, Kaḍarṟar, the Chīṉa king, the Vañji king and Vaḍapula king come and assemble, who, lifting up his rod, holds sway over the seven worlds in such a powerful and impartial way that truth and charity flourish and the cruel Kali is driven away, who sways according to the rules prescribed by the author of the Codes of Manu, in whose reign the four *varṇas* (*castes*) flourish greatly, extolling that head (*chief*) god (*Śiva*) who is praised by even Kuka (*Guha-Subrahmaṇya*), in whose reign . . . . . food . . . . . and who, ... sits on his valorous lion seat (*vīra-siṁhāsana*) with Ulakamuḻuḍuḍaiyāl.[2] In the 10th year opposite the 13th of the reign (*of Śrī Parākkirama-Pāṇḍiyadēva*) the land given to the god Mathurōdayēśvara, who is the god of the town of the victory-shedding Vikkiramaśōḻapuram, which is a town of the Teṉkallaka country (*dēśa*), ... for the temple service, daily worship, and other minor services, is:—I, (*the person*) named Aḷakiri-pāṇḍiya Anantapālaṉ *alias* Jayamkoṇḍāṉṉāthaṉ:—in the village of Śāraḷanallūr, which is situated south of this town, (*there are*) 10 *māṟ* of land situated near the tank bank and on the way of the southern narrow channel; of this formerly, in the 40th year of the reign of Kulōttuṅga-Śōḻadēvar, 5 *māṟ* of land were given in divine gift, exempt from taxation by the villagers, to those that serve in this temple as dancers to the goddess, to the temple service, daily worship, and other minor services; and the (*other*) 5 *māṟ* of land which is situated south within the limits of the stone of the Tiruchirrambalam field which I enjoy, and which (*field*) is in the front channel issuing from the first outlet (*of the tank*), I myself undertaking to pay the usually paid tax generation after generation, give as a sacred gift, exempt from taxation, and cut in stone, to the god of this town, Vīrapāṇḍiyēśvaraṉāyakar, and the goddess Śivaṉēśavalliyār: I, named Aḷakiya Pāṇḍiya-Anantapālaṉ *alias* Jayamkoṇḍāṉṉāthaṉ. Thus to the 10 *māṟ* of land given in sacred gift one-third of the water of the channel shall flow in the first turn. Thus that this sacred gift, exempt from taxation, may last so long as the sun and moon exist, we the citizens of this town give this stone inscription cut. Thus these: the signature of Aḷakiri-pāṇḍiya Anantapālaṉ *alias* Jayamkoṇḍāṉṉāthaṉ. Thus these: the signature of Parākkrama-Pāṇḍiya-Māśāttuvāyaṉ. Thus these: the signature of . . . . . Uttamapāṇḍiyaṉ. Thus these: the signature of Aḷakiya-Pāṇḍiyaṉ Śōḻaṉ. Thus these: the signature of the Commander-in-Chief of the town of Vīrapāṇḍiya. Thus these: the signature of the Pāṇḍiyaṉ Aḷakaivarāyaṉ. Thus these: the signature of this temple architect Śivallavāśāri *alias* Śiyaṉāḻvāṉ who cut these letters."

20. *Third Inscription on the North Wall towards the west end.*

1. ஸ்வஸ்திஸ்ரீ பூவின்கிழத்திமேவி வீற்றிருப்ப மேதினிமாது கீதியிற்புணர வயப்போர்மடக்தை ஜயப்புயத்திருப்ப மாக்கலே
2. மடக்தை வாக்கினில்விளங்கத் திசையிருகான்கு மிசைகிலாவெறிப்ப மறைகெறிவளர மலு கெறிதிகழ அறகெறிச்சமையங்களா
3. றுந்தழைப்ப கானவேங்கையை வில்லுடன்துறந்து மீனங்கனகாசனத்து வீற்றிருப்ப எண்கிரி சூழ்ந்த எழுகடலெழு
4. பொழில் வெண்குடை கிழற்றச் செங்கோல்னடப்பக் கொடுங்கலினெடுங்கி னெடும்பிலத்தொளிப்ப வில்லவர்செம்பிய

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[1] Tribes. *Kaṅgar*—Gāṅgas? *Mataṅga* for *Mātaṅga*? the latter a hunter tribe. *Kaṇṇāṭar* (?) *Kaḍarṟar*—sea-people, from *kaḍal*, the sea; or forest-people, from *kaḍaṟu*, a forest. *Vañji*—a town of the Chēra country, now applied to Karuvūr, or Karūr, in the Coimbatore District. *Vaḍapula* (?)—R.S.

[2] See above, note 1, p. 5.

5. ர் விராடவராடர்பல்லவர் திறையுடன் முறைமுறைபணிய இருநேமியளவுமொரு நேமியோ
ங்க இன்னமுதாகியவி
6. ய விசைகாடகமன்னிவளர மணிமுடிசூடி வெற்பெனவோங்கிய வீரலிம்ஹாஸனத்துக் கற்
பகிழற்கீழ்
7. கலிவலோர்புகழ மன்னவர்தேவியர்வணங்கி நின்றேத்த அன்னமென்னடை யவனிமுழுது
டயாரோ
8. டும் வீற்றிருந்தருளிய ஸ்ரீ கொச்சடைய பன்மரான திரிபுவனச் சக்கிரவர்த்திகள் ஸ்ரீகுலசே
கரதேவற்குயாண்டு
9. ஐந - வதின் எதிர் - அ - ஆவது தென்கல்லகநாட்டுத் தேசிப்பட்டினமான விக்கிரமசோழபுர
த்து நகரத்
10. தோம் மதுரோதை யீஸ்வரமுடைய நாயனற்கு திருமேற்பூச்சுக்குக் திருப்பரியட்டத்துக்கு
மூடவாக ஸ்ரீமூலஸ்தா
11. னமுடெய நாயனர்க்கு நாங்கள்குடுத்த செங்குளத்திற்சுட்டி டெயில நாங்கள்கொண்டுவருங்
கடமைத்தி
12. ரமம்பதினேஞ்சு மேனிநாற்பதும் இநா (ந்நா?) யனு (ர்) க்கு திருமேற்பூச்சுக்கும் திருப்பரியட்
டத்துக்கும் மற்றுமெ
13. வண்டுமவையிற்றுக்கும்குடுத்து கல்லிலும் செம்பிலும் எழுத்துவெட்டிக்குடுத்தோம் இ
14. ந்நகரத்தோம் இப்படிக்கிவை தேவன்பெரியானன மாசாத்துவாயன எழுத்து இப்படிக்கிவை
நம்
15. பி முடிவிலாமுதல்வனன தனபாலன் எழுத்து இப்படிக்கிவை பெரியான்கூத்தனன நயன
சோழன்
16. எழுத்து இப்படிக்கிவை ஆழ்வானயனன அமரகோன் எழுத்து இப்படிக்கிவை காதனளக்
கொண்
17. டானன அழகையராயன் எழுத்து இப்படிக்கு இந்நகரக்கணக்கு பூவனி ராமனன உத்தமப்
பிரியன் எழுத்து
18. இப்படிக்கு இவ்வெழுத்துவெட்டின இக்கோயில் சிற்பாசாரியன் சியன ஆழ்வானன சிவல்
லவ ஆசாரியன் எழுத்
19 து|||வ

Transliteration.

1. Svasti Śrī Pūviṉ-kiḻatti mēvi vīṛṛ'-iruppa Mēdiṉi-mādu nītiyiṛ puṇara vaya-p-Pōr-maḍandai jaya-p-
puyatt'-iruppa mā-k-Kalai-
2. maḍandai vākkiṉil viḷaṅga-t-tiśai-yiru-naṉgum-iśai-nilā=verippa Maṛai-neṛi vaḷara Maṇu-neri tikaḷa
ara-neṛi-chchamayaṅgaḷ-ā-
3. ṛun=taḷaippa-kkāṇa-vēṅgaiyai villuḍaṇ tuṛandu mīṇaṅ=Kaṇakāśaṇattu vīṛṛ'-iruppa eṇ-giri śūḻnda eḻu-
kaḍal-eḻu
4. poḻil veṇ-kuḍai niḻaṛṛa-ch-cheṅgōl ṇaḍappa-k-koḍuṅ=Kali naḍuṅgi ṇeḍum-bilat-t-oḻippa Villavar
Śembiya-
5. r Virāṭa Varāṭar Pallavar tiṛaiyuḍaṇ muṛai muṛai paṇiya iru-nēmi yaḻavum-oru-nēmi yōṅga iṉṉ-
amud-ākiya vi-
6. yaḻiśai nāṭaka maṇṇi-vaḷara maṇi-muḍi śūḍi verpeṇa=voṅgiya Vīra Siṁhāsaṇattu-k-kaṛpaka niḻar-kīḻ
7. kalai valōr pukaḻa maṇṇavar dēviyar vaṇaṅgi niṛṛ'-etta aṇṇa-me-ṇṇaḍaiy-Avaṇi-muḻuḍuḍaiyārō-
8. ḍum vīṛṛ'-irund-aruḷiya Śrī Kochchaḍaiyapaṇ-māraṇ Tiri-bhuvaṇa-chchakkaravattigaḷ Śrī Kulaśē-
kharadēvarku yāṇḍu
9. 13-vadiṉ edir-8-vadu Teṉkallaka-nāṭṭu-t-tēśi-p-paṭṭiṇamāṇa Vikkarama-Śōḻa-purattu nagara
10. tōm Mathurōdai-yīśvaram-uḍaiya-nāyaṉārku tiru-mēṛ-pūchchukkun=tiru-ppariyaṭṭattukkum-ūḍalāk
Śrī Mūla-sthā-
11. ṇa-muḍaiya nāyanārkku nāṅgaḷ kuḍutta Śeṅ-kuḻattir suṭṭiḍaiyil nāṅgaḷ koṇḍuvaruṅ=kaḍamai-t-t
12. ramm-paḍiṇaiñjumēṇi nārpadum i-Nā (n-Nā?)yaṇā(r?)kku tiru-mēṛ-pūchchukkum tiru-p-pariy
ṭattukkum marrum (v)e-
13. v(e)ṇḍum-avaiyiṛukkum kuḍuttōm śembiluṛi eḻuttu veṭṭi-kkuḍuttōm
14. nnagaraṭṭōm ippaḍikk-ivai Deva-periyaṇāṇa Mādhavaṉ eḻuttu ippaḍikk-ivai Na.n-
15. -bi Muḍivila-muḍalvaṇāṇa Dhaṇapāḻaṉ eḻuttu ippaḍikk-ivai Periyāṉ-kūttaṇāṇa Nayaṇaśoḻaṉ

16. eḻuttu ippaḍikk'-ivai Āḻvānāyaṉāṉa Amarakōṉ eḻuttu ippaḍikk'-ivai Nādaṉāḷkkoṉ-
17. dāṉāṉa Aḷakaiyarāyaṉ eḻuttu ippaḍikku innagara-k-kaṇakku Pūvaṇi-rāmaṉāṉa Uttamappiriyaṉ
eḻuttu
18. ippaḍikku ivveḻuttu veṭṭiṉa i-kkōyil Sirpāsāriyaṉ Śiyaṉ-āḻvāṉāṉa Śivallava-āśāriyan eḻut-
19. tu |||—

Translation.

"Hail to the Tiribhuvana Chakravarti Śrī Kulaśēkharadēva *alias* the sceptre (*bearing*) Śaḍaiyapaṉumāraṉ, in whom dwells with pleasure the flower-possessing goddess (*Lakshmī*), (*in whose reign*) the damsel Earth is wedded to Justice, in whose victorious arm dwells the powerful goddess of war, in whose mouth shines the great goddess of arts (*Sarasvatī*), whose moon-like fame shines over the twice-four directions, who reigns that the path of the *Vēdas* may grow in accordance with the code of Manu, and in such a way that the path of the six systems of charity might flourish, whose fish flag (*with bow in hand*), after driving away the tiger of the forest, dwells in the Kaṉakāsaṉa, whose white umbrella throws its shadow over the seven oceans and seven worlds surrounded by the eight mountains, under the sway of whose rod the cruel Kali trembles and flies to hide himself in a great hole, to whom bow in order the Villava, Śembiya, Virāṭa, Varāṭa, and Pallava kings with their tribute, in whose reign the one Nēmi (*earth*) promises to flourish till the existence of the ..... two Nēmis (*the sun and moon*), and in whose reign the sweet nectar of ..... many musical tunes and plays grow thick, and who, wearing ..... the crown set with beautiful gems and in company with Avani-muḻuḍuḍaiyāḷ, whose gait resembles the slow gait of the swan, sits under the shade of the *Kalpaka* tree—his Vīra-Siṁhāsaṉa—which is growing like a mountain, while philosophers round him are extolling his fame, and the wives of (*other*) kings bow down before him and sing applause to him. In the eighth year opposite the thirteenth [1] of the reign of (Śrī Kulaśēkharadēva) we, the citizens of Vikrama-Śōḻapuram, which is a town of the Teṉkallaka country (*dēśa*), for the holy (*service of the*) external rubbing and for the holy vestment of the god of the Mūlasthānam (*garbhagṛiham*), gave the following grant to the god Mathurōdayēśvara:—Of the tax that we bring (*collect*) round about the tank of Seṅguḷam which we have already given to the god, we promise to pay at the rate of fifteen [2] a head: the forty (*such collections* ?) we allot for the holy service of the external rubbing and other services and give this inscription cut in stone and copper. We the inhabitants of this city. Thus these: the signature of Dēvaṉ-periyaṉ *alias* Māśāttuvāyaṉ. Thus these: the signature of Dhaṉapāḷaṉ *alias* Nambi Muḍivilāmudalvaṉ. Thus these: the signature of Nayana Śōḻaṉ *alias* Periyāṉ-kūttaṉ. Thus these: the signature of Amarakōṉ *alias* Āḻvānāyaṉ. Thus these: the signature of Aḷakaiyarāyaṉ *alias* Nādaṉāḷkkoṇḍāṉ. Thus these the signature of the village accountant Uttamappiriyaṉ *alias* Pūvaṇi-rāmaṉ. Thus these: the signature of this temple architect Śivallavāśārīyaṉ *alias* Śiyaṉ-Āḻvāṉ." [3]

21. *Fourth Śāsanam on the North Wall.*

1. ஸ்வஸ்திஸ்ரீ பூகலமடந்தை புகழொடும் பொலிய வேதமும் தமிழுமேன்மெயில்
2. விளங்க கற்புடைத்திருமகள் பொற்புயத்திருப்பத்திக்கிருநான்குஞ் சக்கரவா
3. ளமுஞ் சூழும்புவனமு மேழுங்கவிப்ப வெண்குடைநிழல செங்கோல் நட
4. ப்ப காடொரு மதியமுங் காயறுவலங்கொளு மாடகப்பொருப்பிலசை
5. சூடனிருப்ப சுந்தரமா(ர)பிஷிந்திரன் பூட்டிய யாரமுமலங்கலு மழகுடன்
6. றிகழ வீணையுமு புலியும் வில்லுஞ்சுரம்புக ஆனைமன்னவரடிமலர்சூடி
7. ட மரபில்வந்து மணிமுடிசூடி இலங்கிய கதிரொளி வீரலிஙஹாலனத்து உ
8. லகமுழுதுடையாரோடும வீற்றிருந்தருளிய மாமுதல் மதிக்குலம விளக்கி
9. ய கொற்சடெயபன்மாரன் திரிபுவனச் சக்கரவத்திகள் ஸ்ரீகுலசேக
10. ரதேவற்குயாண்டு நாலாவதினெதிராமாண்டு தென்கல்லகநாட்டுத் தே
11. சிப் பட்டினமான விக்கிரம சோழபுரத்து நகரத்தோம்

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[1] May it be 1308 S.Ś. ?
[2] *Fifteen a head*:—is it 15 per cent. or any measurement? Nothing definite is mentioned in the inscription.
[3] See the notes of the two former inscriptions for the difficult words.

Transliteration.

1. Svasti Śrī Pūḍala-maḍandai pukaḻoḍum poliya Vēdamum Tamiḻum mēṉmaiyil
2. viḷaṅga karpuḍai-t-Tirumakaḷ poṟ-puyatt'-iruppa-t-tikk'-iru-nāṉkuṇ=chakkaravā-
3. ḷamuṇ=śūḻum-puvaṉamum-ēḻuṇ=kavippa veṉ-kuḍai niḻala seṅgōl naḍa-
4. ppa nāḍoru Maḍiyamun-Nāyaru valaṅkoḻum-āḍaka-p-poruppil-aśai
5. śūḍaṉ-iruppa sundara mā(r ?)pil-Indiraṉ-pūṭṭiya yāramum-alaṅkalum-aḻakuḍaṉ=
6. ṟikaḻa vīṇaiyum puliyum villuṇ=surambuka āṉai Maṉṉavar-aḍi-malar śū-
7. ḍa marapil vandu maṇi muḍi śūḍi ilaṅgiya kadir-oḷi Vīra Siṁhāsanattu U-
8. laka-muḻuduḍaiyārōḍum vīṟṟirundaruḷiya mā mudal madi-kkulam vilakki-
9. ya koḻudal Koṟ-śaḍaiyapaṉ-māraṉ Tiribhuvana Chakkaravattigaḷ Śrī Kulaśēkha-
10. ṟadēvaṟku yāṇḍu nālāvadiṉ-edirām-āṇḍu Teṉkallakanāṭṭu-t-tē-
11. śi-p-paṭṭiṉamāṉa Vikkirama-śōḻa-purattu nagarattōm

Translation.

"Hail to the Tiribhuvaṉa Chakkaravatti Śrī Kulaśēkharadēva *alias* Koḻudar Koch-chaḍaiyapaṉmāraṉ, (*in whose reign*) the damsel Earth swells with fame, the *Vēda* and Tamiḻ flourish in magnanimity, in whose gold (*ornamented*) arm the chaste Lakshmī dwells, who sways his sceptre with his white umbrella throwing its shadow over the twice-four directions and the seven worlds surrounded by the Chakravāka Mountains, in whose reign the sun and moon go round their circles daily, whose waving flag is shining on the golden mountain, on whose fair breast shine beautifully the *hāra* and the garland fastened by Indra, and who, wearing his crown in the dignified presence of the powerful sceptre (*bearing*) kings who (*come*) with their lute, tiger and bow, and wear over their head his lotus feet, sits in company with Ulaka-muḻuduḍaiyāḷ, brightening the great and first lunar race, on his Vīra Siṁhāsaṇa, which shines like the sun. In the year opposite to the fourth of the reign of (Śrī Kulaśēkharadēva), we the citizens of Vīkkirama-Śōḻa-puram, which is a town of the Teṉkallaka country....."

The inscription is incomplete and stops abruptly without stating the grant.

22. *Fifth Śāsanam on the North Wall towards the East end.*

1. ஸ்வஸ்திஸ்ரீ கொற்சடையபன்ம [இ]புவனச்சகவத்திகள் ஸ்ரீசுந்தரபாண்டியதேவற்கு யாண்டு க - ஆவது துலாநாயற்று சுவாவசூத்து ஸஷ்டியுஞ் சனிக்கிழமையும்
2. பெற்றபூசத்துநாள் மதுரை உதை [யார்] நாட்டுமாடக்குளக்கீழ்த் திருப்பரன்குன்றத்து மோ ஹகோவஹதிகிழமைமடத்தில் முதலியார் பிஷ்ஷர்களில் அழகியதிரு
3. ச்சிற்றம்பலமூடையார்க்கு தெ [ன்கல்ல] க நாட்டுத்தேசிப்பட்டணமான ஜயம்பொழில் வி சுரமசோழபுரத்து சுகரத்தோம்கிலவிலவுரமாணம்ப
4. ணணிக்குடுத்த பரிசாவது இன்னகரத்துத் தென்பிடாகை கிழைக்கிழவனேரி விறபரனிசை ந்து விற்றுக்கொடுத்த இதற்கு எல்லை ஆவது இவ்வூற்குச் சூழெ
5. ல்லைக்குக் கீழெல்லை இப்பற்றில் சுட்டிறை செங்குளப்பற்றுக்கும் கண்ணி கல்லூர்பற்றுக்கும் மேற்கு தென்னெல்லை கருமாத்தூற்பற்றுக்கும் பூத்தாளைப்பக்கும் வ
6. டவெல்லைக்கு வடக்கும் மேலெல்லை சிராளேரிக் கீழ்எல்லைக்குக் கிழக்கும் வடவெல்லை அரியா ளேரிப்பற்றுக்கும் காளைக்குளப்பற்று
7. க்கும் தென்னெலைக்குதெற்கும் ஆக இசைந்த பெருநான்கெல்லைக்குட்பட்ட குளமிரண்டும் குளப்பருப்பும் நீர்கோவையும் நீர்நிலமும் புன்செய்கரு
8. ஞ் செய்களும் கத்தமு கத்தப்பாலும் களருங்கிடலும் மேனோக்கினமரமும் கீழ்நோக்கின கினறு மின்படுபள்ளமும் தென்படுபொதும்பும் புற்றாரு
9. கெற்றியு ஆமைதவழியும் உடும்பொடியுஞ் சுடுகாடு படிதுறையும் இவ்வூற்குப்போகிற சிறு வழி பெருவழிகளு மிப்பற்றில் காடும் ஓடைகளும் வெள்
10. ளமும் வெள்ளச்சாய் அம் இக்குளத்தில் நீர்வாரிகளும் நீர்கோவைகளு மற்றும் எப்பேறுமற பட்ட ஸுத்தப்பிரமுத்திகளும் இற்றைநாளால் எம்மிலை
11. சந்து விலை நிற்செயித்த இராசி ஈ - கூ - இப்பணம் ஆயிரமும் விலையாவணக்காரியேகாட்டி யெறறிசைச் செலவறக்கொண்டு விற்று விலைப்பிறமாண

12. ம் பண்ணிக் குடுத்தோம் விக்ரம சோழபுரத்து நகரத்தோம் திருப்பரங்குன்றத்து கிழைமட
த்து முதலியார்ஸிஷ்யர்களில் அழகிய திருச்சிற்றம்பலமுடையார்க்கு இ
13. ப்படிவிற்று (க்குடு)த்தே(தாம்) கி(ழ)வனேரிமடை (இ) றையி (லியாகு) ம்படி நன்செய் புன்செய்
கருஞ்செய் தறியிறை செக்கிவிறலேயேரப்படவேண்டு கோளவி
14. னியேர ..... பபறு (த) லேக் (க) ளத்து ..... வ
வகாப்படிவந்தவறை இறையில் இன்னகாமிரகமரியாதி மாபபெ ..... லமாவிழுக்காடு
15. ஒன்றுமுக் ..... விழுக்காடு ஒன்றுமுக .....
துணபாராகவும் இன்னகரப்பற்று நிச்சயிப்பு இறுக்கிலும் பரி (ரயி) ம் யிறுக்கிலும் இத்தி
16. சைக்கிழ தே(மல) ாக இப்பெருநான்கெல்லேக்கு (ட்பட்ட).....ம்.....
ரியாதியர் னடந்தமனேப்பெற்றில் இதனல்வந்த.....அனைமனேக்கு ஒ(ன்)று
முக்கால்விழுக்காடு
17. இறுத்துண (லவ) மாகவும் இப்படி (வித்து) க்குடுத்த இவ்வறைமுறைக்கும் இக்குளங்க
ளுக்கும் இப்பற்றுக்களுக்கும் நீருக்கும் பாசிக்கும் இதுவே விலேயோலையும்
18. பொருட்சொல் வேலேயுமாவுதாகவு மிதுவல்லது வேறுவிலே யாவணச்சலாவணப்பொருள்
மாவருதிப்பொருட் சொல்வோலே காணவுங்கா
19. ட்ட அந்தடவதன்றியே ஒருகாலாவது மிருகாலாவது மூக்காலாவதும் ஓலைக்குற்றம் எழு
த்துக்குற்றஞ் சொற்குற்றம் பொருட்குற்றமற்று யெப்பே(ர்)ப்பட்டகுற்றம்
20. ங்குற்றம(ர)தரியேவிற்று விலேப்பிரமாணம் பண்ணிக்குடுத்தோம் இப்படி விற்றுக்குடுத்த
இக்கிழைகிழவனேரி மதுரை உடை(த)
21. னர்கோயிலிற் திருமலேயிலே கல்லிலும் செம்பிலும் வெட்டுவித்துக்குடுத்தோம் விக்கிரம சோழ
புரத்து நகரத்தோம் அழகிய தி (திருச்சிற்றமபலமுடையானெழுத்து)
22. இப்படிக்கிவை சொக்கன்னயனு உலகபாலன்னெழுத்து இப்படிக்கிவை திருச்சிற்றம்பலமு
டையான் (ந) வப்பெருமாளான அம .....
23. இப்படிக்கிவை நாயன் பெருங்கருனணை ஆளனை வணிகசூரியன்னெழுத்து இப்படிக்கிவை
..... கியதேவன் ஆஸ்தாநகர்த்தனை அ ..... எழுத்து
24. இப்படிக்கிவை நாயனகொங்கனை உலகமாதாக்கள் எழுத்து திருச்சிற்றம்பலமுடையான்
விதிவிடங்கன்னவமுதலியதனையன் எழுத்து இப்படிக்கிவை
25. தேவன் உடையானை கலகபால எழுத்து எழும்போது அரியதுமுடிச்சானை பஞ்சன
பலல (வரை) யன் எழுத்து .....
26. எழுத்து வேண்ட(வனை) ஆண்டான் பிள்ளேஎழுத்து இப்படிக்கிவை நகரக்கணக்கு இராம
னை அழகியபாண்டிய .....
27. இப்படிக்கு இவ்வெழுத்துவெட்டினேன் ராஜகாரவ-ராஜரன் எழுத்து

Transliteration.

1. Svasti Śrī Kor-Śaḍaiyapaṉma Tribhuvaṉa Chakravartigaḷ Śrī Sundara Pāṇḍiya-dēvaṟku yāṇḍu-
1-āvadu Tulā-nāyaṟṟu Apara-pakshattu Saptami yum Śaṉi-k-kiḻamaiyum
2. peṟṟa Pūśattu-nāḷ Mathurai udai[yār]nāṭṭu Māḍakkuḷa kkīḻ-t-Tirupparaṉkuṉṟattu Gōḷaka-maṭha
santati Kiḻai-maḍattil Mudaliyār śishyarkaḷil Aḻakiya-Tiru-
3. chchiṟṟambalam-uḍaiyārkku Te[ṉkalla]kanāṭṭu-t-tēśi-p-paṭṭaṇamāṉa Jayampoḻil Vikrama-Śōḻa-
purattu nagarattōm nila vilai pramāṇam pa-
4. ṇṇi-kkuḍutta pariśāvadu Innagarattu-t-teṉ-piḍākai Kīḻai-k-kiḻavaṉēri Vīṟaparaṉ-iśaindu viṟṟu-k-kuḍ-
utta idarku ellaiy-āvadu ivvūṟku-chchūḻe-
5. llaikku-k-kīḻ-ellai ippaṟṟil śuṭṭiṟai Śeṅguḻappaṟṟukkum Kaṇṇi-nallūr-paṟṟukkum meṟku teṉṉ-ellai
Karumāttūr paṟṟukkum Pūttāḷoppakkum va-
6. ḍavellaikku vaḍakkum mēlellai Śirāḷ-ērikkīḻ-ellaikku-k-kiḻakkum vaḍavellai Ariyāḷēripparrukkum
Kāraikkuḻappaṟṟu-
7. kkum teṉṉ-ellaikku teṟkum āka iśainda peru-nāṉkellaikk-uṭpaṭṭa kuḻam-iraṇḍum kuḻa-pparuppum
nīr-kōvaiyum nīr-nilamum puṉ-śey karu-
8. ñ=śeykaḻum nattamu-nattappālu(ḻu ?)m kaḻarun=tiḍalum mē-nōkkiṉa maramuṅ=kīḻ-ṉōkkiṉa kiṇaru-
miṉpaḍu-paḻḻamum-teṉ-paḍu podumbum puṟṟūru-

9. neṟṟiyu āmai tavaḷa(ḷai ?)yum uḍumpoḍiyuṉ-śuḍukāḍu paḍi-turaiyum īvvūṟku-ppōkiṟa śiruvaḷi peru vaḷikaḷum-ippaṟṟil kāḍum ōḍaikaḷum veḷḷa-
10. mum veḷḷachchāy am ikkuḷattil nīr vārikuḷum nīr kōvaikuḷu maṟṟum eppēṟayaṟpaṭṭa samatta-p-piṟāttikaḷum iṟṟai nāḷāl emmil-i(ś)ai-
11. ś(ai)ndu vilai niṟśeyitta irāśippaṇam-1,000 ippaṇam āyiramum vilaiy-āvaṇakkal-ariyē kāṭṭi yerriśai-chchelvaṟa-kkoṇḍu viṟṟu vilai-p-piṟamāṇa-
12. m-paṇṇi-k-kuḍuttōm Vikrama-Śōḷa-purattu nagarattōm Tirupparaṅkuṉṟattu Kiḻaimaḍattu Mudaliyār śishyarkaḷil Aḻakiya-Tiruchchiṟṟambalam-uḍaiyāṟku i-
13. ppaḍi viṟṟu[kkuḍu]ttō[m]Ki[ḻa]vaṉēri maḍai [i]ṟaiyi[liyāku]mpaḍi naṉ-śey puṉ-śey karuñśey taṟiyiṟai śekki viṟtalai yēr paḍaveṇḍu Kēraḷa vi-
14. niyō . . . . . ppayaṟu[ta]laik[ka]ḷattu . . . . . vvakaippaḍi vanda varaiyiṟaiyil iṉṉagara minakamariyāḍi māppe . . . . lamāviḻukkāḍu
15. oṉṟumuk . . . . . viḻukkāḍu oṉṟu muk . . . . . tuṇpārākavum iṉṉa-gara-pparṟu nichchayippu iṟukkilum payir[āyi]m yiṟukkilum itti-
16. śaikkiḻa-mē[l]āka ipperu nāṉkellai kku[ṭ-paṭṭa] . . . . . ma. . . . . riyādiyāṉaḍanda maṉai-ppeṟṟil idaṉāl vanda araimaṉaikku o[ṉ]ṟu mukkāl viḻukkāḍu
17. iṟuttu ṉa[lava]mākavum ippaḍi[vittu]kkuḍutta ivvaṟai muṟaikkum ikkuḷaṅgaḷukkum ipparṟukkaḷu-kkum nīrukkum pāśikkum iḍuvē vilai=yōlaiyum
18. poruṭ=cholvōlaiyum-āvutākavum-iduvalladu vēṟuvilaiyāvaṇa-chchalavaṇa-p-porulamāvarudi-pporuṭ-cholvōlai kāṇavuṅ=kā-
19. ṭṭa andaḍavadaṉṟiye orukālāvadum irukālāvadu mukkālāvadum ōlaikkuṟṟam eḻuttu-kkuṟṟañ=śoṟ=kuṟṟam poruṭ=kuṟṟa maṟṟu yeppē[r]ppaṭṭa kuṟṟam
20. ṅ=kuṟṟam[ā]daṟiyē viṟṟu vilai-ppiramaṇam paṇṇi-kkuḍuttōm ippaḍi viṟṟu-kkuḍutta ik-Kiḻaikkiḻava-nēri Mathurai u[d]ai-
21. ṉār kōyiliṟ tirumalaiyilō kallilum śembilum veṭṭuvittu-kkuḍuttōm Vikkirama-Śōḷa-purattu-nagara-ttōm Aḻakiya-Ti[ruchchirrambalam uḍaiyān eḻuttu]
22. ippaḍikk-ivai Śokkaṉ Nāyaṇā-ulakapaṉṉ-eḻuttu ippaḍikk-ivai Tiruchchiṟṟambalam-uḍaiyāṉ[Na]vap-perumāḷāṉa Ama . . . . . .
23. ippaḍikk-ivai Nāyaṉ-Peruṅgaruṉṉai-Āḷaṉāṉa Vaṇika-Śūriyaṉṉ-eḻuttu ippaḍikk-ivai[Aḷa]kiyadēvaṉ Āsthāṉa kartāṉāṉa A . . . . . eḻuttu
24. ippaḍikk-ivai Nāyaṉkoṅgaṉāṉa Ulakamātākkaḷ eḻuttu Tiruchchiṟṟambalam-uḍaiyān Vidhividaṅ-kaṉṉ Vaḻudayataraiyaṉ eḻuttu ippaḍikk-ivai
25. Dēvaṉ-uḍaiyāṉāṉa Kalaka pāla(ṉ ?) eḻuttu Eḻumbōdu-ariyadu-muḍichchāṉāṉa Pañchāṉa-palla[va-raiyaṉ eḻuttu . . . . . .
26. eḻuttu Veṇḍa[vaṇana] Āṇḍāṉ-piḷḷai eḻuttu ippaḍikk-ivai nagara-kkaṇakku Irāmaṉāṉa Aḻakiya-pāṇḍiya . . . . . .
27. ippaḍikku ivveḻuttu veṭṭiṉēṉ Rathakāra purandaraṉ eḻuttu.

Translation.

"Hail! In the first year of the reign of the Tribhuvaṇa Chakravarti Śrī Sundara-pāṇḍiya-dēva (*alias*) Śrī Koṟśaḍaiyapaṉma on the (*auspicious*) day of Saturday, the seventh lunar day of the dark fortnight of the Tulā month, and in the asterism of Pushya, to Aḻakiya-Tiruchchiṟṟambalam-uḍaiyār (*who is one*) of the Mudaliyār disciples of the Kiḻai-maṭham, which is attached to the Gōlaka-maṭham of Tirupparaṅkuṉṟam which is situated to the east of the Māḍakkuḷam tank of the Mathurai-udaya country, we the citizens of the victory-shedding Vikrama-Śōḻapuram, which is a town of the Teṉkallaka country, fix the price of the land sold and give the following (*document*) :—To this land sold by Vīṟaparaṉ of Kīḻaikkiḻavaṉēri, which is situated south of this town, the boundaries bordering on this village are :—Eastern boundary—west of the fields which are situated round this field and are irrigated by the Śeṅkuḷam tank and (west) of the fields of Kaṇṇinallūr. Southern boundary—north of the fields of Karumāttūr, Puttāḻoppam and the northern boundary. Western boundary—east of the eastern boundary of the lake Śirāḻēri. Northern boundary—south of the lands irrigated by the lake Ariyāḻēri, of the lands irrigated by the tank Kāraikkuḷam and of the southern boundary :—Thus within the four great limits enumerated—the two tanks, the tank borders, the water-lilies, the water land, the dry land, the black-soil land, the marsh, the waste marsh, the brackish ground, the vegetable yard, the trees springing upwards, the wells going downwards, the deep hollow before, the deep hollow to the south, the snake holes, the prominent buildings, tortoises, frogs,

the dust around, the burning-ground, the flights of steps, the narrow and broad paths leading to this village, the wilds and ponds in this land, the flood, the water-channels that carry flood to this tank, the water flowers, and all kinds of other enjoyments—(*thus these lands*) we settle for the price of 1,000 *paṇam* coins to be paid in lump: and mentioning these one thousand paṇams in the sale-deed in order that it may be known (*to every person*) in any direction we give the deed. We the citizens of Vikrama-Śōḷapuram thus sold (*this land*) to Aḷakiya-Tiruchchiṟṟambalam-uḍaiyār, who is one of the Mudaliyār-disciples of Kīḻai-maṭham of Tirupparaṅkuṉṟam. In order that the channel might be exempt from taxation and that the wet land, dry land, black-soil land, the narrow channel, and the sale of the oil-press might be fixed. . . . . according to the rate of tax fixed on the pulses by the villagers . . . . . will take first. Though the fields of the village are settled and the crops are grown on them (still) to the west of the eastern boundary and within the four great limits . . . . . we will enjoy after giving at the rate of three-fourths out of one to the palace. To these statements made here as regards the sale, to these tanks and to these fields, water and water-weeds, let this be the sale document, and the document relating (*carrying*) its own meaning. Let there be no other sale document, no other price and bond containing or showing its substance. After examining once, twice, and thrice the flaws in writing, the flaws in wording, the flaws in substance, and all sorts of all flaws, we have sold this land and have given the price settled. We the citizens of Vikrama-Śōḷapuram have also caused this sale-deed to be cut in stone and copper on the holy mount in the temple of Mathurai-uḍaiyār of this Kīḻaikkiḻa-vaṉēri. The signature of Aḷakiya Tiruchchiṟṟambalam-uḍaiyāṉ. Thus these the signature of Ulakapāḷaṉ *alias* Śokkaṉ-Nāyaṉ. Thus these: the signature of Aṃa. . . . . *alias* Tiruchchiṟ-rambalam-uḍaiyān-navaperumaḷ. Thus these: the signature of Vaṇika-Śūriyaṉ *alias* Nāyaṉ-Peruṅkaruṇ-ṇai-Āḷaṉ. Thus these: the signature of A. . . . . the priest of the temple of . . . . . Thus these: the signature of Ulaka-mātākkaḷ *alias* Nāyaṉ-koṅgaṉ. Thus these: the signature of Vaḷudayataraiyaṉ *alias* Vidhividaṅgaṉ *alias* Tiruchchiṟṟambalam-uḍaiyāṉ. Thus these: the signature of Kaṉakapāḷaṉ *alias* Dēvaṉ-uḍaiyāṉ. Thus these: the signature of Pañchaṇa-pallavaraiyaṉ *alias* Eḷumbōdu-ariyadumuḍichchāṉ[1] . . . . . the signature. The signature of Āṇḍāṉ-piḷḷai *alias* Vendavaṉ. Thus these: the signature of Aḷakiyapāṇḍiya. . . . . *alias* Iraman, the village accountant. Thus these: the signature of the sculptor Purandaraṉ[2] who cut these letters.

The Tiruppūvaṇam Copper-plate Grant.

The following is the transliteration and translation of a *fac-simile* of the Tiruppūvaṇam Śāsanam No. I as published in the *Indian Antiquary*, Vol. VI, page 142. Five plates only of the sāsanam are there given in *fac-simile* from Sir Walter Elliot's impressions. The whole is here given translated from new impressions obtained with considerable difficulty owing to the ignorant stupidity of the Temple guardians.

The grant is in pure Tamiḻ with the exception of the first five lines, which are in Sanskṛit in old Grantham characters: the Tamiḻ part is written in grandiloquent prose, and is difficult to translate owing to the length of the sentences. The original copper-plates are preserved in the Tiruppūvaṇam temple (Śivagaṅga Zamīndāri, Madura District), and measure 16½ by 5⅞ inches. The grant is inserted here because it seems to be more closely related to the foregoing Vikramaṅgalam inscriptions than to any others in this collection.

23. *The first Tiruppūvaṇam Copper-plate Grant.*

Transliteration.

I*a*.

1. Svasti Śrīḥ Ambhaḥ pūrvam abhūd-idan=tad-udarē śētēsma Śēshē Haris=tan=nābhēr=ajanishṭa padmam=abhavat
2. tasmāt svayam Viśvasṛiṭ tasmād-Atrir=amushya-lōchana-puṭād-Indur=Budhas=tat=sutas=tasmād-āsa Purūravā

[1] *Eḷumbōdu-Ariyadu-muḍichchān*: he who successfully executed rare things while he was rising (*in the world*).
[2] The dots indicate the breaks in the original inscription.

3. punaratō (?) Pāṇḍyēśvarā jajñirē || Svasti Śrī Sundarēśād-avagata-samaya svābhidhānāśrayasya grāma-
4. syā(vadhi ?)kāptim pratisapadi nijē vatsarē pañcha-viṁśē Chaṇḍāmśāv=anta chāpē Kanakapati tithau
5. Kṛishṇa-pakshārki-vāra svātī-yōgē karēṇuṁ gamayitum=avadad-Rājagambhīradēvaḥ || Pūviṉ-
kiḻatti mē-
6. vi vīṛṛ'-iruppa Mēdiṉi-mādu nītiyiṛ puṇara vaya-p-Pōr-maḍandai Jaya-ppuyattiruppa mā-k-Kalai-
maḍandai
7. vākkiṉil viḻaṅga-ttiśai yiru nāṉgum-iśai-nilāveṛippa maṛai-neṛi vaḻara maṉuneṛi tikaḻa aṛa ne-
8. ṛi-chchamaiyangaḻ-aṛun=daḻaippa-kkāṉa-veṅgaiyai villuḍan=turandu mīṇaṁ=Kaṇakāchalattu
9. vīṛṛ'-iruppa eṉ-giri śūḻnda eḻu-kaḍāḻ-eḻu-poḻil veṉ-kuḍai niḻaṛa śeṅgō-ṉaḍappa-kkoḍuṁ=
10. Kali naḍuṅgi neḍum-bilatt'-oḻippa Villavar Śembiyar Virāṭar Varāṭar Pallavar tiṛaiyuḍaṉ muṛai-murai
11. paṇiya iru-nēmi-yaḻavum oru-nēmi-yōṅga iṉṉamudākiya iyaliśai nāṭaka(m ?)maṉṉi vaḻara maṇimuḍi
12. śūḍi verpeṉa vōṅgiya Vīrasiṁhāsaṉattu-kkaṛpaka niḻaṛa kalaivalōr ṟukaḻa maṉṉavar dēviyar vaṇa-
13. ṅgi niṉṛēttum=aṉṉa-meṉṉaḍaiy Avaṇimuḻuduḍaiyārōḍum vīṛṛ'-irund-aruḻiya Śrī Kochchaḍai varma-
14. rāṉa Ṭṛibhuvaṇachchakravartigaḻ Śrī Kulaśēkharadēvaṛku yāṇḍu 13-vadu nāḻ nālāyirattu-munnūṛ-
15. ṛaṛupadiṉālu Mathurōdaya vaḻanāṭṭu māḍakkuḻa-kkīḻmadurai-kkōyiṛ-ppaḻḻiyaṛai-kkūḍat-

Ib.

1. tu-ppaḻḻi-ppīḍam maḻavarājaṉīl-eḻund-aruḻi-yirundu Vēdamum śāstramum periya vyākhiyātākkaḻāy i-
2. rukkuñ=chatur=vēdi-bhaṭṭargaḻ pērāyirattenṇpadiṉmaṛkum paṅgu āyiratteṇṇpadum dēvadāṉa p-
3. paṇiśeyvirutti paṅgu nūṛṛirupadum āka-ppaṅgu āyirattirunūṛṛukku padiṉmūṉṛāvadi(ṉ)e-
4. ṉ(e)dir padiṉoṉṛām-āṇḍu mudal brahmadēyamāka-k-Kīraṉūr nāṭṭu Nikkamaṅgalamum Uḍaiy-
5. ār Tiruppūvaṇamuḍaiyār dēvadānam Vākaikuḍiyum utpaḍu brahmadēyamāka-kkūṭṭiṇa Tiruvāva-
6. ṇamun-Tuttiyūrum Śiruṅkākōṭṭaiyum-ivvūr Kāḍuveṭṭiyum Muṭṭamuṅ=Koṛṛanēriyu-
7. n=Taḍaiyili-tiyāgiyembalum Veḻḻattai-veṉṛāṉ-embalum Bhagavati-embalum Na-
8. ḍu-viṛ-kōṭṭaiyuṅ=Kāḍaṉeṭṭi-kuṛuchchiyum Paṉaṅgalūr-nāṭṭu Adikaraiyum Mitti-
9. ravāliyum Vēlaṅguḻamum Omaḻakiyāṉ-embaluñ=Sōlaiyēriyuṅ=Kudañjādiyu-Maru-
10. varai pudukkuḻamuṅ=Kīṭśūraiyum Mēṛsūraiyum Piḍāri-kuḻamum Paṇaṅgalūrāṉa Paṇḍita-
11. pañjānallūrum Śeyyakuḻattūrum Śiṅganēriyuḍaiyāṉ kāṇippaṛṛum Vañjiyūruṅ=Kaṛku-
12. ṛichchiyu-Mariyāṉkuṛuchchiyu Māraikkuḻamu, Maṛukaśāḍiyum Vīrakaṅgapperiyaṉ-embalum Vī-
13. rapāṇḍiyapperiyaṉ-embalum Mōḻiyaṉ-embalum Ambalakkūttan-embalum Śitta(ṉ)e-
14. ṉ(e)mbalum Paṇṇīrāyirapperiyaṉ-embalum Muvaṇiyamaṅgalamum Pukaichchāṉkuḻiy-emba-
15. lum Tiyandaikuḍa nāṭṭu Ukarayoḍukoṭṭaiyuñ=Śivikaiyāṉkuḻiyum Uḍumavandai-

IIa.

1. kuḍimulakaraṇiyuṅ=Karaiyūruṅ=Kuṇṇeliyum Maṭṭaḍakkiyārīyuñ=Śaṅgapperiyaṉ-emba-
2. lum Putt-embalum Kalaiyaṉēriyum Śeṅguḻiyum Orukkoṛṛaṉēriyuṅ=Kalavāyilamaṅ-
3. galamum Pullaṉēriyum Śendaṉēriyuṅ=Kakaṉēriyum Pāṛkuḻamum Uyyāṉ Śūrīyaṉ-embalu-
4. m Marudaṅkuḍiyum Nāvaṛkuḍiyum Kaṇḍiyūr Nāḍāḻvāṉ-embaluñ=Śirunakkaṉēriyuñ=Śūlāma-
5. ṇiyum Puṛṛukkuḻamum Śiruvayaluṅ=Koṉṛaikkuḻamum Pullamaṅgalamuṅ=Kaṛkuḻamuṅ=Karumā kuḻa-
6. mum Eyiliyum Paḍaichchaṉ-kuḻamum Puḻiyaṅkuḻamum Pūdikuḻamum Veḻārkuṛuchchiyum Vāytalai-
nallū-
7. rum ivvūr Kāḍuveṭṭiyum Māṉavīra-maduraikkuḻattuḻvāyil Marudūr-kālukku-kkiḻakku-ppā-
8. śa(?) kappaḍi nila-mūṉṛu-vēliyum utpaḍu brahmadēyamāka-kkūṭṭina Marudūrāṉa Mathurōdaya-
chchatu-
9. rvēdimaṅgalamuñ=Śaṅgaṉembaluñ=Śaṅkaramaṅgalamum Tīyaṉūr=Śōlaiyēriyuṅ=Kiḻaṅgāṭṭūrāṉa
10. Puravari-chchaturvēdimaṅgalam padiṉ-mūṉṛāvadiṉ-edir pattām-āṇḍu varai kuḍipaṛṛāy vanda nīr-
nilamuṅ=ka-
11. ruñśey puṉśeyum nattamun=tōṭṭamum tiḍalum-ūraṇiyuṅ=kōyiladiyum tirunada(nda ?)vaṉa-
mum
12. embalum utpaṭṭa nilam eṭṭē-āṛumā iṉṉilam eṭṭē-āṛu māvum Vīra-pāṇḍiyaṉ kō-
13. lāl nīkki nīkki-ppakkattār paṛṛāyuḻḻa nilamum Mērpaśalaiyāna Śivallabhachchaturvēdimaṅgala-
14. m padiṉ-mūṉṛāvadiṉ edir pattām-āṇḍu varai kuḍiyirunda janamikaḻ(janaṅkaḻ ?) paṛ(ṛā ?)yvanda
nīrnilaṉ -
15. ṅ=karuñśe m Śrī kōyilkaḻum tiru naṉdavaṉ-

II*b*.

1. utpaḍa Vīra-pāṇḍiyaṉkōlāl nilan=nālaraiyēḷukkāṇi (yēḷukāṇi ?) innilam nālarai yēḷukkāṇi (kāṇi ?) yuṉ-
2. ṉikki nīkki-ppakkattārum maṛavarum paṛṛāyulḷa nilamum Pirāndiyēriyuṅ=Kakeḳuḍiyum (M)e-
3. M(e)ṛpaśalaiyāṉa Śrī Vallabha-Chaturvēdi-maṅgalattu-t-Tiruppadalainātḥar dēvadāṉam Śembā-
4. ṉēriyun=Tiruppuchchoṇḍaṉ-embalun=Tattaṉ-embalum Vemboḍ-embalum Pāppā-
5. ṉ-embalum Ēdirili Śōḻapperiyaṉ-embalum Mēṛpaśalaiyāṉa Śrī Valabha (Vallabha ?) chaturvēdimaṅ-
6. galattu Śrīvaikuntaviṇṇakarāḻvārku-kkārāṇmaiyuṭpaḍa-ttēvadāṉa(m ?) iṛaiyili Vēṛu muka-
7. la velaṅgāluṅ=Kaṇichchi-yembaluṅ=Kuḍikkāṇikku-ttalaimāṛu-viṭṭa nilamum Tiṛappupaṉai-
8. yaṉēriyuṅ=Kiḻaveḻiyāṛṛūrum Pelaveḻiyāṛṛūrum Maṇḍaiyār-kuḻamun=Nel-
9. veliyun=Taṉṉilattaraiyaṉ-embalum Sōmāttūrum Aṛavaṇakuḍiyuṅ=Karukuḻamum E-
10. nāttūrun=Taḍāppiṛaiyuṅ=Kāñjiraṅguḻamum Mēṛkuḍi nāṭṭu Mēṛkuḍiyāṉa Kalijaya-
11. maṅgalam padiṉ-mūṉṛāvadiṉedir pattām-āṇḍu varai kuḍippaṛṛāy vanda nīr nilamuṅ=ka-
12. ruñśe puṉśeyu-nattamum-uṭpaḍa Vīra-pāṇḍiyaṉ kōlāl nilam-iraṇḍē nālu mā i-
13. nnilam iraṇḍē nālu māvu(m ?) nīkki nīkki-ppakkattār paṛṛāyulḷa nilamum Meṉmēṛkuḍi
14. yum-Mañjaḻūrum Koṛṛaṇēriyum Uḍaiyār Tiruppūvaṇam-Uḍaiyār dēvadāṉa(m ?) Mut-
15. tunāroṭṭaiyum Aṇṇalavāyupum(yum ?) ivvūr-pārtaṇṇaṉ-embalum Narimaṉṛamānum (?)

III*a*.

1. Kaṇḍanallūrum ivvūr Maḍār-śilaiyaṉ-ēriyum-Uṛiyappiyum Tāḻi-yembalum Ko-
2. ṛṛaṉ-ēriyum Śūriyaṉ-embalum Śōmaṉ-ēriyum Tiṛappupuṛappiraśānāṭṭu Yulla-(ṉ)ē-
3. ṉ(ē)riyum Kaṉṉaṉūṛ karuñśeyppaṛṛiṛ kūṭṭiṉa nilamum Madalaikuṛichchi-kkaruñśey-
4. yum Kiṭ-śeḻippuṛkaraiyum Achchaṅkāṭṭirukkai Miḻakaṉūrāṉa Irāśēndira-Śiṅgāṉa-
5. llūrum ivvūr Pālaminṉēriyum Kaṉṉikuḍiyum Araiyuṉēriyum naḍuviṛ Śeyi-
6. kkuḻattuḻvāyum Mēṛ-śeḻiyum Kuṛuchchāṭṭiyum Śiṛukkiḻāttiyum Puvaṉinallūrum Á-
7. rikuḍiyum Śōmaṉ-ēriyum Tāyanpūḍi-embalum Uḍaiyār Tiruppūvaṇam-uḍaiyār
8. dēvadānañ=Śiṛukiḻaṅkāṭṭūrum Śiṛumiḻakiyum Tiṛappuneṛkuṉṛamum Kaṭṭikkuḻa-
9. mum Peṛṛāṉ-embalum āka ivvūrkaḻiṛ=paḻandēvadānam-paiḻichchandamakarāṉmai-
10. yāṉa nilam nīkki nīkki yulḷa nilam munnuḍaiyārum paḻampērum-veḷḷāṉ vakaiyu-
11. m mudalum-tavirttu oru nāḍum or-ūrum oru puravumākki Rājagambhīra-valanāṭṭu Rājagambhīra
12. chatur=vēdi-maṅgalam-eṉṉun-tirunāmattāl brahmadēyañ=śeydaruḷi ivvūr nāṅkell-
13. laiyuṅ=kaṅkāṇikaḻōḍuṅkūḍa-ppiḍiśūḻndu piḍi naḍanda ellaikku aṛavōlai śeydu
14. kuḍukkaveṉṛu tiruvāy-moḻind-aruḷiṉamaiyil(yāl ?) puraścha(?)rikkaṅkāṇi Miḻalaikkū
15. ṛṛattu naḍuviṛ kūṛṛu Śrī Parāntakanallūṛ Kaṭṭikuṛichchi-uḍaiyāṉ araiya-Nārāya-

III*b*.

1. ṇaṉu-Miḻalaikkūṛṛattu kaḻa-(kiḻa-?)kūṛṛu Taṇḍalai-uḍaiyāṉ Pirāntakaṉ Tiruppūvaṇamuḍai-
2. yāṉum Aḻakiya-Pāṇḍiyakkuḻakkiḻ Māṛaṉūrāṉa Palamaṇḍalāḍittanallūr Māṛaṉū-
3. ruḍaiyāṉ Karuṇākaradēvaṉ Puṛpavaṇamuḍaiyāṉum Tiruvāykkeḻavippuṛapparа-
4. ḷai nāṭṭu-p-Puttūruḍaiyāṉ Poṉṉaṉ Śūriyadēvaṉāṉa Śeydara-pallavaraiyar ka-
5. ṇkāṇi Śōḻa-maṇḍalattu Tirumuṉaippāḍi nāṭṭu-k-Karuppūruḍaiyāṉ Piḷḷaiāḻvāṉāṉa
6. Poṉṉambālakkūttaṉum Poyyāmoḻidēvar kaṇkāṇi Karuṅguḍi nāṭṭu Kīḻ-Ne-
7. ṭṭūrāṉa Kīrti-viśālayanallūr Vēḷaṇśāttaṉum sāmudāyam Muttūṛṛū kūṛṛattu-k-Ka-
8. yalūrāṉa Ulakaḻanda-Śōḻa-nallūr Kappalūruḍaiyāṉ Śī Rāmaṉ Tiruvuḍaiyāṉāṉa
9. Pottappichchōḻar kaṇkāṇi Koḻaśiṅgavaḻanāṭṭu Veḻiyārru(ru ?)ḍaiyāṉ Nārāyaṇaṉ Śātta-
10. ṉum Māḻikāittaṉam Vaḍataḻaichchembināṭṭu Āyakkuḍiyaṉ Aḻakiya-Pāṇḍiyaṉallūr Śīva-
11. llavaṉ Aḻākiyamaṇavāḻaṉāṉa Kāliṅgarāyar kaṇkāṇi Poḻiyūr nāṭṭu Aruṅgaḻamuḍaiyāṉ
12. Araiyaṉ Tirumalai-Uḍaiyāṉum Maḻavarāyār kaṇkāṇi Tīyanakaikuḍināṭṭu Kiṭpaśalaiyāṉa D(ā)-
13. (D)āṉaviṇōdanallūruḍaiyāṉ Arayaṉ Karumāṇikkamum Piḷḷaiyār Āḻakapperumāḻadikāra-
14. m Muttūṛṛukkūṛṛattu-k-Kappalūrāṉa Ulakaḻanda-Śōḻa-nallūr Kappalūruḍaiyāṉ Uyyava-
15. ndāṉ Poṉṉaṉāṉa Māṇābharaṇa-muvvēndavēḷārum Śōḻa-pāṇḍiyavaḻanāṭṭu-ch-Chiṛu-pā-

IV*a*.

1. śalaiyūrāṉa Kāvērī-vallavanallūruḍaiyāṉ Nambi Poṉṉambala-kkūttaṉāṉa Vīra Śiṅga-Tōḻa(?)-
2. rum innāṭṭukku-kkāriñjeykiṛa Irāśiṅgaṉ-kuḻakkiḻ Irāśēndirattu Aḻakiya-Pāṇḍi-
   Malaikiṉiya-niṉṛāṉ

4. yanakaikuḍināṭṭu Māṉavīramadurai Mādhavaṉ Divākarabhaṭṭaṉu(m ?) Nārāyaṇaṉ Nārāyaṇabhaṭṭa-
5. ṉum Śī mādhavaṉ Nārasiṁhabhaṭṭaṉum Gōvindaṉ Tiru Nīlakaṇṭhabhaṭṭaṉum Jaritavēdaṉ
6. Subrahmaṇyabhaṭṭaṉum Uṭpaḍu brahmadēyamākakkūṭṭiṉa Marudūrāṉa Mathurōdayachchatur(v)ē-
7. v(ē)dimaṅgalattu Tirukkuḍandai Ādityaṉ Śendapirāṉ bhaṭṭaṉum Śrī Kṛishṇaṉ Aḷaki-
8. ya Rāghava bhaṭṭaṉum Kāliyā(rā ?)yaṉ Veṇṇaikkūttabhaṭṭaṉum Mērpaśalaiyaṉa Śrī Vallabha-
chaturvēdi-
9. maṅgalattu Āhitāgni Śrī-Raṅganātha-bhaṭṭa-Sōmakāṭakayājiyārum Nārāyaṇaṉ Nārāya-
10. ṇabhaṭṭaṉum Śrī Vāsudēvaṉ Nagnapirāṉ-bhaṭṭaṉum Śrī Rāmaṉ Paramātma-bhaṭṭaṉum Kīṭpaśalai-
11. yāṉa Dāṇaviṉōdanallūr arayaṉ-uyya-niṉṟavōṉāṉa Śembiyataraiyaṉum Kēśavaṉ Nārāya-
12. ṇaṉum Karumāṇikkakkoṟṟaṉum Kalvāyil Kēśavaṉum Periyāṉ Peṟṟaṉum Naṅga-
13. ṉ-aḷakaṉum Vāsudēvaṉ-Śūriyadēvaṉum-p-Poḷiyūrnāṭṭu-p-Poḷiyūrāṉa Pārthiva-kēśa-
14. ri-nallūr-appaṉ Śūriyadēvaṉum Udayaṉ Varaguṇadēvaṉāṉa Aḷakiya Pāṇḍiyaviḷupparai-
15. yaṉum Śūriyaṉ Varandaruvāṉāṉa Saṅgirāma-śiṅga(Saṅgrāma Siṁha)ppallavaraiyaṉum Sundara-
ttōḷuḍaiyā-

IV*b*.

1. ṉ Śōmadēvaṉum Puṟappaṟaḷai-nāṭṭu-k-Kaḷḷikkuḍiyāṉa Puṟavuvarinallūr Dayānilai uyya-
2. vandāṉāṉa Śetarāyaṉum Aṇukkaṉariyāṉum Appaṉarumoḷidēvaṉāṉa Śembiyaṉ Viḷu-
3. pparaiyaṉum Puttūr kiḷavaṉ Bhaṭṭaṉāṉa Puṟayaṟaḷaināḍu kiḷavaṉum Kāñai-yirukkai yiruñ=ji-
4. ṟaiyāṉa Indiraśamāṉanallūr paḷiyānilai Śūriyadēvaṉāṉa Tamiṉāḍukiḷavaṉum Vēḷāṉira
5. ttaiyāṉ Irāśa-kuñjara-ppallavaraiyaṉum Rājagambhīra-chaturvēdimaṅgalattuḍaṉ kūṭṭi-
6. -ṉa Miḷakaṉūrku-ttalaimāṟu kuḍutta Achchaṅkāṭṭirukkaikku Vaḷaivēḷiyum Pudukkuḷamum Mā-
7. ṟaṉkīṟtiyu(m ?) Mahāvidhinallūrum Kaḍambamaṅgalamum Śāttiyārembalum kāñai-yirukkai-yarai-
8. yar-kuḷattila-mandari Irāmaṉāṉa Pallava Rāyar kāṇiyāṉa Śembaradi nīkki nīkki yuḷḷa nila-
9. mum āka ivvūrkaḷ munnuḍaiyārum-paḷam-peyarum-mudalum-taviṟtu oru nāḍum or-ūrum o-
10. ru-puravum-ākki Achchaṅkāṭṭirukkai Miḷakaṉūrāṉa Irāśēndira Śiṅganallūr-eṉṉum pe-
11. yarāl variyiliṭṭamaiyil(yāḷ ?) im-Miḷakaṉūrku-chchamainda Śadiraṉ Śelvaṉum Irāmaṉ-Aḷakaṉum
12. Śōṟaṉ Mukkaṉum Nāgadēvaṉ Irāmaṉāṉa Irāśanārāyaṇa Muvvēndavēḷāṉum Araśariyāṉum Kī-
13. ṭ-Śembināṭṭu Mālaṅkuḍi kiḷavaṉ Puḷḷāṇimādēvaṉāṉa Nuḷam-Bharatarāyar kāṇippaṟṟu-t-Tirumāli-
14. riñśōlai-Aḻvār dēvadāṉam Achchaṅkāṭṭirukkai-t-Tirumāl-iriñśōlainallūr araiyaṉ Puli(?)-
15. sani(?)yum Aḷakiya Pāṇḍiyakkuḷakkīṭ Śirukuḷattūrāṉa Parākrama-Pāṇḍiyanallūr Śāttaṉ Gaṇavati-
yum Śun-
16. dara-ttōḷudaiyāṉ dēvaṉum Śāttaṉ Kandaṉāṉa Tirumāl-iruñjōlaidāsaṉum Vēḷāṉ Sunda-

V*a*.

1. rattōḷuḍaiyāṉum Śivallavaṉ Perāyiraṉuḍaiyāṉāṉa Māṟanūr-nāṭṭu Vēḷāṉu-
2. m Dēvaṉ Śivallavaṉāṉa Araṭṭamikkidāsaṉum Śūrakuḍiyāṉa Varakāmukamaṅgalattu Ilavi-ma-
3. ṅgalattu Udayadivākaraṉ Śrī-kārimār-bhaṭṭaṉum Ikkuḍi Nārāyaṇaṉ Subrahamaṇya Bhaṭṭa-
4. ṉum Kīraṉūr nāṭṭu viḍattalāṉa Māṉābharaṇa-chaturvēdimaṅgalattu-uyyaniṉr-Aḍiperiyāḷ-
5. vāṉum Śendapirāṉ Karumāmukilbhaṭṭaṉum Gōvindaṉ Maṉēndukaiyyaṉum Ā-
6. dityaṉ Bhāskarabhaṭṭaṉum Aḷakiya-Pāṇḍiyakkuḷakkīḷ Veḷḷūr-kuruchchivēḷāṉ (K)ē
7. K(ē)śavaṉum Adiperṟāṉum Veḷāṉ Aḷakaṉāṉa Sundara Pāṇḍiyamuvvēndavēḷāṉum VēḷāṉSirilaṅkoḷa-
8. m uṭpaḍu brahmadēyamākakkūṭṭiṉa Tiruvāvaṇaṭṭa Marudūr-āḻvāṉ upādhyāyarum
9. Perumpuliyūr Karumāṇikkam-Ulakamuṇḍāṉ-bhaṭṭaṉum Marudūr Mayūravāhaṇaṉ .....(Kēsava ?)-
10. n-bhaṭṭaṉum Kīraṉūr nāṭṭu Vēḷūrāṉa Aḷakiya-Pāṇḍiyanallūr Irāmaṇuyyāvandāṉum
11. Peṟṟāṉpāttaṉum Dēvaṉ nambiyum Śoraṉṉāṭṭāṉum āka ivvaṉaivarun=taṅkaḷ e-
12. llaikaḷ kāṭṭa Āṇaittanam Irāsiṅgaṉ-kulakkīṭ Tiruppūvaṇaṭṭu Pammaṉ-aḍiyārku Nal-
13. laperumāṉāṉa Pallavataraiyaṉum Meyppumaḷaiyaṉ Śōṟaṉāṉa Viñjattaraiyaṉum
14. Dēvaṉtillaiyāṉ Mathurōdaya-ppallavaraiyaṉum Śidayilarayapaṭṭaṉāṉa Śi(?) Vallava-p-
15. pallavaraiyaṉum Gaṇavati Śī-Rāmaṉāṉa Sundara-ppāṇḍiya-ppallavaraiyaṉum Māraṉ Periyā-
16. ṉāṉa Pāṇḍiyaṉ-pallavaraiyaṉum Poṟṟu-aravamuḍaiyāṉ Valliyaṉ piḍittalai ko-

V*b*.

1. ṇḍappallavaraiyaṉum Piḍinaḍatta-ppiḍinaḍandapaḍikku aravōlai śeydu kuḍutta pari-
2. śāvaḍu Paḍiṉmūṉṟāvaḍiṉedir paṉṉiṟeṇḍāmāṇḍu Dhaṉu nāyaṟṟu nālāntivadiyum (?) Aparapakshat-
3. tu Ēkādaśiyum Śaṉikkiḻamaiyum peṟṟa śōdināṭ Kīḻellai Ivvūr vaḍakiḻakku-k-Kīṭ-Śū(r)ai-

4. r(ai)yeṉṟu pēr-kūvappaṭṭa Uḍaikuḷattu kīḻ kaḍai-kkombiṟ=ṟuḍaṅgi idaṉiṉṟun=teṟ-
5. ku-nōkkichchelṉṟu Śeyyakuḷattūril niṉṟum Kaḍambaṅkuḍikku-ppōkiṟa-vaḻiyai-yūḍaṟuttu t-
6. teṉ kiḻakku nōkkiyun=teṟku nōkkiyun=teṉkiḻakku nōkkiyuñ=śeṉṟu Maṉa-vīra-maḍurai-
7. yil niṉṟum Vēmbaṅkuḍikku-ppōkiṟa vaḻiyai yūḍaṟuttu-kkiḻakku nōkki-chcheṉṟu Śe-
8. yyakuḷattūril-niṉṟum Mūvaraiyarkōṭṭaikku-ppōkiṟa peru vaḻiyai yūḍaṟuttu Pu(ḍ)ai
9. ḍ(ai)chchāṉ kuḻiyyai valattu-vaittu ivvaḻiyiṟ=kūḍiṉa veṭṭiperuvaḻiyyai teṉ-kiḻak-
10. ku nōkki-chcheṉṟu Mūvaraiyarkōṭṭaiyil niṉṟum Māṉa-vīra-maḍuraikku-ppōkiṟa-peru-
11. vaḻiyai-yūḍaṟuttu mēṟkiṉṉam ivvāḻiyil-niṉṟum teṉ-kiḻakku nōkki-chcheṉṟu mēṟku
12. nōkki-ppōṉa peru-vaḻiyai yūḍaṟuttu-tteṉ-kiḻakku-ṉōkki-chcheṉṟu Piḍāvūril niṉ-
13. ṟum Māṉa-vīra-maḍuraikku-ppōkiṟa vaḻiyai-yūḍaṟuttu-tteṉ-kiḻakku-ṉōkki-chcheṉṟu Ka-
14. raiyūr kuḷattu-kkīḻ-kaḍai-kkombaiyuṟṟu ikkaraiyil-niṉṟun=teṉ-kiḻakku nōk•
15. ki-chcheṉṟu mēṟkiṉṉam Kuṉṉeli-kkuḷattukku nīr-pāykiṟa-kālai yūḍaṟuttu mēṟkiṉṉam
16. ikkālil niṉṟun=teṉ-kiḻakku-nōkki-Chchaṅgapperiyaṉ embaṟ kīḻ-ellaiyey teṟku-(n)o-

VI*a*.

1. ṉōkkīyun=teṉ-kiḻakkunōkkiyuñ=śeṉṟu Neṭṭūril-niṉṟum Māna-vīra-maḍuraikku-ppōki-
2. ṟa vaḻiyai yūḍaṟuttu-Chchandiraṉallūr-kuḷattu nīr-nakkale teṟku nōkki-chcheṉṟu-Chchendi-
3. raṉallūr ten-kaḍaiyai yuṟṟu mēṟkiṉṉam ida-ṉiṉṟun=teṉ-mēṟku nōkki Vaigaiyā-
4. ṉa Śrīvallava-ppērāṟṟukku-ppōkiṟa vaḻiyey teṉ-mēṟku nōkki-chcheṉṟu mēṟkiṉ-
5. ṉam ivvaḻiyil niṉṟuñ=Seṅkuḻi-kkīḻ-ellai peṟṟa śevvaiyey teṟku-nōkkich(ch)e-
6. ch(e)ṉṟu i-Cheṅkuḻi-ttenn-ellaiyey mēṟku-nōkki-chcheṉṟu Orukkoṟṟaṉēri-kkī-
7. ḻ-ellaiyāṉa Kaṟkuḷavāyūḍey teṟku nōkki-chcheṉṟu mēṟkiṉṉam ivv-Orukko-
8. ṟṟaṉēri-ttenn-ellaiyey ten-mēṟku-nōkki-chcheṉṟu Vaigaiyāṉa Śrīvallava-
9. ppērāṟṟil-iṟaṅgi mēṟkkiṉṉam i-Chchīvallavappērāṟṟiṉ-ūḍē vaḍa-mēṟku nōkkiyum
10. mēṟku nōkkiyuñ=śeṉṟu mēṟkiṉṉam ivvāṟṟil niṉṟu teṉ-karaiyil-ēṟi vaḍa-mē-
11. ṟku nōkki-chcheṉṟu Kīṭpaśaḻaiyāṉa Dāṉavinōdanallūr-kulattukkum Mērpaśaḻaiyāṉa
12. Śrīvallabha-chatur-vēdi-maṅgalattu-kkuḷattukkum nīr-pāykira-kālai-yūḍaṟuttu ikkālil niṉṟu
13. karaiyil-ēri Veḷārkuṟichchipparṟil araśiparṟu ..... yeyiraṇḍu .....
14. varambey teṟku nōkki-chcheṉṟu ..... kkuḷattuṭkaḍai ..... mēṟ-
15. kiṉṉam ikkaraiyey mēṟku nōkki ..... Māna-vīra-madura-kkuḷatt-uḷvāyil ma-
16. ..... kuḷattukku nīrpāykira kālukku ..... maṭṭamāy payir-ēṟi varukira nilattil RājaGam-

VI*b*.

1. bhīra-chatur-vēdimaṅgalattukku-ppāṭṭakkōlāl kūṭṭiṉa nilam mūṉṟu-vēlikku-kkīḻ-ellai mēṟ-
2. ku nōkki-chcheṉṟu i-kkuḷattu-tteṉ-karaiyil-ēri Marudūr kuḷattukku nīr-pāykira kālai yūḍaṟuttu
3. mēṟkiṉṉam i-kkāliṉ kīḻ karaiyey teṉ-kiḻkku-nōkkiyum teṟku-nōkkiyuñ=śeṉṟu
4. Vāṉakaṅgapperaiyaṉ-kuḍiyiruppil teṉṉ-āśaṟudi-muḍuṉila-pparippai yuṟṟu mēṟkiṉṉam
5. ipparippey kiḻakku nōkki-chcheṉṟu Marudūr paḻaṉ=kuḷatt-akavāyil Maṇavīramaḍuraiyil
6. teṉṉ-āśarudi-vayalil teṉ-varambey kiḻakku-nōkkiyum vaḍa-kiḻakku nōkkiyuñ=śeṉṟu Ma-
7. rudūr-ppaḻaṉ=kuḷattu-kkīḻ-kaḍai-kkombil-ēri mēṟ kiṉṉam i-kkaraiyē mēṟku
8. nōkki-chcheṉṟu Marudūr-kkīḻ-ellaiyum Māṇavīramadura mēl-ellaiyumāṉa
9. Divākara-vāykkāl-ūḍē teṟku-nōkki-chcheṉṟu i-vvāykkāl muḍiṉdu Divākaravayakkal (m)ē-
10. m(ē)l varambē teṟku-nōkki-chcheṉṟu i-chchey teṉ varambey kiḻakku-nōkki-chcheṉṟu
11. Sundara-vayakkal mēl-varambu peṟṟa-śevvaiyey teṟku nōkki-chcheṉṟu Śaṅkaramaṅgala-
12. ttu vaḍav-ellaiyum Māna-vīra-maḍurai-ttenn-ellaiyumāṉa ellaiyey kiḻakku-nōk-
13. kiyum vaḍa-kiḻakku nōkkiyuñ=śeṉṟu Śaṅkaramaṅgalattu vaḍa-kaḍai-kkombil-ēṟi mēṟ-
14. ṟ-paśalaiyāṉa Śrīvallabha-chatur=vēdimaṅgalattu-kkuḷattukkum Kīṭpaśalaiyāṉa Dā-
15. ṉa-viṉōda-nallūr-kkuḷattukku nīr-pāykira kālaiy-uṟṟu mēṟkiṉṉam i-kkāliṉ mē-

VII*a*.

1. ṟku nōkki-chcheṉṟu I-Chchōmāttūrkuñ=Kallikkuḍi-ppārśiru-vākaikkum
2. naḍuvāṉa ellaiyaiyuṟṟu vaḍakkiṉṉam i-vvellaikku naḍuvāṉa varambē mē-
3. ṟku nōkkiyun-teṉ-mēṟku-nōkkiyuñ=śeṉṟu i-Chchiruvākaikkulattu vaḍa-ka-
4. ḍaiyai yiraṅki Aṟavaṇakuḍi-ttenn-ellaiyē=śeṉṟu Kallikkuḍi-kkuḷa-
5. ttukku nīr-pāykiṟa kālai yūḍaruttu mēṟku-nōkki-chcheṉṟu Aṟavaṇaku-

6. ḍiyil niṉṟum Veḷānerikku-ppōkiṟa vaḻiyē ten-mēṟku nōkki-
7. chchenṟu Veḷāneri-kkīḻ-ellaiyai yuṟṟu vaḍakkiṉṉam i-vvūr-el-
8. laiyey Puttūr kuḷattukku nīr pāykiṟa kālin kīḻ-karaiyey vaḍa-
9. kiḻakku nōkki-chchenṟu i-kkālai yūḍaṟuttu mēl karaiyil ēṟi vaḍakkiṉ-
10. ṉam Veḷanēri vaḍa vellaiyuṅ=karuṅ-kuḷattu-ttenṉ-ellaiyumāṉa e-
11. llaiye mēṟku-nōkki-chchenṟu Veḷānēri-chchūṟṟi-vaśakkal-ūraṇi vaḍakarai-
12. yey mēṟku nōkki-chchenṟu vaḍakkiṉṉam ellai-naḍuvāṉa varambē śe-
13. ṉṟu Veḷānēri Ádichcha-vaśakkaṟa-kīḻ-varambe vaḍakku nōkki-chchenṟu ich-
14. chey vaḍa varapey mēṟku nōkki-chchenṟu vaḍakkiṉṉam-Veḷānēri-kkarunda-
15. ḍi-kkīḻ-varambey vaḍakku nōkki-chchenṟu i-chcheykkum Ádichcha-vaśakkal-

VII*b*.

1. la-karaiye ten-kiḻakku nōkki-chchenṟu i-kkālil niṉṟum Mēṟpaśalaiyāṉa Śrīvallabha-
2. chaturvēdi-maṅgalattu-kkuḷattukku nīr-pāya-ppiṟinda kālai yūḍaṟuttu-k-Kiṭ-paśalaiyāna Dā-
3. na-vinōda-nallūr kuḷattukku nīr pāykıra kāliṉ mēl-karaiyey ten-kiḻakku nōkkiyum kiḻa-
4. kku nōkkiyun=teṟku nōkkiyuñ=śenṟu i-Ttāna-vinōda-nallūr kuḷattu mēlkarai-
5. yai yuṟṟu i-kkuḷattu-ppuṟa karaiyil-iṟaṅki Mēṟpaśalaiyāṉa Śrīvallabhachatur-vēdi-maṅgalat-
6. tu-kkuḷattukku nīr pāykira kāliṉ kīḻ karaiyē teṟku nōkki-chchenṟu i-Chchīvallabha-chaturvē-
7. di-maṅgalattu-kkuḷattu vaḍa kaḍaiyuṟṟu i-kkuḷattu maruvāyi i-kkāṟṟūḍe teṟku nō-
8. kkiyun-ten-kiḻakku-nōkkiyuñ=śenṟu Nelvēli-nattattukka-ppōkiṟa vaḻiyai yu-
9. ṟṟu mēṟkiṉṉam i-Nnelvēli-kkuḷattu-kkīḻ-kaḍai-kkombai-yēri-pparaḷai-kkalai
10. yuṟṟu i-kkāliṉ mēl-karaiyē teṟku nōkki-chchenṟu Nakkan-ēriyil niṉṟu mēṟku nōkki-p-
11. pōkira vaḻiyai-yūḍaṟuttu-t-Tenṉ-ellai Nelvēli-ttenṉ-ellaiyum Eṭṭiyēri-nattattu vaḍakku
12. varayumāna vaḻiyey mēṟku-nōkki-chchenṟu Eṭṭiyēri-nattattu mēlāśaṟutiyai-yuṟṟu iṉ-
13. gu-niṉṟum mēṟku-nōkki-chchenṟu i-vveṭṭiyēṟikkun=Nelvēlikkun-naḍuvāṉa Paḻaṅ
14. ḍiyaiyuṟṟu ida-ṉiṉṟun=ten-mēṟku nōkki-chchenṟu Paṟaḷaiyāṟṟai yūḍaruttu vaḍakkiṉṉam i-
15. vvāṟṟin mēl-karaiyē terku nōkkiyun-teṉ-mēṟku nōkkiyuñ=śenṟu Śōmāttūr kīḻ-el-
16. laiyāṉa Nirambaiyūṟ-kuḷattukku nīr pāykira kālai yūḍaruttu i-kkāliṉ mēl-karaiyē i-ṉ-

VIII*a*.

1. ṉāṟṟaṅkālukkum peṟṟāṉ-vayakkalukkum vaḍa-varambey mēṟku nōkki-chchen-
2. ṟu Kaḻḷikkuḍi-ppāṟśen-ēri-ttayānidhi-vayakkaṟ kīḻ varambai yuṟṟu vaḍakkiṉṉam i-
3. vvarambey vaḍakku-nōkki-chchenṟu ellai-vāykkālai-yuṟṟu i-vvāykkāl-ūḍey va-
4. ḍakku-nōkkiyum vaḍa-mēṟku nōkkiyum vaḍakku-nōkkiyuñ=śenṟu Sēnēṟimaralāramukkāṇi vaḍa varam-
5. bē mēṟku-nōkki-chchenṟu Dayā-nīti-yariyāṉaṉa Arundavaṉ-Viḻupparaiyaṉ Śōmadēvi va-
6. yakkar kīḻ-varambey vaḍa-mēṟku nōkki-chchenṟu Dayā-ṉīti-māṉa-vīraṉ paṟṟuttaḍi palavi-
7. ṉ-kuḻvarambē-vaḍakku nōkki-chchenṟu Uyyakkoṇḍāṉ vayakkar kīḻ varambey
8. vaḍakku nōkki-chchenṟu i-chchey vaḍa-varambey mēṟku nōkki-chchenṟu Śēnēri k-
9. kuḷattu vaḍa-karaiyai-yuṟṟu vaḍakkiṉṉam i-kkuḷattu-ppuṟakaraiyey vaḍa-mēṟku (n)ō-
10. n(ō)kki-chchenṟu Kaṇṇanūril niṉṟun=Deḍakōṭṭaikku-ppōkiṟa peru vaḻiyai yu-
11. ṟṟu i-pperu-vaḻiyey mēṟku nōkki-chchenṟu vaḍakkiṉṉam Puḍanēri nattattu va-
12. ḍavāyil niṉṟa puliyai yiḍattu vaittu mēṟku nōkki-chchenṟu Taḍappiraivaṇa-
13. kuḷattu-tteṉ kaḍaiyai yiraṅgi vaḍakkiṉṉam ikkuḷattu nīr-nakkale vaḍa-mēṟ-
14. ku nōkki-chchenṟu Kāñjiraṅ=kuḷattu nīr-nakkaley vaḍa-mēṟku nōkki-chchenṟu i-kku-
15. ḷattu vaḍa kaḍaiyai yuṟṟu i-kkuḷattukku nīr-pāykiṟa kāliṉ teṉ-karaiyey mēṟku nōk-
16. ki-chchenṟu-ppullanēri-kkuḷattu-tteṉkaḍaiyilēṟi vaḍakkiṉṉam i-kkuḷattu nīr-

VIII*b*.

1. nakkale vaḍakku nōkki-chchenṟu ikkuḷattu vaḍa-kaḍaiyai yuṟṟu ikkuḷattūkku nīr pāykiṟa
2. kāliṉ teṉ-karaiyē mēṟku nōkki-chchenṟu Kaṇṇaṉūṟku-ppōkira peru vaḻiyai yuṟṟu
3. vaḍakkiṉṉam i-vvaḻiyē vaḍakku nōkki-chchenṟu Kaṇṇaṉūrku vaḍavellaiyu Narimaṉṟat-
4. teṉṉ-ellaiyumāṉa Kaṇṇaṉūr Piḍāriyēri-muttaraiyaṉ karuñśe vaḍava-rambu peṟṟa śeyyai-
5. ye mēṟku nōkki-chchenṟu Madaḷai-kurichchi-kkuḷa-pparippai yuṟṟu ikkuḷatt-uḷvāyē vaḍakku nō-
6. kki-ppattu-kkōl-aḷavu śenṟu vaḍakkiṉṉam ikkuḷatt-ūḍē mēṟku nōkki-chchenṟu Kaṇṇa-

7. ṉūr kuḷattukku nīr pāykira kālai yūḍaruttu mērku nōkki-chchenṟu vaḍakku nōkki-ppōkira Kara-
8. ṉavārṟukku-kkiḻakkāka niṉṟa puḻiyai vallattu vaittu mērku nōkki-chchenṟu Kīṭ-śeḻiyuḍai-
9. kuḻa-kkaraiyilēri ikkaraiyē vaḍakku nōkki-chchenṟu Minnēri-ttenn-ellaiyai yuṟṟu vaḍa-
10. kkinnam i-Mminneri-ttenn-ellaikkum Kīṭ-śeḻikkuḻattu vaḍa-vellaiyumāy-k-Kīṭ-śeḻikkuḻa-
11. ttukku nīr pāynda-kkāra-parippē mērku-nōkki-chchenṟu ipparippaiyirańki Naḍuvir-śeḻikkuḻattu Ma-
12. laiyaṉ-uḍappil-ēri i-kkuḻa-kkaraiyē mērku nōkki-chchenṟu i-kkuḻattu kavāyil-irańki Miḻaka-
13. ṉūr-parṟaṉa puṉśē-kkīḻ-ellaiyey terku nōkkiyun-teṉ-mērku nōkkiyuñ=śenṟu Miḻakaṉūril-
14. niṉṟum Kāñaiyirukkai-k-Koṭṭa-kīṛtikku-ppōkira vaḻiyai yuṟṟu vaḍakkinnam i-k-Koṭṭa-kīr-
15. ti-vaḍavellaiyuñ=Kāñaiyirukai-vēlānēri-vaḍavellaikkum Miḻakaṉūr-tenn-ellaik-

IX*a*.

1. kun=naḍuvāṉa Kaḍambańkuḍi-kkuḻattukku nīr-pāykira kāl-ūḍey vaḍa-mērku nōkki-chchenṟu
2. i-kkālai-yiṟańgi vaḍakku-nōkki Mēr-śeḻitteṉ-kaḍai-kkombum Vēḷān-ēri-puṉśe vaḍa-
3. vellaiyumāṉa karaipparippē vaḍa-mērku nōkki-chchenṟu Miḻaṉūr Śōṟaṉ-mūkkaṉ puṉśey
4. ttenn-ellaiye mērku nōkki-chchenṟu Kāñaiyirukkai-karpakārti kīḻ-ellaiyum Mi-
5. ḻakaṉūr Pālameṟ=śeḻi mēlellaikkun-naḍuvāṉa ellai-pparippey vaḍakku nōkki-
6. chchenṟu Miḻakaṉūr Śundan-āḻvāṉ puṉśey-ttenn-ellaiyai yuṟṟu vaḍakkinnam ippu-
7. ṉśey-ttenn-ellaikkuñ=Karpakīṛti-vaḍa-vellaikkun naḍuvāka mērku nōk-
8. ki-chchenṟu Karpakīṛti puṉśey-kkīḻ-ellaiyai yuṟṟu vaḍakkinnam i-ppuṉśe-
9. ykkum Miḻakaṉūṛ puṉśey-pparṟukkun=naḍuvāṉa vēlipparippē vaḍakku-nōkki
10. yum vaḍa-mērku nōkkiyuñ=śenṟu Karpakīṛti-kkīḻ-āśaṟudiyum Miḻakaṉūr-irūmaṉaḻaka
11. ṉumuda-puṉśey mēl-āśaṟudi-yellaikkun=naḍuvāka vaḍakku nōkkiyum vaḍa-mērku nōk-
12. kiyuñ=śenṟu Iruñśiṟaiyil niṉṟum Miḻakaṉūṛku-ppōkira vaḻiyai yūḍaruttu Miḻakaṉū-
13. ṛ pār Śiṟukiḻātti-tteṉ-kaḍai-kkombai yuṟṟu i-kkuḻakkaraipparippēy vaḍa-mē-
14. ṛku nōkki-chchenṟu Karpakīṛti-kkuḻattu vaḍa-karaiyai yuṟṟu vaḍakkinnam i-kkuḻa-
15. ttu-ppuṛkaraiye vaḍa-mērkunōkki-chchenṟu Puvaṉi-nallūr puṉśey-ttenn-
16. ṉ-āśaṟutiyum Karpakīṛti-kkaraikkun=naḍuvāka-Chchirukkilātti-kkuḻattukku nīr-pāynda-kā-

IX*b*.

1. lūḍe vaḍa-mērku nōkki-chchenṟu Karpakīṛti-kkuḻattu-kkaḍai-kkombai yūḍaruttu vaḍakkinna-
2. m Puvaṉinallūr vayalukku-tterkil Valaiyaṉ-ūraṉikku-tterkil kaḷar-pparippai valattu vaittu mēṛ-
3. ku nōkki-chchenṟu Śiṟukkiḻātti-kkuḻattukku nīr pāynda kāṉakaraikku vaḍakku Puvaṉinallūr iruk-
ku-
4. m Iḍaiyiṉ Irāśiṅgakkōṉ-uḻuda puṉśe-ttenn-ellaiyey vaḍa-mērku nōkki-chchenṟu Karpakī-
5. ṛti-kkuḻattukku mēl-kaḍaiyil nīr-pāykira kālai yuṟṟu Mēlellai i-kkālin kīḻ-karaiyey va-
6. ḍakku nōkki-chchenṟu Rājagambhīra-chaturvēdi-maṅgalattuḍaṉ kuṭṭiṉa Miḻakaṉūrku-ttalaimāṛu
kuḍutta-
7. Puḍukkuḻattu-kkīḻ-ellai Kīṛpakīṛti-kkuḻattukku nīr pāykirā kāliṉ kīḻ karaiye vaḍakku nōkki-chchenṟu-
8. i-Miḻakaṉūrku-ttalaimāṛu kuḍutta Mārankīṛti-kkīḻ-ellai Karpakīṛtti-kkuḻattukku nīr pāykira kali-
9. ṉ kīḻ karaiyey vaḍakku nōkkiyum vaḍakiḻakku nōkkiyuñ=śenṟu ikkālai yiṟandu kiḻakkinnam va-
ḍak-
10. ku-nōkki-chchenṟu Miḻakaṉūrku-ttalaimāṛu kuḍutta Kuvalai-vēli-pparṟukku-kkīḻ-ellaiyāṉa Māraṉēri-
11. kkaraiyē vaḍakku nōkki-chchenṟu Neṛkuṉṟattu-ttenn-ellaiyai yuṟṟu kiḻakkinnam i-Kkuva-
12. laivēli-kkīḻ-ellaiyun=Neṛkuṉṟattu mēl-ellaiyumāṉa karai-pparippey vaḍa-mērku nōkki-
13. chchenṟu in-Neṛkuṉṟattu nattattu-ttenn-āśaṟudiyai yuṟṟu-kkiḻakkinnam-i-nnattattu-ttenn-āśaṟu-
14. diye vaḍa mērku nōkki-chchenṟu in-Neṛkuṉṟattu-kkuḻattu mēṛ-kaḍaiyai yuṟṟu i-kkuḻattu nīr nak-
15. kale Kuvalaivēli-kkīḻ-āśaṟudiye vaḍakku nōkki-chchenṟu Mēl-śeṛi-kkaraiyai yuṟṟu Mēl-śeṛi-kkuḻappa-
16. rippe vaḍakku nōkki-chchenṟu Kaṭṭikkuḻattu-tteṉ-kaḍaiyil-ēṛi i-kkuḻatt-akavāyil-iṟańki Miḻakaṉūṛ-
ku-ttalaimāṛu-ku-

X*a*.

1. ḍutta Kaḍamba-maṅgalattu-kkīḻ-ellaiyē vaḍakku nōkki-chchenṟu Perrāṉ-ambar-karaiyai-yuṟṟu-kkiḻa-
2. kkinnam vaḍakku nōkki chchenṟu-kkaṭṭi-kkuḻattukku nīr pāykira kālai yuḷaruttu Malangudi
kiḻavaṉ Pullaṇi-
3. Mādēvaṉaṉa Nuḷambarada-rāyar kāṇiyāy-t-Tirumaliruñśōḻai-yaḷvar-dēvaḍiye iraiyili-y-Achchaṅkā-
ṭṭiruk-

4. kai-t-Tirumāliruñśōlainallūr teṉṉ-ellaiye kiḻakku nōkki chcheṉṟu it-Tirumāliruñśōlainal-
5. lūr teṉṉ-ellai yir tiruvāḻi-kkallai yiḍattu-vaittu-kkiḻakku nōkkiyuṉ=teṉ-kiḻakku nōkkiyuñ=śeṉ-
6. ṟu Tirumāliruñśōlainallūr teṉ-kīḻa-mūlaiyir tiruvāḻi-kkallai yuṟṟu ivv-Irājagambhīra-chatur-vē-
7. di-maṅgalattuḍan kūṭṭiṉa Miḻakaṉūr-kuḻattukku nīr-pāykiṟa kāliṉ mēl-karaiye vaḍakku nōkki-ch-
cheṉṟu
8. Tirumāliruñśōlainallūr kīḻ-ellaiyir tiruvāḻi-kkallai yuṟṟu i-kkāliṉ mēl-karaiyē vaḍak-
9. ku nōkki-chcheṉṟu it-Tirumāliruñśōlainallūr vaḍa-kīḻa-mūlaiyir tiruvāḻi-kkallai yuṟṟu-kki-
10. ḻakkiṉṉam Vākaikkuḍi-tteṉṉ-ellaiyuṉ=Tirumāliruñśōlainallūr vaḍavellaiyumaṉa im-Miḻaka-
11. ṉūr-kuḻattukku nīr pāykiṟa kāliṉ teṉ-karaiyē mēṟku nōkkiyum vaḍa-mēṟku nōkkiyuñ=śeṉṟu it-Tirumā-
12. liruñśōlainallūr kuḻattukku nīr pāykiṟa kālai yūḍaṟuttu it-Tirumāliruñśōlainallūr vaḍa-mē-
13. ṉ mūlaiyir tiruvāḻi-kkallai yuṟṟu Aḻakiya-pāṇḍiya-kkuḻa-kkīḻ Śūrakuḍiyāṉa Vīrakāmukhamaṅga-
lattu-vaḍave-
14. llaiyum Vākaikkuḍi-tteṉṉ-ellaiyumāṉa Miḻakaṉūr kāliṉ teṉ-karaiyē vaḍa-mēṟku nōkki-chcheṉṟu-
15. Uḍaiyār Tiruppūvaṉa muḍaiyār dēvadānam Aḻakiya-pāṇḍiya-kkuḻa-kkīḻ Vellūr-kuṟuchchi-kkīḻ-
ellaiyum
16. Vākaikkuḍi mēl-ellaiyumāṉa Miḻakaṉūr kāliṉ mēl karaiyē vaḍakku nōkki-chcheṉṟu

Xb.

1. ikkālai yūḍaṟuttu-k-Kīraṉūr nāṭṭu Viḍattalāna Māṉābharaṇa-chaturvēdimaṅgalattu-tteṉṉ ellaiyai
2. yuṟṟu-kkiḻakkiṉṉam i-vvellaiyē-kkiḻakku-nōkki-kkaḻaṟ paripp ē śeṉṟu Vākaikkuḍi-kkuḻattu vaḍa-
kaḍaiyai-yuṟ-
3. ṟu-kkiḻakkiṉṉam ikkaraiyē kiḻakkunōkki-chcheṉṟu ikkaraiyai yiṟaṅgi Vākaikkuḍi vaḍa-vellaiyum
Māṉābharaṇa-
4. chatur-vēdi-maṅgalattu-tteṉṉ-ellaiyumāṉa ellai varambē kiḻakku-nōkki-chcheṉṟu Vākaikkuḍi Māṉa-
bhara-
5. ṇa-īśvaram-uḍaiyār kōyilai valattu-vaittu ellai-varambē kiḻakku-nōkki-chcheṉṟu Vākaikkuḍi-kkuḻa
6. ttil-niṉṟuñ=kiḻakku nōkki-ppōkiṟa ellai vākkālai yuṟṟu iv-vākkālin vaḍa-varambē kiḻakku-nōkki-chche-
7. ṉṟu iv-vākkālai yiṟandu Vākaikkuḍi-pparṟil Ariyāḻa vayakkal-vaḍa varambum Maṇabharaṇa-chatur-
vēdi-maṅga
8. lattu-pparṟāṉa Uyyavandāṉ vayakkal teṉ-varambumāṉa varambe kiḻakku nōkki-chcheṉṟu Nakka-
maṅgala
9. ttu-kkuḻattukku nīr-pāykiṟa-kālai yuṟṟu ikkāliṉ mēl karaiye vaḍakku nōkkiyum vaḍa mēṟku nōkki-
yum va-
10. ḍa-kiḻakku nōkkiyuñ=śeṉṟu Tuttiyūr kuḻattu mēl-kaḍaiyai yaḍuttu ikkāliṉ mēl-karaiye vaḍakku (n)ō
11. n(ō)kkiyum vaḍa-kiḻakku nōkkiyum vaḍa-mēṟku nōkkiyuñ=śeṉṟu Tiruvāvaṇattu araimā-kkūṟṟu
tteṉṉ-e-
12. llaiyum Māṉābharaṇa-chaturvēdi-maṅgalattu vaḍa-vellaiyumāṉa ellai varambē mēṟku nōkki-
chcheṉṟu Mā-
13. ṇābharaṇa-chaturvēdi-maṅgalattu-kkuḻa-kkaraiyai yuṟṟu-kkiḻakkiṉṉam i-kkuḻattu-ppuṟ-karaiye
vaḍakku nōkki-
14. chcheṉṟu Araiyākkūṟṟu-chchiṟṟembaṟa-kkaraiya yuṟṟu i-vvembaṟ teṉ-karaiye mēṟku-nōkki-chche-
15. ṉṟu Miḻakaṉūr kuḻattukku nīr-pāykiṟa kālai yūḍaṟuttu i-kkāliṉ mēl-karaiyē vaḍakku nōkkiyum
vaḍamēṟ-

XIa.

1. ku nōkkiyuñ=śeṉṟu i-kkālai=yiṟaṅgi i-kkālin karaiyil-ēṟi Araimā-kūṟṟattu embalil nīr nakkalē-
2. vaḍakku nōkki-chcheṉṟu Tuttiyūr kuḻattukku nīr pāykiṟa kālai yūḍaṟuttu Uḍaiyār Tiruppūvaṇa-
muḍaiyār
3. dēvadānam-Aḻakiya-pāṇḍiya-kkuḻa-kkīḻ Veḷḷūr-kuṟuchchi-kkīḻ-ellaiyuṉ=Tiruvāvaṇattu mēl-ellaiyu-
māṉa Ka-
4. ṇavati vayakkal mēl varambē vaḍakku nōkki-chcheṉṟu ik-Kaṇavati-vayakkalil vaḍa-mēlai-mūlaiyil
Vāykaṭṭā-
5. tturavai valattu vaittu Tiruvāvaṇattu-kkālai yūḍaṟuttu Veḷḷūr-kuruchchi-kkīḻ-ellaiyun Tiruvāvaṇattu
6. mēl-ellaiyumāṉa ellaiye vaḍakku nōkki-chcheṉṟu Vaigaiyaṉa Śrīvallabhappērāṟṟil-iṟaṅgi Vaḍa=ve-
7. llai iv-Vaigaiyāṉa Śīvallavappērāṟṟūḍe kiḻakku nōkki-chcheṉṟu ivvāṟṟil niṉṟum Paṉaṅgalūr-kuḻa-
8. ttukku nīṟpāykiṟa kāliṉ vaḍa karaiyil-ēṟi ikkaraiyē kiḻakku nōkki-chcheṉṟu Kaḻavaḻi-pāḍaṉ āṟṟil-
iṟaṅ-

9: gi ivvārṟiṉ-ūḍey vaḍakku nōkki-chcheṉṟu Iḍaikkāṭṭūril niṉṟum Vēmbaṅkuḍikku-ppōkiṟa va-
10. ḻiyai yuṟṟu kīḻ-karaiyil-ēṟi-tteṟkiṉṉam i-vvaḻiye vaḍa-kiḻakku nōkki-chcheṉṟu ik-Kaḷavaḻi-nāḍaṉ-āṟṟil
11. niṉṟuñ=Śeyya-kuḷattūṟ kuḷattukku nīr pāykiṟa kālai yūḍaruttu i-vvaḻiyē vaḍakiḻakku nōkki-chcheṉṟu
Adika-
12. raikkuḷaṅ=karaiyil-ēṟi i-kkarayey vaḍa mēṟku nōkki-chcheṉṟu i-kkuḷattu vaḍa kaḍaiyum Āyakuḍi-
tteṉṉ-e-
13. llaiyai yuṟṟu-tteṟ kiṉṉam i-vvellaiyey kiḻakku nōkki-chcheṉṟu Velaṅkuḍi-nattattu vaḍavāyey
14. śeṉṟu iv-Velaṅ-kuḍi-kkuḷattu mēl-kaḍaiyai-yuṟṟu-tteṟkkiṉṉam ida-niṉṟum vaḍa-kiḻakku nōkki-chcheṉ-
15. ṟu Kūḍañśāḍi mēl-ellaiyai yuṟṟu ivvellaiyey vaḍakku nōkkiyum vaḍakiḻakku nōkkiyuñ=śeṉṟu
16. Kūḍañśāḍikkuḷattu mēl-kaḍai-kkombai yuṟṟu-tteṟkiṉṉam-ida-niṉṟum vaḍa-kiḻakku nōkki-chcheṉṟu

XI*b*.

1. Śuṇḍankuṟuchchi-tteṉṉ-ellaiyum-ik-Kuḍañśāḍi-vaḍa vellaiyumāṉa-kkuḷattu nīr nakkale-
2. y kiḻakku nōkkiyum teṉ-kiḻakku nōkkiyuñ=śeṉṟu i-kkuḷattukku-kkīḻ-kaḍayāl nīr pā-
3. ykiṟa kālai yūḍaṟuttu-tteṉ-kiḻakku nōkki-chcheṉṟu Veḷūrsirukuḍi-iḍaikāṭṭūril niṉṟum
4. Vēmbaṅkuḍikku-ppōṉa vaḻiyai yūḍaruttu-kkiḻakku nōkki-chcheṉṟu kāṭṭu-tteyvam eṉṟum Piḍā-
5. ri-kulam-eṉṟum pēr-kūvappaṭṭa uḍai-kuḷatt-akavāyey kiḻakku nōkki-chcheṉṟu i-kkuḷattu-kkīḻ-
6. kaḍaiyiḻēṟi-tteṉ-kiḻakku-nōkki-chcheṉṟu Kīraṉūr-nāḍāḻvāṉ-kōṭṭai-ppakkattāṉa Śemberum-
7. āṉ uḷuda puṇśeyyai valattu vaittu-kkiḻakku nōkkiyuṉ=teṉ-kiḻakku nōkkiyuñ=śeṉṟu Śeyya-kuḷa-
8. ttūril niṉṟum Vēmbaṅkuḍikku-ppōkira vaḻiyai yūḍaruttu-kkiḻakku nōkki-chcheṉṟu Śeyya-kuḷa-
9. ttūṟ kuḷaṅkaḻukku nirpāy Muttaṉāḻvāṉāṉa Sundara-pāṇḍiya-mārāyaṉ Kallu-viṭṭa kālai yūḍaruttu-
10. kkiḻakku nōkkiyum vaḍa-kiḻakku nōkkiyuñ=śeṉṟu Mēṟ-śūrai uḍaikuḷa-tta-kavāyey kiḻakku nōkki-
ch-
11. cheṉṟu Kīṭ-chūrai-kuḷatt-akavāyey kiḻakku nōkki-chcheṉṟu i-kkuḷattu-kkaḍai-kkombil ēri-
12. muṉṟu tuḍaṅgiṉa-viḍattu piḍi niṉṟaḍu. I-vvaṟavōlai eḻuḍiṉēṉ ivai Puravuvari-kkaṇkāṇi
Miḻalaikkūṟ-
13. ṟattu naḍuviṟ-kūṟṟu Śrī Parāntakanallūṟ Kaṭṭi-kuruchchi uḍaiyāṉ Araiyan Nārāyaṇaṉ-eḻuttu Ivai Pu-
14. ravuvari-kkaṇkāṇi Miḻalaikkūṟṟattu-kkīḻ-kūṟṟu-t-Taṇḍalai-yuḍaiyāṉ Pirāntakaṉ Tiruppūvaṇamuḍai-
yaṉ-e-
15. ḻuttu Ivai Puravuvari-kkaṇkāṇi Aḻakiya-pāṇḍiya-kkuḷakkīḻ Perumāṟaṉūrāṉa Palamaṇḍaḻādichcha-
nallūṟ Ka-
16. ruṇākaradēvaṉ Puṟpavaṇamuḍaiyāṉ-eḻuttu Ivai Tiruvāykkeḻavi Jayadhara pallavarāyar kaṇkāṇa
(ṇi ?) Tirumu-
17. ṇappāḍināṭṭu Karuppūruḍaiyāṉ Piḷḷaiyāḻvāṉ Ponṉambalakkūttaṉeṉa ivai eṉṉ-eḻuttu ||

Translation.

Hail! First this, water was produced; on its mass, and on Śēsha, slept Hari; from his navel, the lotus (*Padma*) was born; from it, of himself, the creator of the universe (*Brahma*) came into existence; from him, Atri was (*born*).[1] From Atri, the Moon. The latter's son was Budha; from him was (*born*) Purūravāḥ;[2] and from Purūravas, the Pāṇḍya lords were born. Hail! Rāja-Gambhīradēva, who wanted to understand the limits of the village called by his name, ascertained from Sundarēśa[3] the proper time and immediately ordered an elephant to be let loose, in his 25th year, while the hot-rayed (*Sun*) was in Dhanus sign,[4] in the eleventh lunar day of the dark fortnight, a day sacred to the lord of Kanakā,[5] in the day of the Sun's son (*Saturday*) and in the yoga of Svātī.

In the reign of Śrī Kōchchaḍaivarmā *alias* Tribhuvaṇa Chakravartigaḷ Śrī Kulaśēkharadēva, in whom dwells with pleasure the flower-possessing goddess (*Lakshmī*), (*in whose reign*) the damsel earth is wedded to justice, in whose victorious arm dwells the powerful goddess of war, in whose mouth shines the great goddess of arts (*Sarasvatī*), whose moon-like fame shines over the twice four directions, who reigns in such a way that the path of the *Vēdas* grows, the code of Manu shines supreme, and the six systems of the path of charity flourish, whose fish ensign with bow in hand, after

[1] From his (*Atri's*) eyelid (*was born*) the moon.
[2] It is either Purūravas or Purūravāḥ and not Purūravās.
[3] The god at Madura.
[4] *I.e.*, in the month of of Dhanus, corresponding to the latter part of December and the first part of January.
[5] Vishṇu who is the lord of Kanakā or Lakshmī.

driving away the tiger of the forest, dwells in Kanakāchala,[1] whose white umbrella throws its shade over the seven oceans and seven worlds surrounded by the eight mountains, under the sway of whose rod the cruel Kali trembles and flies to hide himself in a great hole, to whom bow in order Villavar, Śembiyar,[2] Virāṭar, Varāṭar, and Pallavar with their tribute, in whose reign the one Nēmi (*earth*) promises to flourish during the existence of the two Nēmis (*Sun and Moon*), in whose reign the sweet nectar of natural music and dramatic plays grows thick (*flourishes*), and who wearing the crown set with gems and in company with Avaṉimuḻuduḍaiyāḷ,—whose slow gait resembles the gait of swans, and who is praised by the wives of kings that stand before her in obedience—sits under the shade of the Kalpaka tree—his *Vīra Simhāsaṇa*, which is growing like a mountain while philosophers around him are extolling him. In the 13th year of his (*Kulaśēkharadēva's*) reign, in the 4364th day, he, while sitting in the bed-chamber seat of the bed-room of the temple of Māḍakkuḻakkīḻmadurai, which is a town of Mathurōdayavaḷanāḍu,[3] (*gave*) 1,080 shares to 1,080 Brāhmaṇs, who are versed in the four *Vēdas* and in the *Śāstrās*, and who are great commentary-writers, and 120 shares in sacred gift for the purpose of conducting temple services. Of the 1,200 shares in total—omitting the gifts made in the 11th year opposite the 13th year,[4] which are, Nikkamaṅgalam, which was given as a gift to Brāhmaṇs and which is situated in the country of Kīraṉūr,—Vākaikkuḍi, which was given in sacred gift to the god Tiruppūvaṇamuḍaiyār, and the lands added as donations to the Brāhmaṇs, which are—Tiruvāvaṇam, Tuttiyūr, Śiruṅgākkōṭṭai, Kāduveṭṭi,[5] and Muṭṭam (*elevated land*) of this village,—the tank Koṟṟanēri,—the field Taḍaiyilityāgi-embal,[6]—the field Veḷḷattaivenṟān-embal,[7]—the fields Bhagavati-embal, Naḍuvirkōṭṭai, Kāḍaṉeṭṭikuṟuchchi,—Adikarai, which is in the Paṇaṅgalūr country (*Nāḍu*),—Mittiravāḷi,—the tank Vēḷaṅguḷam,—the field Omaḷakiyāṉ-embal,—the tank Śōḷaiyēri,—Kuḍaiñjāḍi,—the new tank of Maḍuvarai,—the east Śūrai,—the west Śūrai,—the tank Piḍārikuḷam,—Paṇḍita-pañchānallūr, otherwise called Paṇaṅgalūr,—Śeyyakuḷattūr,—the lands belonging to Śiṅgaṉēri-uḍaiyāṉ,—Vañjiyūr,—Kaṟkuṟichchi,—Māriyāṉkuṟuchchi,—the tank Āraikkuḷam,—Maṟukaśāḍi,—the field Vīragaṅgapperiyaṉ-embal,—the field Vīrapāṇḍiyapperiyaṉ-embal,—the field Moḷiyaṉ-embal,—the field Ambalakkūttaṉ-embal,—the field Śittaṉ-embal,—the field Paṉṉīrāyirapperiyaṉ-embal,—Uvani-maṅgalam,—the field Pukaichchāṉ-kuḷi,—Ūkarayoḍukōṭṭai of the Maḍiyandaikkuḍa country,—the field Śīvikaiyaṅkuḷi,—Mulakaraṇi (*a field ?*) of Uḍumavandai,—Karaiyūr,—Kuṉṉeḷi,—the tank Maṭṭaḍakki,—the field Śaṅgapperiyaṉ-embal,—the field Puṭṭ-embal,—the tank Kulaiyaṉēri,—the field Śeṅguḷi,—the tank Orukkoṟṟaṉēri,—Kalavāyilamaṅgalam,—the tank Puḷḷaṉēri,—the tank Śendaṉēri,—the tank Nakkaṉēri,—the tank Pāṟkuḷam,[8]—the field Uyyāṉ Śūriyaṉ-embal,—Maruḍaṅkuḍi,—Nāvarkuḍi,—the field Kaṇḍiyūrnāḍāḷvāṉ-embal,[9]—the tank Śiruṉakkaṉēri,—Śūḷāmaṇi,—the tank Puṟṟukkuḷam,—the field Śiruvayal (*small field*),—the tank Koṉṟaikkuḷam,—Puḷḷamaṅgalam,—the tank Kaṟkuḷam,—the tank Karumākuḷam,—Eyili,—the tank Paḍaichchaṅkuḷam,—the tank Puḷiyaṅkuḷam—the tank Pūḍikkuḷam,—Vēḷārkuṟuchchi,—Vāytalainallūr,—the three *Vēḷis* of land situated in the eastern irrigation of the Maruḍūr channel, which is inside the tank of Māṇavīramadurai, and which land is used as a fuel copse for this village,—Maruḍūr, otherwise called Mathurōdayachchaturvēdi-maṅgalam which was given as gift to the Brāhmaṇs,—the field Śaṅgaṉ-embal,—Śaṅkaramaṅgalam,—the tank Śōḷaiyēri of Tīyaṉūr,—Kiḻaṅgāttūr, otherwise called Puravarichchaturvēdimaṅgalam, and the wet lands, which were in the possession of the inhabitants up to the 10th year opposite the 13th

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[1] Mount Meru.

[2] Part of Rāmnād Zamindari was called Śembiyā.—J. B.

[3] The fertile country in which originated Madura.

[4] "11th year opposite the 13th year" (illegible). Ia, lines 3 and 4). Nothing definite can be made out of this phrase for the present. Some are of opinion that one of them refers to the age of the king and the other to the number of years he had reigned, but this theorem contradicts that theory; for in IIa, line 10, we have the 10th year opposite the 13th year, and in Vb, line 2, the 12th year opposite the 13th year. The following theory may be suggested:—The description of the day of letting loose of the elephant in Ia and *c* of the day in Va exactly coincides; and fortunately in Va, instead of merely stating in the 13th year, it is said in the 12th year opposite the 13th year; from these and bearing in mind that at the commencement of the Śāsanam it is stated "in the 13th year, 4364th day," and that according to the rough Hindu calculation of 360 days for every year 4364 days come to $\frac{4364}{360}$ = 12 years and 44 days, I think that "in the 12th year opposite the 13th year" may mean, after the completion of the 12th year in the 13th year of the reign. Similarly "11th year opposite the 13th year" may mean after the completion of the 11th year, *i.e.*, in the 12th year of the reign. Similarly 10th, in which case the present year of the reign is also added.

This theory of the Pandit's is ingenious, but will not do: the 13th year cannot coincide with parts of three years. Can it be 1310, 1311, and 1312 Śaka that is meant by the dates? If so, the number of *days* may refer to the reign.—J. B.

[5] Land set apart for the plantation of wood for fuel.

[6] The field which yields without failure.

[7] The field which has conquered the flood.

[8] Milk-tank.

[9] The field belonging to the Āḻvār (god) of Kuḍiyūr country ?

year,—together with black soil lands, dry lands, wet lands, gardens, vegetable yards, village drinking ponds, temple lands, temple gardens, and fields measuring $8\frac{3}{10}$ (*vēlis* ?) by the measuring rod of Vīrapāṇḍiyaṉ. Thus omitting all the above enumerated lands, the remaining lands belonging to the persons owning fields adjoining to them, and rejecting the lands which were in the possession of the inhabitants of Mēṟpaśalai or Śīvallabhachaturvēdimaṅgalam up to the 10th year opposite the 13th year, together with the black soil lands, dry lands, wet lands, gardens, vegetable yards, temples, and temple gardens, which all make, by the measuring rod of Vīra Pāṇḍiyaṉ, $4\frac{1}{2}$ (*vēlis* ?) and 7 kāṇis,—the remaining lands belonging to the Maravars owning fields adjoining to those lands, the tank Pirāṇḍiyēri and Kekakkuḍi are given in divine gift to Tiruppadalainātha, the god of Śrīvallabhachaturvēdimaṅgalam, otherwise called Mēṟpaśalai. To the god Śrī Vaikuṇḍaviṇṇagarāḻvār of Śrivallabhachaturvēdimaṅgalam, otherwise called Mēṟpaśalai, Sēmbāleri, the field Tiṟappuchchoṇḍāṉembal,—the field Tattaṉ-embal,—the field Vemboḍ-embal,—the field Pāppāṉ-embal,—and the field Ediriliśoḻapperiyan-embal—with their kār crops are given in divine gift exempt from taxation. To the god Tiruppūvaṇamuḍaiyār are given in divine gift Vērumudalavēlaṅgāl,[1] —the field Kaṇichchi-yembal,—the land left to be enjoyed in turn by the inhabitants,—the tank Tirappupaṇaiyaṉēri,—Kaḻaveliyāṟṟūr,—Pelaveḻiyaṟṟūr,—the tank Maṇḍaiyārkuḻam,—Nelvēli,—the field Taṉṉilattaraiyanembal,[2]—Śōmāttūr,—Aravanakuḍi,—Karukuḻam,—Nanāttūr,—Taḍāppirai,—the tank Kāñjiraṅkuḻam, —the lands of Kalijayamaṅgalam,[3] otherwise called Mēṟkuḍi, situated in Mēṟkuḍi country, left remaining after subtracting all those lands which were in the possession of the inhabitants up to the 10th year opposite the 13th year together with the black soil lands and dry and wet lands, all which measure, by the measuring rod of Vīra Pāṇḍiyaṉ, $4\frac{1}{5}$ (*vēlis* ?) of land which subtracted lands are in the possession of the persons owning lands adjoining the above lands, Meṉmēṟkuḍi, Mañjaḷūr and Koṟṟaṉēri. To the god Tiruppūvaṇamuḍaiyār are given in sacred gift Muttunāroṭṭai,—Aṉṉala vāy,—the field Pārtanaṉ-embal of this village,—Narimaṉṟamāṉ,—Kaṇḍanallūr,—the tank Pārśilaiyanēri of this village,—Muṟiyappi,—the field Tāḻi-yembal,—the tank Koṟṟanēri,—the field Śūriyaṉembal,—the tank Śōmaṉēri,—the tank Yullanēri of Tiṟappupuṟappiṟāsa country (*nāḍu*),—the lands that have been added to the black soil lands in Kaṇṇaṉūr,—the black soil land of Madalaikuṟichi, the east fertile grass bank,—Irāśēndira (*Rajēndra*) Śiṅganallūr, otherwise called Achchaṅkāṭṭirukkaimiḻakaṉūr,—the tank Pālaminēri of this village,—Kaṇṇikuḍi,—the tank Araiyaṉēri,—the inner bed of the tank Naḍuviṟśey.[4]—Mēṟśeḻi,—Kuṟuchchāṭṭi,—Siṟukiḻāṭṭi,—Puvaniṉallūr,—Ārikuḍi,—the tanks Śōmaṉēri,—and the field Tāyaṉpūdiembal. After rejecting all the old divine gifts of this village which are Śiṟukiḻāṅkāṭṭūr, Śiṟumiḻaki, Tiṟappuneṟkuṉṟam, the tank Kaṭṭikkuḻam, and the field Peṟṟāṉ-embal, and rejecting the lands in the possession of the Paḷḷi caste people, and also leaving out all the former possessors and the Veḷḷāla people with their capitals, he made all the remaining parts into one country, one town, and one city, and calling it by the beautiful name of Rājagambhīrachaturvēdimaṅgalam, of the fertile country of Rājagambhīravaḷanāḍu, made a gift of it to the Brāhmaṇs. And as he promised to execute a document as to the four limits of this village he does so according to the course of the elephant which walks surrounded by many overseers[5] (*witnesses*); Arayanārāyaṇaṉ, lord of Śrī Parāntakanallūr and (?) Kaṭṭikuṟichchi which is the mid town of the division (*country*) of Miḻalaikkūṟṟam,—Tiruppūvaṇamuḍaiyāṉ, lord of Taṇḍalai, which is the east town of Miḻalaikkūṟṟam division—Karuṇākaraḍēvaṉ *alias* (?) Puṟpavaṇamuḍaiyāṉ, lord of Māraṉūr, otherwise called Palamaṇḍaḷādityanallūr, which is situated east of the tank Aḻakiya Pāṇḍiyakkuḻam,—and Śeydarapallavaraiyar, *alias* Poṉṉaṉ Śūriyadēvaṉ, lord of Puttūr, which is situated in the country of Tiruvāykkeḻavippuṟappaṟaḷai, are the witnesses or Kaṇkaṇīs. Ponnambalakkūttaṉ *alias* Piḷḷai Āḻvāṉ, lord of Karuppūr, which is situated in the country of Tirumuṉaippāḍi, which is in the province of Śōḻamaṇḍalam, and Poyyāmoḻidēvar are the witnesses.

Vēḷāṉ Śāttaṉ[6] of Kīṟtiviśālayanallūr, which is a town situated in the eastern extremity of the country of Karuṅguḍināḍu, and Pottappichchōḻa *alias* Śīrāmaṉtiruvuḍaiyāṉ *alias* Kappalūruḍaiyāṉ, (?) of Ulakaḷanda Śōḻanallūr, otherwise called Kayalūr, of the country of Śāmudāyammuttūr, are the witnesses. Nārāyaṇaṉ *alias* Śāttaṉ, lord of Veḷiyāṟṟūr, of the country of Koḷaśiṅgavaḷanāḍu, and Kāliṅgarāyar *alias* Aḻakiyamaṇavāḷaṉ *alias* Śīvallavaṉ (Śrīvallabha), of Aḻakiyapāṇḍiyanallūr, otherwise called Āyak-

[1] Name of a field?
[2] The field of one who is the lord of his own lands.
[3] Kali-conquering-mangalam.
[4] Having a field in the middle.
[5] *Kaṇkāṇi* which means *eye-seeing* literally. Then begin the names of the several *kaṇkāṇis* or witnesses.
[6] Śāttan of the Vēḷāla caste?

kuḍi, of the country of Mālikaittaṇam(?) Vaḍadalaichchembināḍu, are the witnesses. The lord Tirumalaiuḍaiyāṉ, lord of Aruṅgalam, of Poḷiyūrnāḍu or country, and Maḷavarāyar, are the witnesses. Lord Karumāṇikkam,[1] the lord of Dāṉaviṉōdanallūr, otherwise called Kīṭpaśalai, of the country of Tīyandaikkuḍi, Māṉābharaṇamuvēndavēḷār,[2] *alias* Ponnaṉ *alias* Uyyavandāṉ, lord of Kappalūr, otherwise called Ulakaḷanda Śōḷanallūr, in the division (*country*) of Muttūṟṟukkūṟṟam, which is under the authority (or management) of Piḷḷaiyār; Aḷakapperumāḷ; Vīraśiṅgattōḷāṉ *alias* Priest (Nambi) Ponnambalakkūttaṉ, lord of Kāvērivallavanallūr, otherwise called Śīṟupāśalaiyūr, of the fertile country of Śōḷa-Pāṇḍiyavaḷaṉāḍu, and the manager of this country; Aḷakiya Pāṇḍiyaṉ of Irāśēndiram, which is to the east of the tank Irāśiṅgamkuḷam, who among friends stands like a mountain (*in his firmness*), and who is also called Aḷakaṉ *alias* Viśaiyavichchātiradēvaṉ are witnesses. Mādhavaṉ *alias* Divākarabhaṭṭaṉ; Nārāyaṇaṉ, *alias* Nārāyaṇabhaṭṭaṉ; Śīmādhavaṉ *alias* Nārasiṁhabhaṭṭaṉ; Gōvindaṉ *alias* Tirunīlakaṇṭhabhaṭṭaṉ; and Jaritavēdaṉ *alias* Subrahmaṇyabhaṭṭaṉ of Mānavīramadurai, which is situated in the country of Tīyandaikuḍi; Ādityaṉ of Tirukkuḍandai (*Kumbhaghōṇam* ?) *alias* Śendapirāṉbhaṭṭaṉ; Śrīkṛishṇaṉ, *alias* Aḷakirāghavabhaṭṭaṉ; and Kālirāyaṉ *alias* Veṉṉaikkūttabhaṭṭaṉ of Marudūr, otherwise called Mathurōdayachaturvēdimaṅgalam, which has been added as a gift to the Brāhmaṇs; Āhitāgnī [3] Śrī Raṅganāthabhaṭṭaṉ; Sōmakāṭhakayājīyār; Nārāyaṇaṉ *alias* Nārāyaṇabhaṭṭaṉ; Śrīvāsudēvaṉ *alias* Nagnapirāṉbhaṭṭaṉ; and Śrī Rāmāṉ *alias* Paramātmabhaṭṭaṉ of Mēṟpaśalai, otherwise called Śrīvallabhachaturvēdimaṅgalam; the lord Śembiyar, who once stood in protection of his king; Kēśavaṉ *alias* Nārāyaṇaṉ; Karumāṇikkam *alias* Koṟṟaṉ; Kalvāyila (?) Keśavaṉ; Periyāṉ *alias* Peṟṟāṉ; Naṅgaṉ *alias* Aḷakaṉ; Vāsudevaṉ *alias* Śūriyadēvaṉ of Kīṭpaśalai, otherwise called Dāṉaviṉōdanallūr; Śūriyadēvaṉ, lord of Pārthivakēśavanallūr, otherwise called Poḷiyūr, of the Poḷiyūr country; Udayaṉ Varaguṇadēvaṉ *alias* Aḷakiyapāṇḍiyaviḷupparaiyaṉ; Śūriyaṉ Varandaruvāṉ *alias* Śaṅgirāmaśiṅgappallavaraiyaṉ [4]; and the beautiful shouldered Sorṇadēvaṉ; Śēdarāyaṉ the merciful (?) and Aṇukkanariyaṉ of Puravarinallūr, otherwise called Kaḷḷikkuḍi of Purapparaṇaināḍu or country; Śembiyaṉ, the lord of Viḷupparai, who has for his god the excellent words of his father; the old Bhaṭṭaṉ of Puttūr, who is also called the old man of Puṟayaṟaṇaināḍu; *Kāñaiyirukkaiyiruñśiraiyāṉa*,[5] the old man of the Tamiḷ country who is called Paḷiyānilai Śūriyadēvaṉ of Indiraśamānanallūr; Vēḷāṉ; Iraṭṭaiyāṉ; and the Pallava king who is like a young elephant.[6]

To Achchaṅkāṭṭirukkai, which was given in recompense to Miḷakanūr, which (*Miḷakanūr*) was added to Rājagambhīrachaturvēdimaṅgalam, is added Vaḷaivēli,—Pudukkuḷam,—Māṟaṅkīṟti,—Mahāvidhinallūr,—Kaḍambamaṅgalam;—the field Śāttiyār-embal;—and the lands left remaining after subtracting the lands belonging to the minister Rāmaṉ *alias* Pallavarāyar—*Kāñaiyirukkaiyiruñśiraiyāṉa*.[7] Not interfering with the former possessors, their old names and capitals, he (Rājagambhīradeva) making all these villages into one country, one town and one city, writes it in lines as Irāśēndira Śiṅganallūr, otherwise called Achchaṅkāṭṭirukkaimiḷakanūr. To the god Tirumāliriñśōlai-Āḻvār of Miḷakanūr are given in divine gift the lands of Śadiraṉ *alias* Śelvaṉ; Irāmaṉ *alias* Aḷakaṉ; Śōṟaṉ *alias* Mukkaṉ; Nāgadēvanirāmaṉ *alias* Irāśanārāyaṇamuvvēndavēḷāṉ; Arāśariyāṉ; and Puḷḷāṉimādēvaṉ *alias* Nuḷam "Bharatarāyar," the old man of Mālaṅkuḍi of the Eastern Śembināḍu or country. Puliśam, (?) the lord of Achchaṅkāṭṭirukkaittirumāliriñśōlainallūr; Gaṇapati *alias* Śāttaṉ of Parākrama Pāṇḍiyanallūr, otherwise called Śīrukuḷattūr, situated to the east of the tank Aḷakiyapāṇḍiyakkuḷam; Dēvaṉ, the beautiful shouldered; Tirumāliriñśōlai-Dāsaṉ *alias* Śāttaṉ-Kaṇḍaṉ; Vēḷāṉ, the beautiful shouldered; Vēḷān of Māranūr country, *alias* Śīvallavaṉpērāyiramuḍaiyāṉ;[7] Araṭṭamikkidāsaṉ *alias* Dēvaṉśīvallavaṉ; Śrī Kārimārbhaṭṭaṉ *alias* Udayadivākaraṉ of Iḷavimaṅgalam or Varakāmukhamaṅgalam, otherwise called Śūrakuḍi; Nārāyaṇaṉ *alias* Subrahmaṇyabhaṭṭaṉ of this village; Aḍiperiyāḻvāṉ, who stood in support of Māṇābharaṇachaturvēdimaṅgalam, otherwise called Viḍattal of Kīranūrnāḍu or country; Śendapirāṉ *alias* Karumāmukilbhaṭṭaṉ; Gōvindaṉ *alias* Māṉēndukaiyyaṉ;[8] Ādityaṉ *alias* Bhāskarabhaṭṭa; Kēśavaṉ the Vēḷāla (*castemaṉ*) of Vellūr Kuṟuchchi, which is situated to the east of the tank Aḷakiyapāṇḍiyakkuḷam;

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[1] The black gem.
[2] *I.e.*, king of the Vēḷār caste, who has *māna* or pride as his *ābharaṇa* or ornament.
[3] A Brāhmaṇ who has preserved the sacred fire perpetually kept alive in a family.
[4] The Pallava king who is the lion in battle.
[5] IV*b*, lines 3 and 7: in both these lines occurs a Tamiḷ phrase (கரசூயிருக்கை யிருஞ்சிறையான)—(Kāñaiyirukkaiyiruñ=śiṟaiyāṉa), of which I cannot at present make out the sense, and so I leave untranslated.
[6] The sentence ends abruptly without any verb after the enumeration of the several names. As it stands, no sense can be made of it. I think these may be the names of the witnesses or *Kankāṇis*.
[7] One who has the 1,000 names of Śrivallabha—Vishṇu, the lord of Śrī or Lakshmī.
[8] One who has a palm which can bear a deer.

Ādiperrān; Aḷakaṉ *alias* Sundarapāṇḍiyamuvvēndavēḷāṉ of the Vēḷāla caste; Vēḷāla (*vēḷāṉ śiriḷaṅko*)[1] Marudūrāḷvār, the village priest of Tiruvāvaṇam, which has been added as a gift to the Brāhmaṇs; Ulakamuṇḍāṉbhaṭṭaṉ *alias* Karumāṇikkam of Perumpuliyūr; Kēśavaṉ (?) bhaṭṭaṉ *alias* Mayūravāhaṇaṉ of Marudūr; Rāmanuyyavandāṉ[2] of Aḷakiyapāṇḍiyanallūr, otherwise called Vēḷūr of Kīranūr country; Perrānpāttaṉ; Dēvaṉ-Nambi; Śōraṉ Nāṭṭāṉ; and thus while all these were showing their respective limits and while Pallavataraiya,[3] who is the good lord of Pammanaḍiyār (?) of Tiruppūvaṇam, which is situated to the east of the tank Irāśiṅgankuḷam; Viñjattaraiyaṉ,[4] the Sōḷāṉ who possesses mountains deserving praise; Mathurōdayappallavaraiyaṉ,[5] the native of Dēvaṉ-Tillai (*Chidambaram*); the Pallava king, who, *Śidāyilāyappaṭṭa*;[6] Sundarapāṇḍiyappallavaraiyāṉ[7] *alias* Gaṇapati Śrīrāmāṉ; Pāṇḍiyaṉpallavaraiyaṉ,[8] *alias* Māranperiyāṉ; and the Pallava king who brought the head of the elephant of Valliyaṉ[9] were conducting the elephant (*let loose*), the (*following*) limits are fixed in the document:—In the 12th year opposite the 13th year in the splendid day of Saturday and 11th lunar day of the dark fortnight of the month of Dhanus.[10] *The eastern boundary*;—beginning from the eastern extremity of the Uḍaikuḷam tank, which is also called by the name of Kiṭśūrai and which is situated at the north-east of this village, the elephant went facing to the south; broke through the way which passes from Śeyyakuḷattūr and Kaḍambaṅguḍi; went facing the south-east, south and south-east; broke through the way which passes from Mānavīramadurai to Vēmbaṅkuḍi; went facing the east; broke through the way which passes from Śeyyakuḷattūr to Mūvaraiyarkōṭṭai; keeping the Pukaichchāṅkuḷi to the right, went facing the south-east by the way of the Veṭṭiperuvaḷi which joins with this way (*Pukaichchāṅkuḷi* ?); broke through the way which passes from Mūvaraiyarkōṭṭai to Mānavīramadurai; went a little west and south-east from that way; broke through the high way that went west; went to the south-east; broke through the way which passes from Piḍāvūr to Mānavīramadurai; went facing the south-east; touched the eastern extremity of the tank of Karaiyūr; went south-east from that bank; broke through the inlet channel which supplies water to the Kunneli tank which is situated a little west; went a little west and south-east; went south-east from this channel; went south and south-east by the boundary of the field Śaṅgapperiyaṉ-embal; broke through the path that goes from Neṭṭūr to Māṉavīramadurai; went south by the water-channel issuing from Chandiranallūr tank; touched the southern extremity of Chandiranallūr; went further west and from that point south-west by the way of the river Vaigai, otherwise called the Śrī-vallabhappērār; went west from this way; by the eastern boundary of Śēṅguḷi went facing south; went west by the southern boundary of Śēṅguḷi; went south by the tank of Karkuḷam, which is the eastern boundary of Orukkoṛṛanēri; went west and south-west by the southern boundary of Orukkoṛṛanēri; got down into the Vaigai otherwise called the Śrī-vallabhappērār; went west and north-west by the Śrī-vallabhappērār; going a little west got up on the southern bank of this river; went north-west; broke through the channel that supplies water to the tank of Dāṉavinōdanallūr, otherwise called Kiṭpaśalai and Śrīvallabha-chaturvēdi-maṅgalam, otherwise called Mēṛpaśalai; went by the border.....of the field of Velārkuṛichchi; went facing south;.....the extremity of the tank .....; went west by this bank; went west of the eastern boundary of the three *vēlis* of land that were measured by the measuring rod of Pāṭṭakkōl and added to Rājagambhīra-chaturvēdimaṅgalam; got up on the southern bank of the tank; broke through the channel that supplies water to the tank of Marudūr; going west by the eastern bank of this channel went south-east and south; touched the excavation land situated to the south of Vāṇagaṅgapperiyaṉ-kuḍi; went east of this excavation land; went east and north-east by the southern border of the field called Tannāśarudi-vayal of Māṉavīra-madurai, which is situated inside the old tank of Marudūr; got up on the easternmost extremity of the old tank of Marudūr; went west by this bank; went south by the channel called Divākara vāykkāl, which is the eastern boundary of Marudūr and the western boundary of Māṉavīramadurai; went to the end of this channel; went south by the western border of the Divākara fields; went east by the southern border of these fields; went south by the western border of the field called

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[1] V*a*, line 7 (வேளாள்சிரிளங்கோ ?—Vēḷāṉ Śiriḷaṅko): this gives no meaning.
[2] One that came to protect Rāman.
[3] The Pallava king.
[4] The king of Viñjam.
[5] The Pallava king Mathurōdaya.
[6] V*a*, line 14 (சிதயிலரயப்ப—*Śidayilarayappaṭṭa*): the same difficulty as in lines 22, 24 and 25.
[7] The Pallava king Sundarapāṇḍya.
[8] The Pallava king Pāṇḍiya.
[9] The name of the King of Valliyam, which is said to be a part of the ancient Chōḷa country.
[10] The course of the elephant, and, consequently, the limits, are described.

Sundaravayal; went east and north-east by the boundary which is the northern boundary of Śaṅkaramaṅgalam and the southern boundary of Māṉavīra-madurai; got up on the northernmost limit of Śaṅkaramaṅgalam; touched the channel that supplies water to the tanks of Śrīvallabha-chaturvēdimaṅgalam, otherwise called Mērpaśalai and Dāṉavinōdanallūr, otherwise called Kīṭpaśalai; went west from this channel; touched the middle boundary between Sōmāttūṟ and Kaḷḷikkuḍippārśiruvākai; went by the mid-bank of this boundary to the west and south-west; got down into the northern extremity of the tank called Śiruvākaikkuḷam; went by the southern boundary of Aṟavaṉakuḍi; broke through the channel that supplies water to the Kaḷḷikkuḍi tank; went west; went south-west by the way that leads from Aṟavaṉakuḍi to Veḷāṉēri; touched the eastern boundary of Veḷāṉēri; went north-east by the eastern bank of the channel that supplies water to the Puttūr tank and which bank forms the boundary of this village; broke through this channel; got up on the western bank; went west by the boundary which forms the northern boundary of Veḷāneri and the southern boundary of Karuṅkuḷam; went west by the northern bank of the tank called the *Śūṟṟivaśakkal-uṟaṇi* of Veḷāṉēri; proceeded along the mid-border further north; went north by the eastern border of the Ādichchavaśa bank of Veḷāṉēri; went west by the northern border of this field; went north by the eastern bank of the field of Karundaḍi of Veḷāṉēri; went south-west by this field and by the border of the field of Ādichchavaśakkal; broke through the channel that branches to supply water to the tank of Śrīvallabhachaturvēdi-maṅgalam, otherwise called Mēṟpaśalai; went facing south-east, east, and south by the western bank of the channel that supplies water to the tank of Dāṉavinōdanallūr, otherwise called Kīṭpaśalai; touched the western bank of this Dāṉavinōdanallūr; got into the other side of this tank; went south by the eastern bank of the channel that supplies water to the tank of Śrīvallabha-chaturvēdimaṅgalam, otherwise called Mēṟpaśalai; touched the northern extremity of the tank of this Śrīvallabhachaturvēdi-maṅgalam; went south and south-east by the channel of this tank; touched the way leading to Nelvēlinattam; got up into the easternmost extremity of the tank of Nelvēli; touched the channel named Paralaikkāl; went south by the western bank of this channel; and broke through the way that goes from Nakkanēri to the west. *The southern boundary*—went west by the way which is the southern boundary of Nelvēli and the northern boundary of Eṭṭiyērinattam; touched the western extremity of Eṭṭiyērinattam; went west from this place; touched Paḷaṇḍi which is between Veṭṭiyēri and Nelvēli; went south-west from this; broke through the Paṟaḷayār river; went south and south-west by the western bank of this river; broke through the channel that supplies water to the Nirambaiyūr tank and that forms the eastern boundary of Śōmāttūr; went west by the western bank of this channel and by the northern bank of the transplantation beds and the fields called Perrāṉvayakal; touched the eastern border of the Dayānidhi field, which is irrigated by the tank Pārśanēri of Kaḷḷikkuḍi; went further north by this border; touched the channel called Ellaivāykkāl;[1] went north, north-west and north by this channel; went west by the northern border of Maralāra-Mukkaṇi field of Śēnēri; went north-west by the eastern border of the fields called Śōmadēvī-nāyakkar of Viḷupparaiyaṉ, *alias* Arundavaṉ, *alias* Dayānītiyariyāṉ; went north by the eastern border of the field called Taḍi-palavi (?) of Dayānīti-māṉavīraṉ; went north by the eastern border of the fields called Uyyakkoṇḍānvayal; went west by the northern border of this field; touched the northern bank of the tank of Sēnēri; went north-west by the opposite bank of this tank; touched the broad path that goes from Kaṇṇaṉūr to Dēvakōṭṭai; went west by this broad path; went west keeping to the left the tamarind tree that stands on the north of Pudaṉēri-nattam; got down into the southern extremity of the tank called Taḍappiraivaṇakuḷam; went north-west by the channel of this tank; went north-west by the channel of Kāñjiraṅkuḷam; touched the northern extremity of this tank; went west by the channel that supplies water to this tank; got up into the southern bank of the Pullanēri tank; went north by the water channel of this tank; touched the northern extremity of this tank; went west by the southern bank of the channel that supplies water to this tank; touched the broad path that goes to Kaṇṇaṉūr; went further west by this path; went west by the northern border of the black-soil field of Piḍāriyēri Muttaraiyaṉ of Kaṇṇaṉūr, which is the northern boundary of Kaṇṇaṉūr and the southern boundary of Narimaṉṟam; touched the border of the tank of Maḍaḷai-kurichi; went north to the length of ten rods (*kōls*) by the inner bed of this tank; went west by this tank; went west by cutting through the channel that supplies water to the Kaṇṇaṉūr tank; went west, keeping the tamarind tree that stands to the east of the river Karaṇavāru, which flows to the north, to the right; got up on the bank of the tank called Kīṭ-Śeḷiyuḍaikuḷam; went north by this bank; touched the southern boundary of Miṉṉēri; went west by the channel that supplies water to the Kīṭ-Śeḷikkuḷam tank, which channel is the southern boundary of

[1] *Ellaivāykkāl*—The boundary channel.

Minnēri and the southern boundary of Kīṭ-Śeḷikkuḷam; got down into this channel; got up on the breach called Malaiyan-uḍappu of the Naḍuvir-Śeḷikkuḷam tank; went west by the bank of this tank; got down into the channel of this tank; went south and south-west by the eastern border of the dry fields of Miḷakanūr; touched the way that leads from Miḷakanūr to Kāñaiyirukkai and Koṭṭa-kīrti; went north-west by the channel that supplies water to the Kaḍamban-kuḍi tank, which forms the middle boundary to the northern boundary of this Koṭṭa-kīrti, to the northern boundary of the Veḷānēri tank of Kāñaiyirukkai and to the southern boundary of Miḷakanūr; got into this channel; went north and north-west by the bank border which forms the southernmost extremity of Mērśeḷi and the northern boundary of the dry fields of Veḷānēri; went west by the dry fields of Śōṛaṉ-Mūkkaṉ of Miḷanūr; went north by the bank boundary which forms the eastern boundary of Kāñaiyirukkai and Karpakakīrti and the western boundary of Miḷakanūr and Pālamērśeḷi and stands between them; touched the southern boundary of the dry field of Śundan-āḷvāṉ of Miḷakanūr; went west after proceeding a little north by the boundary which forms the southern boundary of this dry field, and the northern boundary of Karpaka-kīrti; touched the eastern boundary of the dry field of Karpakakīrti; went north and north-west by the fence boundary which stands between this dry field and the dry field of Miḷakanūr; went north and north-west by going along the boundary which forms the easternmost extremity of Karpakakīrti and the westernmost extremity of the dry fields of Irāmaṉ-aḷakaṉ of Miḷakanūr and stands between them; broke through the way that goes from Iruñśirai to Miḷakanūr; touched the southernmost extremity of Śirukiḷātti of Miḷakanūr; went north-west by the embankment of this tank; touched the northern bank of the Karpakakīrti tank; went north and north-west by the grass bank of this tank; went north-west by the channel that once supplied water to the Śirukiḷātti tank that forms the southernmost extremity of the dry fields of Puvaṉinallūr and stands in the middle of the Karpakakīrti bank; went west by keeping to the brackish fields that are to the south of the fields of Puvaṉinallūr and to the south of Vaḷaiyanūr tank; went north-west by the southern boundary of the field ploughed by the cowherd Irāsiṅgakkōn who lives in Puvaṉinallūr, which field is situated to the north of the *Kāṇa* bank of the channel which once supplied water to the Sirukkiḷātti tank; and touched the channel which supplies water to the western extremity of the Karpakakīrti tank. *The western boundary*—went north by the eastern bank of this channel; went north by the eastern bank of the channel that supplies water to the Kīṛpakīrti tank, which forms the eastern boundary of Pudukkuḷam, which was given in exchange for Miḷakanūr that was added to Rājagambhīra-chaturvēdi-maṅgalam; went north and north-east by the eastern bank of the channel that supplies water to the Karpakakīṛti tank, which forms the eastern boundary of Māraṉ-kīrti, that was (*also*) given in exchange for this Miḷakanūr; leaving this channel went a little east and north; went north by the bank of the Māraṉēri tank, which forms the eastern boundary of Kuvaḷai-vēlipparṛu, which was also given in exchange for Miḷakanūr; touched the southern boundary of Neṛkuṉṛam; went north-west by the bank which forms the eastern boundary of this Kuvaḷaivēli and the western boundary of Neṛkuṉṛam; touched the southernmost extremity of the *Nattam* of Neṛkuṉṛam; went a little east and north-west by the southern extremity of this *Nattam*; touched the western extremity of the Neṛkuṉṛam tank; went north by the water-channel of this tank, which forms the eastern extremity of Kuvaḷaivēli; touched the bank of Mēl-Śeri; went north by the bank of the Mēl-Śeri tank; got up on the southern bank of Kaṭṭikuḷam tank; got down into the inner bed of this tank; went north by the eastern boundary of Kaḍamba-maṅgalam, which was given in exchange of Miḷakanūr; touched the border of the Peṛṛān-embar field; went a little east and north; broke through the channel that supplies water to Kaṭṭikuḷam; went east by the field of Nuḷambharataṛāyar, *alias* Puḷḷāṇimādēvaṉ, the lord (or old man—*Kiḻavaṉ*) of Māḷaṅkuḍi, and by the southern boundary of Achchaṅkāṭṭirukkai-t-Tirumāliruñśōlai, which was given as divine gift exempt from taxation to the Aḻvār, god of Tirumāliruñśōlai; went east and south-east, keeping to the left the holy *chakram* stone which forms the southern boundary of this Tirumāliruñśōlai; touched the holy *chakram* stone which is in the south-eastern corner of Tirumāliruñśōlainallūr; went north by the western bank of the channel that supplies water to the tank of Miḷakanūr, which was added to Rājagambhīra-chaturvedi-maṅgalam; touched the holy *chakram* stone which is on the eastern boundary of Tirumāliruñśōlai; went north by the western bank of this channel; touched the holy *chakram* stone on the north-east corner of Tirumāliruñśōlainallūr; went west and north-west by the southern bank of the channel that supplies water to the Miḷakanūr tank, which (*tank*) forms the southern boundary of Vākaikkuḍi and the northern boundary of Tirumāliruñśōlainallūr; broke through the channel that supplies water to this Tirumāliruñśōlai tank; touched the holy chakram stone on the north-western corner of this Tirumāliruñśōlainallūr; went north-west by the southern bank of the Miḷakanūr channel which forms the southern boundary of Vākaikkuḍi and the northern boundary of Vīrakāmukamaṅgalam, otherwise called Śūrakkuḍi, which is to the east of the Aḷakiyapāṇḍiya tank; went north by the western bank

of the channel of Miḷakanūr, which (*bank*) forms the western boundary of Vākaikkuḍi and the eastern boundary of Veḷḷūrkuruchchi, which was given in divine gift to the god Tiruppūvaṇamuḍaiyār and which is situated to the east of the Aḷakiyapāṇḍiya tank; broke through this channel; touched the southern boundary of Mānābharaṇa-chaturvēdi-maṅgalam, otherwise called Viḍattal of Kīṛaṉūr country; went further west by the brackish fields; touched the northern extremity of the Vākaikkuḍi tank; went further east by this bank; got down from this bank; went east by the boundary bank which forms the northern boundary of Vākaikkuḍi and the southern boundary of Mānābharaṇa-chaturvēdi-maṅgalam; went east by this boundary bank keeping to the right the temple of Mānābharaṇa-iśvaram-uḍaiyār; touched the Ellai-vāykkāl (*boundary channel*) that goes from the Vākaikkuḍi tank to the east; went east by the northern bank of this tank; left this channel; went east by the channel; went east by the border which forms the southern border of the Uyyavandāṉ fields of Mānābharaṇa-chaturvēdi-maṅgalam and the northern border of the Ariyāḷa fields of Vākakkuḍipparṛu; touched the channel that supplies water to the Nakkamaṅgalam tank; went north-north-west and north-east by the western bank of this channel; went north, north-east, and north-west by the western bank of the channel which (*flows*) from the western extremity of the Tuttiyūr tank; went west by the boundary border which forms the northern border of Mānābharaṇa-chaturvēdi-maṅgalam and the southern boundary of Araimākūṛṛu of Tiruvāvaṇam: touched the bank of the Mānābharaṇa-chaturvēdi-maṅgalam tank; went a little east and north by the grass bank of this tank; touched the borders of the Araiyākūṛṛu-chchiṛṛembaṛa (*fields*); went west by the southern border of this field; broke through the channel that supplies water to the Miḷakanūr tank; went north and north-west by the western bank of this channel; got down into this channel; got up on the bank of this channel; went north by the water-channel of Araimākūṛṛam fields; broke through the channel that supplies water to the Tuttiyūr tank; went north by the western border of the Gaṇapati fields which form the western boundary of Tiruvāvaṇam and the eastern boundary of Veḷḷūr-kuruchchi, which is situated to the east of the Aḷakiya-pāṇḍiya tank, which (tank) was given in divine gift to the god Tiruppūvaṇamuḍaiyār; broke through the Tiruvāvaṇam channel, keeping to the right the Vāykaṭṭā well, which (well) is on the north-western corner of the Gaṇapati fields; went north by the boundary which forms the eastern boundary of Veḷḷūr-kuruchchi and the western boundary of Tiruvāvaṇam; and got down into the Vaigai, otherwise called the Śrīvallabhappērār. *The northern boundary*—went east by this Vaigai, otherwise called the Śrīvallabhappērār; got up on the northern bank of the channel that supplies water from this river to the Paṇaṅgalūr tank; went east from this bank; got down into the Kaḷavaḷināḍaṉ river; went north by this river; touched the path that goes from Iḍaikkāṭṭūr to Vēmbaṅkuḍi; got up on the eastern bank; went a little south and north-east by this way; broke through the channel that supplies water from this Kaḷavaḷināḍaṉ river to the tank of Śeyyakuḷattūr; went north-east by this way; got up into the bank of the Adikaraikuḷam tank; went north-west by this bank; touched the northern bank of this channel, which (*bank*) is the southern boundary of Āyakuḍi; went further south and east by this way; went north to the *nattam* of Veḷaṅkuḍi; touched the western extremity of this Velaṅkuḍi-nattam; went south and north-east from this; touched the western boundary of Kūḍañśāḍi; went north and north-east by this boundary; touched the westernmost limit of the Kūḍañśāḍi tank; went further south and north-east from this; went east and south-east by the water channel of this tank, which (*channel*) forms the southern boundary of Śuṇḍan-kuruchchi and the northern boundary of Kūḍañśāḍi; broke through the channel that supplies water to this tank on its eastern extremity; went south-east; broke through the way that passed from Velūr Śirukuḍi-iḍaikāṭṭūr to Vēmbaṉkuḍi; went east; went east by the inside of the Uḍaikuḷam tank, which is also called by the name of the tank of the god Piḍāri, the Kāṭṭudeyvam (*the forest god*); got up on the eastern extremity of this tank; went south-east, went east and south-east, keeping to the right the dry fields ploughed by Semberumāṉ and adjoining Kiraṉūrnāḍāḷvāṉ-kōṭṭai; broke through the way leading from Śeyyakuḷattūr to Vembaṅkuḍi; went east; broke through the Kallurviṭṭa channel of Śundara-pāṇḍiya-mārāyaṉ *alias* Muttanāḷvāṉ, which (*channel*) supplies water to the tanks of Śeyyakuḷattūr; went east and north-east; went east by the inside of the Uḍaikuḷam tank of Mēṛśūrai; went east by the inside of the Kīṭśūrai tank; got up on the eastern extremity of this tank;—and (the elephant) reached the place where it began first: I the witness to the elephant's road wrote this charitable deed. These the writing of Nārāyaṇaṉ *alias* Arayaṉ, lord of Kaṭṭi-kuruchchi, otherwise called Śrīparāntakanallūr, which is the mid-division of Miḷalaikkūṛṛam; these the writing of Tiruppūvaṇamuḍaiyāṉ, *alias* Parāntakaṉ, *alias* Taṇḍalaiyuḍaiyāṉ—of the eastern division of Miḷalaikkūṛṛu—the witness to the elephant's road; these the writing of Puṛpavaṇamuḍaiyāṉ, *alias* Karuṇākaradēvaṉ—of Palamaṇḍalādichchanallūr, otherwise called Perumāṛaṉūr, to the east of the Aḷakiyapāṇḍiyakulam tank—the witness to the road of the elephant; these (the signature of) the witness Jayadharapallavarāyar of Tiruvāykkeḷavi; these my signature—Ponnambalakkūttaṉ *alias* Pillaiyāḷvāṉ *alias* Karuppūruḍaiyāṉ of the country of Tirumuṇaippāḍi.

24. *The Supplementary Tiruppūvaṇam Śāsanam.*

The following is the transliteration and translation of Tiruppūvaṇam Śāsanam No. II, the *fac-simile* of which appears in the *Indian Antiquary*, Vol. VI, p. 143.

This śāsanam is an order for the payment of tax on the three villages mentioned in it. An earlier custom of the payment of the tax was changed and a new one was substituted in its place. The order was issued by Kōnōnaḷai Koṇḍāṉ to the assembly of Rāja-gambhīrachaturvēdimaṅgalam; and certain other persons agree to carry out that order and give a document to the assembly to that effect. Thus it is an agreement within another agreement. The *fac-simile* of the second side is indistinct owing to the condition of the original, and in many places illegible. Fortunately as many of these lacunæ happen to be only signatures of private persons the śāsanam is not materially affected.

In line 1 of the second side occurs Sundarapāṇḍiyadēvaṟku yāṇḍu 11 ? *vaḍuvarai*, *i.e.*, up to the 11th (?) year of Sundarapāṇḍiyadēvar. Comparing this with the first line on the preceding, it is possible that Sundara Pāṇḍiyadēva and Kōnōnaḷai Koṇḍāṉ both refer to the same person. Unfortunately, in line 1 of the second side the date portion is not distinct.

The last four lines of the grant are in Sanskrit verse in *Śārdūlavikrīḍita* metre; but the *fac-simile* is so indistinct that it can only be made out that one Śrī Śāstribhāṭṭāraka, the son of Jaṭādhara, had this grant done. The other portions of the verse are adjectival to Śāstribhāṭṭāraka and contain nothing historical.

Transliteration.

A.

1. Svasti Śrīḥ Tribhuvana chakravarti Kōnōnaḷaikoṇḍāṉ Rāja-gambhīra-vaḷa-nāṭṭu Rāja-gambhīra-chatu-
2. r=vēdi-maṅgalattus=sabhaiyāṟku Uḍaiyār Tiruppūvaṇamuḍaiyār Dēva-dānamāṉa Ūrkaḷiṟ taṅkaḷ-ūruḍaṉ kūṭ-
3. ṭiṉa Vākaikuḍiyu(m) Muttūrnāroṭṭaiyum Śirukiḻāṅkāṭṭūrum pattāvaduvarai payir-pāṟtu-k-
4. kaḍamai yiṟuttu vandamaiyil(yāl) idu taviṟtu-ppadiṉoṉṟāvadu mudal Vākaikuḍikku-kkāśu pattum Muttū-
5. (r)nāroṭṭaikku-kkaśu pattum Śirukiḻāṅkāṭṭūrukku-kkāśu aiñjum āka āṇḍ-oṉṟukku-kkāśu
6. iru-patt-aiñjum oṭṭāka niśchayittu-kkāśu pādiyun=neṟ pādiyumāka iṟukka-ppeṟa-vēṇum-eṉṟum-Ach-
7. chuṇaṉār Aḻakapperumāḷ namakku-chchonnamaiyil(yāl) taṅkaḷ-ūruḍan kuṭṭiṉa Vākaikuḍiyu(m) Muttūrnāroṭ-
8. taiyuñ=Śiṟukiḻāṅkāṭṭūrum pattāvadu-varai payir-pāṟtu-kkaḍamai yiṟuttu vandamaiyil(yāl) idu taviṟtu-
9. ppadiṉoṉṟāvadu-mudal Vākaikuḍikku-kkāśu pattum Muttūrnāroṭṭaikku-kkāśu pattuñ=Śiru-
10. kiḻāṅkāṭṭūrukku-kkāśu aiñjum āka āṇḍ-oṉṟukku-kkāśu iru-patt-aiñjum oṭṭāka niśchayittu-
11. kkāśu pādiyun=neṟ-pādiyum-āka-iṟuppadāka kēḷvi-tara-chchoṉṉōm iṟpaḍi Chandrādityavat śelvadāka ka-
12. lliluñ=śembilum veṭṭivittu-kkolka. Ivai Śevvirukkai nāṭṭu Achchuta-vayal-araiyaṉ Āditta(d)ē
13. d(ē)vaṉāṉa Yādava-rāyaṉ-eḻuttu yāṇḍu 11-vadu nāḷ-iravu IvaiVaḍatalaichchembināṭṭu Veṉkānūr araya-
14. n Kariyamāḷāṉa Adikaimāṉ-eḻuttu. Ivai Yaṇḍanāṭṭu Perumaṇalūr Mandariyirāmanāṉa Pallavarāyaṉ
15. ṉ-eḻuttu || Svasti Śrīḥ Sarva-lōka sam-utpatti stiti(sthiti ?)saṁhāra kāraṇam śāsanaṁ śāśvataṁ Śambhō(ḥ)Śrī Pu-
16. shpa-vana-vāsinaḥ Rāja-gambhīra-vaḷanāṭṭu Rāja-gambhīra-chatur=vēdi-maṅgalattu-śśabhaiyāṟku nammaḍukki
17. ḻaipuramāna ūṟkaḷiṟ taṅgaḷ-ūruḍaṉ kūṭṭiṉa ūrkaḷil Vākaikuḍiyum Muttūrnāroṭṭaiyuñ=Śiru-

B.

1. kiḻāṅkāṭṭūrum nampiḷḷai śeraṉāḍu(?) a(?)ḻaṅkanar(?) Sundarapāṇḍiyadēvaṟku yāṇḍu 11 (?) vadu varai payirpā
2. ṟtu-kkaḍamai-yiṟuttu vandamaiyil. . . . . .padi(ṉo ?)ṉṟāvadu-mudal Vākaikuḍikku-kkāśu-pattum Muttūrnāroṭṭai-

3. kku-kkāśu pattum Śiṛu(kiḷāṅkāttūṛ ?)kku-kkāśu aiñjum āka āṇḍ-oṉṛukku-kkāśu-iru-patt-aiñjum nā ? ḍārka
4. ḍanāka oṭṭāka-kkāśu pādi neṛ(?) pādiyum-āka iṛuppadāka-chchoṉṉōm ippaḍikku Nampiḷḷai Sundara-pā
5. ṇḍiya-dēvar taṅkaḷukku-kkuḍu(?)tta piḍimaṭṭiṉa paḍiyye i-kkāśāl-vanda-nellum. . . . .grāma
6. naṅkaṇakkarkaṇmikaḷavun ? ? namakke sā ? ? ṛa tte ? ? tu ma ? dukkiḷandāvu koḷka(?)
7. Aruḷāḷaśakhyāchāryan Bhāradvājilāla ? vi ? ṇ Viśveśvaraṇāṇa ——— dēvabhaṭṭaṉ
8. eḷuttu aruḷāḷ Tiruppūvaṇamuḍaiyāṉ vīḍu āśvaraṇāṇa Vināyaka-bhaṭṭaṉ-eḷuttu I-nnā-
9. yaṉār Śiva-brāhmaṇaril dēvakaṇamipālarrūyaṉ Appaittēvaṇāṇa Aḷakiyanāyaka-
10. bhaṭṭaṉ eḷuttu aruḷāṛ sattarka ? la ? nākimaṅgalattu Kāśyapaṉ Keśavaṉ (Ksh)ē
11. ksh(ē)trajñaṇāṇa Brahma-ppallavaraiyaṉṉ-eḷuttu aruḷāḷ mudaṛkāṇattāṉ Dānavi-
12. nōda-muvēnda-vēḷāṉ-eḷuttu. Vidyāprauḍha vivāsinī para bouḍa(?) Śri Śāstra
13. bhaṭṭāraka khyātoṅgāraka maṅgalaikatilaka Śrī Rājagambhīrakē Grā
14. mānām pravarē Jaḍhā(tā ?)dhara sutō vidvatvadānyāgraṇī patraṁ kārayātisma
15. ? ? ? ? ? nāyakām

Translation.

Hail! Tribhuvana-chakravarti[1] Kōnōṇaḷaikoṇḍān to the assembly of Rājagambhīrachaturvēdimaṅgalam, which is in the country of Rājagambhīravaḷanāḍu;—Achchuṇaṇār-aḷakapperumāḷ[2] told us, that of the sacred gifts of villages made to the god Tiruppūvaṇamuḍaiyār Vākaikuḍi, Muttūrnāroṭṭai and Śiṛukiḷāṅkāṭṭūr have been joined to your village and have been cultivated by you after the payment of the tax, up to the 10th year; and that we must fix from the 11th year 25 *Kāśus* annually at the rate of 10 *Kāśus* for Vākaikuḍi, 10 for Muttūrnāroṭṭai, and 5 for Śirukiḷāṅkāṭṭūr, and collect these 25 *Kāśus* half in *Kāśus* (*money*) and half in paddy. Accordingly we prevent you from cultivating the lands in Vākaikuḍi, Muttūrnāroṭṭai and Śiṛukiḷāṅkāṭṭūr after the payment of the tax as you have been doing up to the 10th year, and fix from the 11th year 25 *Kāśus* annually at the rate of 10 *Kāśus* for Vākaikuḍi, 10 for Muttūrnāroṭṭai, and 5 for Śiṛukiḷāṅkāṭṭūr with a determination to collect these 25 *Kāśus* half in *Kāśus* (*money*) and half in paddy, and we ask you to give your word for it. In order that this may go on as the sun and moon, you may execute the deed in stone and on copper. These are the writings of Yādavarāyaṉ *alias* Āditтadēvaṉ, lord of Achchutavayal, of the country of Śevirukkaināḍu, year 11, time night. These are the writings of Adikaimāṉ *alias* Kariyamāl, lord of Veṅkāṉūr, of the country of Vaḍatalaichchembināḍu. These the writings of Pallavarāyaṉ *alias* Mandariyirāmaṉ[3] of Perumaṇalūr, of the country of Yeṇḍanāḍu. This is the everlasting Śāsanam of Śambhu, who lives in the Pushpavanam (*flower forest*), which Śāsanam is the cause of the origin, existence, and death of the whole world. To the assembly of Rājagambhīrachaturvedimaṅgalam. We promise that to the villages of Vākaikuḍi, Muttūrnāroṭṭai and Śiṛukiḷāṅkāṭṭār, which are east to our village, which have been joined to your village, and which have been cultivated by you up to the 11th (?) year of Sundarapāṇḍiyadēvar, we promise that we will pay 25 *Kāśus* annually at the rate of 10 for Vākaikuḍi, 10 for Mutturnāroṭṭai, and 5 for Śirukiḷāṅkāṭṭur, half in *Kāśus* (*money*) and half in paddy. Thus according to the engagement given to you by Nampiḷḷai (?) Sundara Pāṇḍiyadēva we promise to give you the paddy that we can get for these *Kāśus*. The signature of..... ...dēva bhāṭṭaṉ.....The signature of Vināyakabhaṭṭan, who is a servant of Tiruppūvaṇamuḍaiyār by his favor. The signature of Aḷakiyanāyakabhaṭṭaṉ *alias* Appaittēvāṉ..... who is one of the many Śivabrāhmaṇs depending upon this god. The signature of Brahmappallavaraiyaṉ *alias* Keśavaṉ, the testor of lands .....The signature of Muvēndavēḷāṉ.....Śrī Śāstribhaṭṭāraka, who is versed in learning and who is the son of Jaṭādhara .....had this grant done.

AṆAIYŪR.

Aṇaiyūr is about 7 miles west of Vikramaṅgalam. The Śiva temple of Kaṭṭaikaṛuppaṉpaṭṭi has a portico on the west, with four pillars in front and one at each end. They have tall angular-fluted shafts,

[1] The emperor of the three worlds. [2] Achchuṇaṇār *alias* Aḷakapperumāḷ ?
[3] Rāman, the minister.

high bases, and South Indian capitals. Three steps descend from the portico to the level of the floor inside the walls. The general plan closely resembles that of the Vikramaṅgalam temple, only it is much larger and has six rows of eight pillars each across in front of the shrine. There are six pillars in each side *prākāra* and five behind. The *Śikhara* is low and ornamented with figures in plaster.

There are inscriptions on several pillars and on the back and side walls of the corridor, from which the following was copied :—

25. *On the north side wall of the Garbhagṛiham.*

விளம்பிஹ்ரு புரட்டாசிமீ
உ(ஈ)உ சொக்கனாதன் பிரி(ய)
பண்டாரகாரியதுகூட
வராக ருத்திரசேக்ர பட்டரும்
வெலாயுதப பிரமாதராய
ரும் குலசேகரபட்டருமெர
.....
..... நாராயண
பட்டர் புத்திரன் .....
9 lines not copied.
..... அனுபவித்துவரக்கட
வராகவும் ||உ

TRANSLATION.

In the (*cyclic*) year Vilambi, Puraṭṭāśi month, 22nd date, the agents of the Śokkanātha temple—Rudraśēkharabhaṭṭa, Vēlāyudha-piramaratarāyar, Kulaśēkharabhaṭṭa ..... the son of Nārāyaṇabhaṭṭa ..... (9 lines not copied). May they enjoy.

TIḌIYAṆ.

At TIḌIYAṆ, about 10 miles north-west of Tirumaṅgalam and not far from Sinduppaṭṭi, is a temple of Kailāsanātha-svāmī, from the outside of the south wall of which the following was copied :—

26. *Tiḍiyaṇ Inscription.*

உ ஷுஸ்திஸ்ரீஸகஷ்ம சுருக
இதன்மெல் செல்லாநின்ற
விய(ஹ்ரு) தைமீ உ உதிரெ
யாஉபியும் ஸ்ரவணநக்ஷ
த்ரமுமஸாகயொகமும்
(காணம்பா)ஷவாமுமபெற்ற(ஸுஹ)ஷ
(ஷுத்தில் சிவன்) ருத்திரி (பூஜா முதல்) கா
(லத்தில் ருத்திரபார)ாயண(த்துக்காக)
ாக (ஸ்ரீஸ்வராய்)யன் நாத
..... கொவிந்த
(ப்பநா)ய(க்க)ரும் சாத்தநா
யக்கரு(டை)ய உபயா ||உ

TRANSLATION.

Hail. After the 651st (?)[1] year of the Śaka era, in the cyclic year Vyaya, Tai month, ... date, in the holy day of Śivarātrī in which the 13th lunar day, the asterism Śravaṇa ..... were in coincidence, during the first watch of the worship, for the purpose of conducting the citation of Rudram ..... the donation of Gōvindappanāyakkar and Śāttanāyakkar.

SINDUPPAṬṬI.

SINDUPPAṬṬI is 12 miles west-north-west from Tirumaṅgalam. The temple of Veṅkaṭāchalapati here is dedicated to Vishṇu. On a stone in front of it is an inscription, but partly sunk in the ground : the following is the copy made of it :—

[1] This must be a mistake; Ś. 1568 (A.D. 1646) was Vyaya Saṁvatsara.

27. *Sinduppaṭṭi Inscription.*

Tamiḷ.	Transliteration.
பாவஞரு தைமீ உவ திடி	1. Bhāva varusham Tai māsam 2-m tēdi Tiḍi-
யன் சிர்மை நாட்டர் நாக	2. yaṉ Śirmai nāṭṭar (nāṭṭār ?) Nāga-
மநாயக்கர் நங்கிவாட நாய	3. ma-nāyakkar Naṅgivāḍa-nāya-
க்கர் கொவிந்தப்ப நாயக்கர்	4. kkar Gōvindappa-nāyakkar
ஓவைய நாயக்கர் சூதை	5. Ōvaiya-nāyakkar Śūdai-
ய நாயக்கர் இலக்கப்ப நா	6. ya-nāyakkar Ilakkappa-nā-
யக்கர் கொத்தைய நாய	7. yakkar Kottaiya-nāya-
க்கர் சூரப்ப நாயக்கர் ம	8. kkar Śūrappa nāyakkar Ma-
ருங்கூர்நாயக்கர் உ	9. ruṅkūr-Nāyakkar u-
ள்பட்டாரொம்சிந்து பட்	10. ḷ pattārōm Śindupaṭ-
டிபெருமாள் திருவேங்க	11. ṭi Perumāḷ Tiruvēṅka-
டஞதற்கு தானம் சா	12. ṭaṉāthaṟku dānam śā-
தனப் படையம குடித்	13. dana-ppaṭṭaiyam kuḍut-
தபடி தும்மக்குண்டுக்குச்	14. tapaḍi Tummakkuṇḍukku-ch-
சேந்த ஏறபாப்பனபட்டி	15. chēnda Erapāppaṉa-paṭṭi
உள்ப்பட்ட ஏந்தல் நஞ்சை	16. uḷappaṭṭa ēndal nañ(j)ai
ச புஞ்சை காங்கையநத்த	17. j(ai) puñjai Kāṅgaiya natta-
ம் எல்லைக்கும் பொட்டலுக்கு மேற்கு	18. m ellaikkum poṭṭalukkum mēṟku
மதுரைசுப்போரவழிக்கு வட	19. Maduraikku-ppōra vaḷikki vaḍa-
கு மறகலவாடன் புஞ்சை	20. kku maṟakalavāḍaṉ puñjai
கு கிழக்கு காங்கையநத்தத்து	21. ku kiḻakku Kāṅgayanattattu-
க்குப்போர வழிக்கு தெர்க்கு	22. kku-ppōra vaḷikku terkku
இன்ஞன் கெல்லைக்குள்	23. i-ṉṉāṉ-kellaikkuḷ-
பட்ட நஞ்சை சறுவமானிய	24. paṭṭa nañjai śaṟuvamāṉiya
மாக விட்டபடியாலெ சந்திற	25. māka viṭṭapaḍiyālē Chandiṟa

The rest under ground.

Translation.

In the second date of the month of Tai in the year Bhāva, we the inhabitants of the country of Tiḍiyaṉ—Nāgama-nāyakkar, Naṅgavāḍa-nāyakkar, Gōvindappa-nāyakkar, Ōvaiya-nāyakkar, Śūdaiya-nāyakkar, Ilakkappa-nāyakkar, Kottaiya-nāyakkar, Śūrappa-nāyakkar, the Nāyakkar of Maruṅgūr and others—gave the following donation document to Tiruvēṅkaṭanāthar, the Vaishṇava god of Śindupaṭṭi;—As we have given in donation all the lands fit for ploughing in the village Eṟapāppa-napāṭṭi which is a part of Tummakkuṇḍu—all the elevated lands, wet lands and dry lands that are situated to the west of the boundary of Kāṅgayanattam and the waste to the north of the way leading to Madura, to the east of the dry land called or belonging to Maṟakalavāḍāṉ and to the south of the way leading to Kāṅgayanattam—as we have given in donation all the lands within these four limits while moon &c. .....

KUPPALNATTAM.

Kuppalnattam is 8 miles south of Sinduppaṭṭi. At some distance from the village, on the north side of a rocky hill called Poygaimalai, is a natural cave, at the entrance to which are carved in bas-relief on the rock four figures of Jaina Tīrthaṁkaras, each seated on a *siṁhāsana* with two attendants. The outermost has a figure, perhaps of Ambikā, at his left standing on a lion, and three small attendants. Further in, and also on the left hand, are three standing Tīrthaṁkaras, the third being Pārśvanātha Śēshphaṇī, and then another Jaina seated, and beyond them is a standing figure and two attendants.

All are smeared with oil and ghī by the villagers, and are too rudely cut to be of any mythological or artistic interest. They are locally called *Śravaṇa* or *Sāmaṇa* images.[1]

The temple on the saddle of the hill is in ruins, and a small thatched hut has been erected beside it to serve for the worship.

The only inscriptions are on two stones to the north-east of the hill, one on an irregular block lying on the ground beside the other, sunk deep into it, both coarsely engraved, scarcely legible, and of no great age.

TIRUPPARAṄKUNṚAM.

TIRUPPARAṄKUNṚAM is 4 miles south from Madura and has a large and fine temple dedicated to Subrahmaṇya, the god of war, of which the shrine is inside the high rock against which the temple abuts. The lofty maṇḍapas, however, are used to stall cows and an elephant in, and are very dirty. The mythological figures are numerous and well represented. The gōpuram is lofty and painted like those of Madura. There are several inscriptions inside, but for want of time only the following was copied:—

28. *On the inner Gōpuram of the Temple of Subrahmaṇyasvāmī.*

1. சாலியவாகன சகார்த்தம் கூளாயிசஹ்ரஇ மேல்செல்லாநி
2. ன்ற பரீதாபிஹ்ரு பங்குனிமீ சுவ புதன்கிழமையும் சுக்
3. கிலபட்சத்தில் துதிகைபோபகி நட்சத்திரமுஞ் சூலகாம
4. யோகமும் பாலவாகரண(முங்) கூடியசுபதினத்தில்அ
5. சாதகேபிலே நபாபுசாயபு அவர்கள் ராட்சியம் ஆ
6. ஞுகிறகாளையில் மாடல்கூடின மதுரைச்சீமை அமீ
7. காதர்சாயபு அவர்கள் மாமூலத்துச்செய்கிறபோதும்
8. துரைபாண்டி பகிணுஉதலத்தில் கிருப்பரங்குன்றம்
9. தலத்தில் நடந்தவயனம் அசாது திரிசுரபுரம்க
10. பாபுசாயபு அவர்கள் திவாணிசுறுயஹ்ரி கோபாலராயரவர்கள் ஞ
11. ளையில் தலத்தில் ரிசுமிட்டு வெள்ளைக்காரர் பாளையம்வந்து இரங்கி சொ
12. க்கணதர் கோவிலும் இடித்து பழனியாண்டவன் கோவிலேயும் இடித்து ளளை
13. யும் ஒப்புக்கொண்டு ஆஸ்தானமண்டபம் கைக்கொண்டு அட்சகொ
14. புரவாசல் கதவையும்வெட்டி கலியாணபண்டபத்துக்கு வருகிறபக்குவத்தில் தி
15. ருவிழாவும் நின்று தலமும் ளரும் எடுபட்டுப்போரதாயிருக்கிறதென்று தலத்தா
16. ரில் சுந்தரபட்டர் தெய்வேந்திரபட்டர் குட்டிபட்டிபட்டர் சிதம்பரம்பிள்ளை விழுப்பா
17. தராயர் ஆறு நிறுபாகக்காரர் உள்ளிட்டாரும் நாட்டாண்மை முத்துகருப்பபிள்ளை உள்ளிட்
    டாரும்
18. காவல் ஆறு களைப்பேர் உள்ளிட்டாரும்கூடி வயிராவி முத்துக்கருப்பன்மகன் குட்டியைக்
    கோ
19. புரத்திலேரி விழச்சொல்லி அவன்விழுந்து பாளையம் வாங்கிப்போளபடியினாலே அ
20. வனுக்கு ரக்தகாணிக்கை பட்டயம் எழுதிக்கொடுத்தோம் ரக்தகாணிக்கை நிலம் தெங்கால்
21. புரவில் அம்மாபாகத்துக்குத்தெற்கு மதுரை பாதைக்கும் குளத்துக்கரைக்கும் கிளக்கு வீரப்ப
    பிள்ளை
22. தெப்பகுளத்துக்கு மேற்கு தெப்பக்குளம் வாய்க்காலுக்கு வடக்கு இன்னுங்கெல்கைக்குள்ப்ப
    ட்ட நிருத்த
23. லநிலம் ஒருமாவும் கிர்ஷ்ணபுரம் குடியிருப்புக்குமேற்கு சுந்தரபட்டர் ஆண்டிச்செய்க்கி கிழ
    க்கு
24. சரவணப்பெருமாள்பட்டர் நிருத்தலுக்கும் வாய்க்காலுக்கும் தெற்கு மதுரைப்பாதைக்கும்
    வடக்கு இன்னு

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[1] This helps to show that, as already noticed, Mr. Nelson's doubt about the identification of these Shāpanas or Shamanas (*Madura Country*, part iii, p. 50) is easily disposed of.

25. ங்கெல்கைக்குள்ப்பட்ட ஊரடிநிலம் ஒருமாவும் ஆக ொண்டுசெய்யும் உளவடை மேல்வாரம் கட்டுச்சுவ
26. ந்திரம் சர்வசுத்தமானிபம்பண்ணி கோவிலில் நித்தியப்படி அமைப்படி அரிசி சாதமும்கொடு த்து கிராமத்து
27. வரி நலொட்டுவரி ஆயும் உள்பட சுத்தமானியமாய் கல்லுங்காவேரி புல்லும்பூமியும் சந்திராதி த்தியருள்
28. ளவரைக்கும் புத்திரபவுத்திர பாரம்பரியாய் ஆண்டுகொள்வாராகவும் இதுக்கு விகாதம்பண் ணினவன் கெங்
29. கைக்கையில் காராம்பசுவைக்கொன்றதோஷத்தில் போவாராகவும் குமரன்துணை

Transliteration.

1. Śāliyavāhaṇa Śakārttam 1714-varushattukku mēl śellā ni-
2. ṉra Parītāpi varusham Paṅguṉi māsam 4-m tēdi Budhaṉ kiḻamaiyum Śuk-
3. kila-paṭchattil dutikai Rēpati naṭchattiramuñ=Śūla nāma
4. yōgamum Pālavā karaṇa[muṅ]kūḍiya śubha diṉattil A-
5. sāta Kēpilai Napāpu Śāyapu avargaḷ rāṭchiyam ā-
6. ḷukira nāḷaiyil māḍal kūḍiṉa Madurai-chchīmai Amī-
7. Kātar Śāyapu avargaḷ māmulattu-chcheykiṟa pōdum
8. Turaipāṇḍi padi-ṉālu talattil Tirupparaṅkuṉṟam
9. talattil naḍanda vayaṉam Aśātu Tiriśurapuram Na-
10. pāpu Śāyapu avargaḷ divāṉiśu Rāyastiri Gōpāla-rāyar-avargaḷ ṉā-
11. ḷaiyil talattil riśimiṭṭu Veḷḷaikkārar pāḷayam vandu iraṅki Śo-
12. kkaṉāthar kōvilum iḍittu Paḷaṉiyāṇḍavaṉ kōvilaiyum iḍittu ūrai-
13. yum oppukkoṇḍu āsthāṉa maṇḍapam kai-kkoṇḍu Aṭcha-gō-
14. pura-vāśal kadavaiyum veṭṭi Kaliyāṇa maṇḍapattukku varukiṟa pakkuvattil ti-
15. ruviḻāvum niṉṟu talamum ūrum eḍupaṭṭu-ppōradā yirukkiṟad-eṉṟu talattā-
16. ril Sundarabhaṭṭar Deyvēndirabhaṭṭar Kuṭṭipaṭṭibhaṭṭar Chidambarampiḷḷai Viḻuppā-
17. darāyar āṟu nirupākakkārar uḷḷiṭṭārum nāṭṭāṇmai Muttukkaruppappiḷḷai uḷḷittārum-
18. kāval āṟu-karai-ppēr uḷḷiṭṭārum kūḍi vairāvi Muttukkaruppaṉ makaṉ kuṭṭiyai-kkō-
19. purattil-ēri viḷa-chcholli avaṉ viḻundu pālaiyam vāṅgi-ppōṉa-paḍiyiṉalē a-
20. vaṉukku rakta kāṇikkai-ppaṭṭayam eḻudi-kkoḍuttōm rakta kāṇikkai-nilam Teṅkāl-
21. puravil Ammāpākattukku-tteṟku Madurai-ppādaikkum kuḻattu-kkaraikkum kiḻakku Vīrappiḷḷai
22. teppa-kkuḻattukkum mēṟku teppa-kkuḻam vāykkālukku vaḍakku i-ṉṉāṅkellaikkuḻppaṭṭa Tirutta-
23. ḷa-nilam oru māvum Kirshṇāpuram kuḍi-yiruppukku mēṟku Sundarabhaṭṭar āṇḍi-chcheykku kiḻakku
24. Śuravaṇa-pperumāḷ bhaṭṭar tiru-ttalukkum-vāykkālukkum teṟku Madurai-ppādaikkum vaḍakku i-ṉṉā-
25. ṅkellaikkuḻppaṭṭa ūraḍi nilam oru-māvum āka-reṇḍu śeyyum uḻavaḍai mēlvāram kaṭṭu-chchuva-
26. ntiram śarvaśutta māṉipam paṇṇi Kōvilil nittiyappaḍi arai-ppaḍi ariśi śādamum koḍuttu kirāmattu
27. vari naloṭṭu vari āyum uḻpaḍa sutta-māṉiyamāyi kallum-Kāvēri pullum-pūmiyum Chandirādiyar-uḻ-
28. ḷa varaikkum puttira pavuttira pārampariyāy āṇḍu koḻvār-ākavum idukku vikātam paṇṇiṉavaṉ Geṅ-
29. gaī-kkaraiyil kārām-paśuvai-kkoṉṟa dōshattil pōvār-ākavum Kumaraṉ tuṇai ||

Translation.

On the fortunate day Wednesday, the fourth tithi of the month of Paṅguṉi in the year *Parītāpi*, which was current after the 1714th elapsed year of the Śālivāhaṇa Śaka, and on the second day of the light fortnight in which the asterism of Rēvatī, the yōga named Śūla, and the karaṇa Pālavakaraṇa were in conjunction, while Aśātā Kēpila Napāpu Śāyapu Avargaḷ was ruling over the kingdom, and while Amīr Kātar Śāyapu Avargaḷ was ruling over the dominion of the Madura country which has many palaces, the following event occurred in the holy place of Tirupparaṅkuṉṟam, which is one of the 14 holy places of Turaipāṇḍi, &c. In the time of the divānship of Rājaśrī Gōpālarāyar Avargaḷ, under Aśātu Napāpu Śāyapu of Tiriśurapuram,[1] a regiment of Europeans came and destroyed the Śokkaṇātha temple, and even the temple of Paḷaṉiyāṇḍavar,[2] seized the town, took into their hands the Āsthāna-maṇḍapam, broke the gates of the Aṭcha-gōpuram, and were approaching the Kalyāṇa

[1] Trichinopoly.

[2] Subrahmaṇya.

maṇḍapam. Of the residents of that holy place, Śundarabhaṭṭar, Deyvēndirabhaṭṭar, Kuṭṭipaṭṭibhaṭṭar, Chidambarampiḷḷai, Viḷupparāyar, the six managers with their followers, the chief Muttukkaruppapiḷḷai with his followers, the six watchmen with their followers,—all these seeing that the town and its holiness would be destroyed, and that the festivals would be discontinued, asked one Kuṭṭi, the son of Vayirāvi Muttukkaruppaṉ,[1] to ascend the tower and jump down; and as the regiment went away as soon as he fell, they gave him this written document as a favour for the blood (*that he shed by his fall*).

The lands given in favour of the blood (*shed*) are;—In the village of Terikālpuravu, the land situated to the south of Ammāpākam, to the east of the way to Madura and the tank bank, to the west of Vīrappiḷḷai teppa-kkuḷam tank,[2] and to the north of the teppa-kkuḷam channel, thus: one *mā* of the temple land within these four limits, and one *mā* of land in the borders of this town, which land is situated to the west of the inhabited portion of Kṛishṇāpuram, to the east of the *āṇḍichchey*[3] land belonging to Sundarabhaṭṭar, to the south of the channel and the mended land of Saravaṇapperumāḷbhaṭṭar, and to the north of the way to Madura, thus 1 *mā* of land within these four limits. We, in total, give you 2 *śeys* of land with the right of ploughing and collecting the crops yourself without giving any portion of it to your superiors, and we have also ordered that that quantity of cooked rice, which half a measure of raw rice can give, to be given to you, daily, from the temple. The village shall pay your tax with its tax. Thus in free gift may you, so long as lasts the stone and Kāvērī, the grass and earth, and the sun and moon, enjoy these privileges, and transmit them to your sons and grandsons. He who obstructs this charity shall go in the sin of one who has killed a black cow on the banks of the Ganges. May Kumara help us!

There is a lofty rock just behind the village, on the south side of which is a cave known as Kūṉ Pāṇḍiya or Umaiyāṇḍavaṉ Kōvil, with two pillars in front. On the back wall are sculptures considerably injured, however, of Naṭēśvara or Śiva dancing; most of the body and legs are gone; he is surrounded by a ring with flames on the edge of it. Kāḷī stands to the left, and Narasiṁha looks on; to the right is Dēvināyakī, or the Amman; at the upper right corner is Subrahmaṇya on his peacock, and on the left Gaṇapati, both rudely carved. To the right of this panel is another with Subrahmaṇya standing with his two wives Tēvānī on the left and Vaḷḷiyammai on the right. In a long deep recess to the left is Durgā. On the right end wall are two long *inscriptions*, much blackened by smoke and soot and separated by a pilaster.

Pilgrims or devotees have lighted their cooking fires beneath the inscription and parts of it have thus been broken and rendered illegible.

29. *In the cave on the south side of the hill in the temple of Umaiyāṇḍavaṉ Kōvil at Tirupparaṅkuṉṟam.*

(1) *The Northern Inscription on the East Wall.*

1. ஸ்வஸ்தி ஸ்ரீமருவியகிருமடந்தையும் புவிமடந்
2. தையும் புயத்திருப்ப ஈகமருவிய கலைமடந்தையும் ஜயமட
3. ந்தையும் கலஞ்சிறப்பக் கோளரந்த சினப்புவியும் கொடுஞ்சி
4. லையும் கலங்தொளிப்ப வாலரந்த பொர்கிரிமேல்வரிக்க
5. யல்கள் விளையாட இதங்கடலவலையத்தினிதறம் பெருகக் கருங்க
6. விகடிந்து செங்கோல்நடப்ப ஒருகுடைநிழலிலிரு நிலங்குளிரமூவ
7. கைத்தமிழ்முறைமையில்விளங்க நால்வகை வேஉமும் நவிநறுடங்
8. வளர ஐவகைவேள்வியுஞ் செய்வினையியற்ற அறுவகைச்சமை
9. யமும் அழகுடன்திகழ ஏழ்வகைப்பாடலுமியலுடன்பரவ எண்டிசை
10. யளவுஞ் சக்கரஞ்செல்ல கொங்கணர்கலிங்கர் கோசலர் மாளுவர்சிங்க
11. ளர்தெலிங்கர் சீரர் குச்சரர் வில்லவர் மகதர் விக்கலர் செம்பியர் பல்லவ
12. ர் முதலிய பாத்திபரெல்லா முறைவிடமருளென ஒருவர்முகொருவர் முனை
13. றமுறைகடந்திந்திறைகுணந்திறைஞ்ச இலங்கொளி மணிமுடி இந்திரர் பூ

[1] Muttukkaruppaṉ: a bhairāgi or fakīr.
[2] The tank dug out by Vīrappiḷḷai for the floating festival of the god.
[3] Name of the field.

14. ட்டிய புலந்திரார மார்பினில்பொலியப்பனிமலர்த்தாமரைத் திசை
15. முகன் புனைத்த மனுனெறிதழைப்ப மணிமுடிசூடிப் பொங்கிசூழ
16. நாட்டிற் புலியாணைபோய் கலக்கன்னிசூடி நாட்டிற் கயலாணை
17. கய்வளர மெஞ்சனவிவுளியும் வேழமும்பரப்பித் தஞ்சையும் வஞ்சை
18. யும் செந்தழல் கொளுத்தி காவியுமலமும் நிக்று கவிநிழப்ப வாவியுமா
19. றுமணி நிகநிலநழித்து க்கூடமு மாமதளங்கோபுரமுமாடரக்கு மாடமும
20. ளிகையுமண்டபமும் பலவிமத்துத்தொழுது வந்தடையார்நிரு
21. பதந்தோகையர் அழுதகண்ணீராறு பரப்பிக்கழுதைகொண்டுழுதக
22. ட்டிவித்திச் செம்பியனைச்சின பிரியப்பேர்த்து துரப்பரவோட்டிை
23. யம்பனமும் பறித்துயபரணனுக்குக் குடுத்தருளிப்பாடருஞ்சிறப்
24. பிறபருகிலான் றெயரடகமபரிசை யாயிரத்தனியில் (சோளவரா) லி
25. ஷேகமண்டபத்து வராலிஷேகஞ்செய்து புகழ்வித்து நாளும்பா
26. ராசரகாம் ..... மேல்கொள
27. (கோரழிவையகத்து ..... ழித்து) க்க ..... நாழியுஞ்செய்ய)
28. தோளுமேல் ..... அருமைமைதோ ..... ர
29. புழதெய்வபுரத்து காத்திருவேல்லையில் புக்குப் பொன்னம்பலம்
30. பொலியன் வெள்ளுவையுடங் மன்னுங்கிருமேனிகண்டு மகங்களி
31. த்துக்கொ ..... மண்டு ..... குளிர மாலுமரியாமல்வடி
32. வணங்கி அருஞ்சிறைமன்னங் துயிலொழிய வண்டெழுப்பும் பூங்கம
33. லவாவிசூழ் பொன்னமராபதியில் ஒத்துல தங்கரங்குயர் மேருவை
34. க்குணர்ந்து வைத்தணைய சோதிமணிமண்டபத்தருளிய சோலைம
35. லிப்பழகற் ..... மாலைமுடியந்தா ..... ரிழைப்ப
36. னெநிலைகுலையவா ..... சிக்கபுரத்து பொன்வளவள வாழையோ
37. ..... பெற்ற ..... நின் .....
38. .....க்கிழவி ..... பத்தாகொடிமூ ..... கத் வேமமை
39. லாகுகை ..... ணைகம்பண்ணி ..... யுடனேவ
40. ட்டபுகவிந்த நமராணைக்கு கிரியவிட்டபடிக்கென்று யிதுபிடிபா
41. டாகவேன பொங்குகிறைஞாலத்து பூபாலர் ..... விளங்கு
42. ங்காயல்கொண்டு ன்றுங்கிருமுகமும் பண ..... வாள்பகிணைரு
43. நாமமுதொன்னகரும் மின்று ..... ருளவா .. ..
44. கதிர வேல்வடவேந்தர் ..... பணிய வீரக்கழலணைக்
45 துவிளங்கிய மணியணிவீரவிஹாரனத்து வளகெழுக வகஇருமரு
46. கசைபடக்கடலென முழுதுங்களினல்லய ரனவடபுலவேந்தரும
47. ணப்புயம் பிரியக இலகுகுழைய வையகம்தொழுது நீறேந்தும் உலகமு
48. முதுடையாரோடும் வீற்றிருந்தருளிய ஸ்ரீகோமாற்பன்மாரன் இரவிவன
49. சதவத்திகள் சேரணுவெழங்கியருளிய ஸ்ரீஸுரவருமதேவற்குயா
50. ணடி எழாவது ளுள் முன்னூற்றிருபத்தந்திளுள் (மதுரோதயவளகா)
51. (ட்டு) மாடக்குளக்கிழ் மதுரைக்கோயில்பப்ளியாை
52. ப்பிடமழவராஜனில் எழுந்தருளி .....

Transliteration.

1. Svasti Śrī maruviya Tiru-maḍandaiyum Bhuvi maḍan-
2. daiyum puyatt-iruppa Naga maruviya Kalai maḍandaiyum Jaya maḍa-
3. ndaiyum nalañ=śirappa-k-kōḷ-aranda śina-p-puliyum koduñ=śi-
4. laiyum kalaind'-oḷippa vāl-aranda Por-giri-mēl vari-k-ka-
5. yalkaḷ viḷaiyāḍa idaṅ=kaḍala-valayattiṉi-taram perukka karuṅ=Ka-
6. li kaḍindu śeṅgōl naḍappa orukuḍai niḻalil iru-nilaṅ=kuḷira mū-va-
7. kai-t-Tamiḻ muṟaimaiyil viḷaṅga nāl-vakai Vēdamum Navinar-uḍan-
8. vaḷara Ai-vakai vēlviyuñ=śevviṉai yiyaṟṟa aru-vakai ch-chamai-
9. yamum aḻakuḍan tikaḻa ēḻ-vakai-p-pāḍalum-iyaluḍaṉ parava eṉ=diśai-
10. yaḷavuñ=chakkarañ=śella Koṅgaṇar Kaliṅgar Kōśalar Māḻuvar Śiṅga-

11. ḷar Teliṅgar Śīnar Kuchcharar Villavar Magadhar Vikkalar Śembiyar Pallava-
12. r mudaliya pāttipar-ellā-muṟai viḍam-aruḷ-eṉa oruvar-mun-oruvar mu(ṟ)ai-
13. ṟ(ai)-muṟai kaḍandin-tiṟai kuṇand-iṟaiñja ilang'-oḷi maṇi muḍi Indiran pū-
14. ṭṭiya pulandir?-āra mārpiṉil poliya-p-paṉi-malar-t-tāmarai-Tiśai-
15. *mukhaṉ puṉaitta Maṉu-neṟi taḷaippa maṇi-muḍi-śūḍi-p-Ponni śūḷa*
16. *nāṭṭiṟ puli=yāṉai pōy kala-k-Kaṇṇi* śūḍi nāṭṭiṟ kayal-āṇai (k)ai-
17. *k(ai)ya-vaḷara meñjaṉa vivuḷiyum vēḷamum parappi-t-Tañjaiyum* Vañjai-
18. yum śendaḷaḷ koḷutti kāviyum nīlamum niṉṟu kavin-iḻappa vāviyumā-
19. rumaṇinikanilan-aḷittu-k-kūḍamu-mā madaluṁ *gōpuramu-māḍarakku māḍamu-m-*
20. ālikaiyu-maṇḍapamum *palavimattuttoḻudu vandaḍaiyār niṟu-*
21. patandōkaiyar aḻuda kaṇṇīr-āṟu parappi kaḻudai koṇḍ'-uḻudu ka-
22. ṭṭivittu-Ch-chembiyaṉai-ch-chiṉa piriya-ppērttu turappara vōṭṭi (y)ai-
23. y(ai)mpaṉamum paṟittu'-yaparaṇaṇukku-k-kuḍutt-aruḷi-p-pāḍaruñ=śiṟap-
24. piṟa parudilāṉṟoyaraḍakam pariśaiy-āyirattḷiyil[Śōḷa varā]bhi-
25. shēka-maṇḍapattu varābhishēkañ=śeydu pukaḷ vittu nāḷum pā-
26. rāsara nāma ..... mēl kol-
27. [noraḷi vaiyakattu][..... ḷittu]kka[..... nāḷiyuñ=śeyya]
28. tōḻumēl ..... arummaitō ..... ā
29. puḻa Deyva-purattu kāttiruvellaiyil pukku Ponnambalam
30. Poliyaṉ velluvaiyuḍan maṉṉun=tiru-mēṉi kaṇḍu manañ=kaḷi-
31. ttu kko ..... maṇḍu ..... kuḷira mālum-ariyāmal vaḍi
32. vaṇaṅgi aruñ=śiṟai maṉṉan-tuyil-oḷiya vaṇḍeḻuppum pūñ=kama-
33. la-vāvi-śūḻa poṉṉ-Amarāpatiyil ottulatannaraṅg-uyar mēruvai-
34. kkuṇarndu vaittaṇaiya śōḍi maṇi maṇḍapatt'-aruḷiya śōlai ma-
35. lippaḷanaṟ ..... mālaimuḍiyandā ..... ṟilaippa
36. reṉa nilai kulaiya vā ..... śikka purattu poṉvaḻa vaḻa vāḻai yō-
37. ..... perra ..... niṉ .....
38. ..... kkiḻavi ..... pattānoḍi-mū ..... nda vēmmai
39. lā nakai ..... ṉōdakam paṇṇi ..... yuḍaṉē va-
40. ṭṭa pukalindana marāḷaikku tiriyaviṭṭa paḍikkeṇṟu (?) idu piḍipā-
41. ḍākaveṉa poṅgu tirai ñālattu bhūpālar ..... viḻaṅgu-
42. ṅ-kayal koṇḍu ṉṟun=tirumukhamum paṇa ..... paḍiṉōkku
43. nāmamu toṉṉakkakarum miṉṟu ..... ruḻavā .....
44. kadirvēl vaḍavēndar ..... paṇiya-vīrakaḷal-aṇain-
45. da viḻaṅgiya maṇiyaṇi Vīra Śiṁhāsaṉattu vaḻaṅgeḻukavaka irumaru-
46. kaśai paḍa-k-kaḍal-eṉa muḻuduṁ kalinalla yaraṉai Vaḍapula vēndaru-ma
47. ṇa-ppuyam piriyaka ilaku-kuḻaiya vaiyakam toḻudu nīṟēndum Ulakamu-
48. ḻuḍaiyārōḍum vīṟṟ-irund-aruḷiya Śrī Kōmārapaṉmāraṉ Tribhuvana
49. chakravattigaḷ Śēraṉāḍu-vaḻaṅgi=yaruḷiya Śrī Sundara-varuma dēvaṟku yā
50. ṇḍu ēḻāvadu ṉāḷ muṉṉūṟṟ-irupatt-aṇḍiṉāḷ[Mathurōdaya-vaḻa nā-
51. -ṭṭu] Māḍak-kuḻa kkīḻmadurai-kkōyil-ppaḷḷiyarai
52. ppīṭha-maḻavarājaṉil eḻundaruḷi .....

The Southern Inscription on the same Wall.

1. திருப்பரங்குன்றத்துத் தென்பக்கத்துக்குட்ப்பக்கத்தில் எழுந்தருளிவித்த சுந்தரபாண்டிய ஈஸ்வரமுடை
2. யார்கோயில் சிவஹ்ராஹ்மணரும் ஸ்தாநபதிகளும் செய்ய திருவாய்மொழிந்தருளினபடி இத் தேவற்கு திருப்ப
3. டிமாற்றுள்ளிட்டுவேண்டும் நிவந்தங்களுக்கும் திருப்பணிக்கும் வீரநாராயணக்குளக்கீழ்ப்புளிங் குன்றாரான சு
4. ந்தரபாண்டியபுரத்துக்கண் டுழவானநிலத்திலே ஒருபக்கமடைய மலைக்குடிக்கோலால் பெ ரும்பூவும் குறுவையும்
5. விளையும்நிலத்திலே நிலம் ஆறுமாவும் ஒருபூவிளையும் நிலத்துநிலம் ஆறுமாவும் ஆகநிலமை அனையே இரொண்டுமாவும்

6. காராண்மை மியாட்சியும் அந்தராயமும் மரக்கலமும் வெட்டிபாட்டமும் பஞ்சுமிலி சந்து விக்கிரகப்பெறும்பாடிக்கா
7. வலும் மற்றும் எப்பேற்ப்பட்டினவுமஉள்பட எட்டாவதுமுதல் தேவதானம் இறையிலியாக இடப்பெறவேணுமென்று
8. மழவராயன் னமக்குச் சொன்னமையில் இத்தேவற்குத் திருப்படிமாற்றுள்ளிட்டுவேண்டும் நிவந்தங்களுக்கும் திருப்ப
9. ணிக்கும் வீரநாராயணக்குளக்கீழ்புளிங் குன்றூரான சுந்தரபாண்டியபுரத்துக்கண்டுழவான ஒருபக்க
10. மடைய மலைக்குடிக்கோலால் பெரும்பூவும் குறுவையும் விளையும் நிலத்துநிலம் ஆறுமாவும் ஒரு பூவிளையும் நிலத்துநி
11. லம ஆறுமாவும் ஆகநிலம் அரையே இரொண்டுமாவும் காராண்மை மியாட்சியும் அந்தராயமும் மரக்கலமும் வெட்டி
12. பாட்டமும் பஞ்சுமிலி சந்து விக்கிரகப்பெறும்பாடி காவலும் மற்றும் எப்பேற்ப்பட்டினவும் உட்பட இவ்வாண்டுமுதல்
13. தேவதானம் இறையிலியாக இட்டு வரியிலார எழுத்திட்டஉள்வரியும் நம் ஓலையும் தரச்சொன்னேம் கைக்கொண்டு திருப்பணியு
14. ம் திருப்படிமாற்றுள்ளிட்டுவேண்டும் நிவந்தங்கள் செல்லப்பண்ணுகவென்றும் இப்படிச் சந்திராதித்தவர செல்வதாக க
15. ல்வியும் செமபியும் வெட்டிவித்துக்கொள்கவென்று திருவாய்மொழிந்தருளினர் இவை மிழலைக்கூற்றத்துக் கிழகூற்
16. றுவெட்சியூரான மும்மடிசொழநல்லூர் வேட்டனூருடையான் வெண்காடுதேவன் திருக்காரோண முடையானுன குலசே
17. கர மாதவராயன் எழுத்து|| இவைமிழலைகூற்றத்து கிழகூற்று விளத்தூரான ஜயங்கொண்ட சோழனல்லூர்விளத்தூரு
18. டையான் சீவல்லவன் சுந்தரத்தோளுடையானுன அதிகைமான் எழுத்து|| இவை மிழலைக் கூற்றத்து நடுவிற் கூற்றுப்புல்லு
19. ர குடிப்பொ[ன்னனு]டையான் மொண்ணைப்பிரான் அழகப்பெருமாளான நீலங்கரையன் எழுத்து|| யிவைக்கீழ்வெம்
20. பிணட்டுத் தச்சனூர மண்டையாழ்வான் கதிராயிரமுடையானுன விசையராயன் எழுத்து || இவை மதுரோதயவளப்
21. புறப்பறளைநாட்டு புத்தூருடையான் பொன்னன் உபகாரியான சேதர பல்லவரையன் எழுத்து|| இவை மதுரோதயவள
22. நாட்டுகாஞை இருக்கை வழக்குடி அரையன் உடையானுன கேரளராஜன் எழுத்து|| இவை திருமல்லி நாட்டுத்தடங்க
23. ண்ணிச் சிற்றூருடையான் சேந்தன் உய்யநின்றுவோனுன குருகுலத்தரையான் எழுத்து|| இவை கீழச் செம்பிலநாட்டுமாலங்
24. குடிக்கிழவன் பல்லவஇராமனுன இராஜராஜ விழுப்பரையன் எழுத்து|| இவை அண்ட நாட்டுப் பெருமணலூர் மந்திரி இராமனு
25. ன பல்லவராயன் எழுத்து||ஸ்வஸ்திஸ்ரீ ஸ்வனச் சகரவத்தி கோநேரி னடைகொண்டான் இராவளரா வரஸன்ன தேவர் திருப்பறங்குனறத்
26. துத் தென்பாகத்துக்குட்பரத்தில் எழுந்தருளுவித்த சுந்தரபாண்டிய ஈஸ்வரமுடையார்கோயில் சிவப்ராஹ்மணரும் ஸ்தானபதி
27. களுக்கும் இத்தேவற்குத் திருப்படிமாற்றுள்ளிட்டு வெண்டுநிவந்தங்களுக்கும் திருப்பணிக்கும வீரநாராயணக் குளக்கீழப்
28. புறங்குன்றூரான சுந்தரபாண்டியபுரத்துக்கண் டுழவான நிலத்திலே ஒருபக்கமடைய மலைக்குடிகோலால் பெரும்பூவும்
29. குறுவையும் விளையும்நிலத்து நிலம் ஆறுமாவும் ஒருபூவிளையும் நிலத்துநிலம் ஆறுமாவும் ஆகநிலம் அரையே இரொ

30. ண்டுமாவும் காராண்மை மியாட்சியும் அந்தராயமும் மரக்கலமும் வெட்டிபாட்டமும் பஞ்சு மிலி சந்துவிக்கிரகப்பெரும்பாடிகாவ
31. லும் மற்றும் எப்பேர்ப்பட்டினவும் உட்பட எட்டாவதுமுதல் தேவதான மிறையிலியாக இடப்பெற வேணுமென்றும் மழவ
32. ராயர் நமக்குச்சொன்னமயில் இத்தேவர்க்குத் திருப்படிமாற்றுள்ளிட்டுவேண்டும் இங்கிவந்தங் களுக்கும் திருப்பணிக்கும் வீ
33. ரநாராயணக் குளக்கீழ்புளிங்குன்றான சுந்தரபாண்டியபுரத்துக்கண் டுழவான நிலத்திலே ஒருபக்கமடைய வஸந்தவிக்
34. கோலால் பெருமபூவும் குறுவையும் விளையும் நிலத்திலே நிலம் ஆறுமாவும் ஒரு பூவிளையுங்நில த்துநிலம் ஆறுமாவும் ஆகநி
35. லம் அரையே இரொண்டுமாவும் காராண்மை மியாட்சியும் அந்தராயமுமமரக்கலமும் வெட்டிப் பாட்டமும் பஞ்சுமிலி சந்துவிக்கிர
36. கப்பெரும்பாடிக்காவலும் மற்று எப்பேர்ப்பட்டினவு முட்பட இவ்வாண்டு முதல் தேவ தான இறையிலியாக இடவரியிலார்
37. எழுதிட்ட உள்வரியும் நம்மோலைதரச்சொன்னேம் கைக்கொண்டு திருப்படிமாற்றுள்ளிட்டு வேண்டுகிவந்தங்களும் திரு
38. ப்பணியும் செல்லப்பண்ணி இப்படிச் சந்திராதித்தவர் செல்வதாகக் கல்லிலுஞ் செம்பிலும் வெட்டிவித்துக்கொள்கவென்று
39. மதுரோதயவளநாட்டு காரூர இருக்கை உமகந்தசுந்தரத்தோளனை ஜனனவிஜயென் எழு த்து|| யாண்டு எ
40. ட்டு நாள் எழுபது இவைகொடுமளுருடையான் திருமுடிசூட்டினன் உத்தமபாண்டிய [..... .....]
41. டியநாட்டுப் பெருமணலூர் மந்தரி இராமனை பல்லவராயன் எழுத்து|| யாண்டு எட்டாவது நாள் எழுபது காராண்மை
42. மியாட்சியும அந்தராயமுமரக்கலமும் வெட்டிபாட்டமும் பஞ்சுமிலிசந்து விக்கிரகப்பெரும பாடிகாவலும் மற்றும்பே
43. றப்பட்டினவும் உட்பட தே(வ)தான இறையிலியாக இப்படிக்குஉள்வரி (மதுரைநாட்டின் இராவளர்) வரஸன்ன தேவர்குளக்கீழ் திரு
44. ப்பரங்குன்றத்துத் தென்பக்கத்துட்ப்பக்கத்தில் எழுந்தருளிவித்த சுந்தரபாண்டிய ஸ்வாமரமு டையார் திருப்படி
45. மாற்றுள்ளிட்டு வேண்டுங்கிவந்த(ங்களு)க்கும் திருப்பணிக்கும் எட்டாவது முதல் காராண்மை மியாட்சியும் அந்த
46. ராயமும் மரக்கலமும் வெட்டிபாட்டமும் பஞ்சுமிலிசந்துவிக்கிரகப்பெரும்பாடி காவலும் மற் றும் எப்பேர்ப்பட்டினவு
47. ம உட்பட்ட தேவதானம் இறையிலியாக வீரநாராயண குளக்கீழ்புரம் குன்றாள சுந்தரபா ண்டியபுரத்துக்கண் உழ
48. வானநிலத்தில் ஒருபக்கமடைய வஸந்தவிக்கோலால் பெரும்பூவும் குறுவையும் (வி)ளையும் நிலத்தில் ஆறுமாவு
49. ம் ஒருபூவிளையுங் நிலத்துநிலம் ஆறுமாவும் ஆகநிலம் அரையே இரொண்டுமாவும் காராண்மை மியாட்சியும் அந்தராயமு
50. ம்மரக்கலமும் வெட்டிபாட்டமும பஞ்சுமிலிவிக்கிரக பெரும்பாடிகாவலும் மற்றுமெப்பேர்ப பட்டினவும் உட்பட
51. த்தேவதானம் இறையிலியாக இட்டோம் இவை புரவவரிதிணைக்கிள்புரம் மிழலைகூற்றத்துக் கிழக்கூற்றத்துப் பொன்ம
52. ரி (ப) பேரனை திருப்பூவணமு ..... விசையராமன் எழுத்து இவை துளமணி ராயன் எழுத்து || இப்ப
53. டி இவை மிழலைக்காரன் எழுத்து || இப்படி இவை ..... அருளாள .....

54. வெட்டி எழுத்து || இப்படி இவை தோளனுடையான் எழுத்து || இப்படி இவை நீலங்கா
யன் எ
55. ழுத்து || இவை கரந் தேவராயன் எழுத்து || இவை ..... மிழலைக்கூற்றத்து
க்கிழக்கூற்றுத்தச்ச
56. னூர் உடையான் எழுத்து || ..... எழுத்து || இப்படி இவை விராடரா
ஜன் எழுத்து || இவை
57. வவத்தராஜன் எழுத்து || இவை சுந்தரபாண்டிய ங்தேவன்மன் எழுத்து || இவை முனைய
தரையன் எழுத்து || இவை
58. திணைக்குள நாயக் கருங்குடிநாட்டுக்கீழ் நெட்டொரித்தி விசாலைய நல்லூர் .....
மாலழகனை விழுப்பரையன் எ
59. ழுத்து || இவை புரவுவரி திணைக்காணியகம் சோழமன் எழுத்து || இராசேந்திர சோழவள
நாட்டு கசனூருடையான் ஆதித்தசேவன்
60. ஆழவாணயனை ..... எழுத்து || இவை ..... செம்பில்நாட்டு ஆயக்குடி
யானை அழகப்பெ
61. ..... எழுத்து ..... புரவு
வரி திணைக்கன்றுகம்பிள்ளை .....
62. .....
63. .....

Transliteration.

First Inscription.

1. Tirupparaṅkuṉṟarattu-tteṉ pakkattu-kkuṭ-pakkattil eḻund-aruḷivitta Śundara Pāṇḍiya Īśvaramuḍai-
2. yār kōyil Śiva Brāhmaṇarum stānapatikaḷum śeyya tiruvāy moḻind-a'ruḷiṉapaḍi i-ttēvarkku tiruppa-
3. ḍimāṟṟ-uḷḷittu vēṇḍum nivandaṅkaḷukkum tiruppaṇikkum Vīra-Nārāyaṇa-kkuḷa-kkiḻ-p-Puḷiṅkuṉ-
rūrāṉa Śu-
4. ndara Pāṇḍiya purattu-kkaṇḍuḷavāṉa nilattilē Orupakkamaḍaiya-Malaikkuḍi-kkōlāl perumpūvum kuṟuvaiyum
5. viḷaiyum nilattilē nilam āṟu māvuṁ orupū viḷaiyum nilattu nilam āṟu māvum āka nilam araiyē-
ireṇḍu māvum
6. kārāṇmai miyāṭchiyum antarāyamum marakkalamum veṭṭipāṭṭamum pañju mili śandu vikkiraka
perumpāḍikkā-
7. valum maṟṟumeppēṟppaṭṭiṉavum uḷpaḍa eṭṭāvadu mudal dēvadāṉam iṟaiyiliyāka iḍa-ppeṟavēṇum-
eṉṟu
8. Maḷavarāyaṉ ṉamakku-chchoṉṉamaiyil(yāl) i-ttēvaṟku-ttiruppaḍimāṟṟ-uḷḷiṭṭu vēṇḍum nivandaṅka-
ḷukkum tiruppa-
9. ṇikkum Vīra-Nārāyaṇa-kkuḷa-kkiḻ Puḷiṅkuṉṟūrāṉa Śundarapāṇḍiyapurattu-kkaṇ-uḷavāṉa Orupakka-
10. maḍaiya-Malaikkuḍi-kkōlāl perumpūvum Kuṟuvaiyum viḷaiyum nillattu nilam āṟu māvum Orupū
viḷaiyum nilattu ni-
11. lam āṟu māvum āka nilam araiyē ireṇḍu māvum kārāṇmai miyāṭchiyum antarāyamum marakka-
lamum veṭṭi
12. pāṭṭamum pañjumidi śandu vikkaraka-ppeṟumpāḍi-kkāvalum marrum eppēṟpaṭṭiṉavum uḷpaḍa
ivvāṇḍu mudal
13. dēvadāṉam iṟaiyiliyāka iḍa veriyilāra eḻuttiṭṭa ulvariyum nam ōlaiyum tara-chchoṉṉōm kai-koṇḍu
tiruppaṇiyu-
14. m tiruppaḍimāṟṟ-uḷḷiṭṭu-veṇḍum nivandaṅgaḷ śellappaṇṇuka-veṉṟum ippaḍi chandir-āddittavara-
(rai?) śelvadāka-kka-
15. llilum śembilum veṭṭivittu-kkoḷka-veṉṟu tiruvāy moḻind-aruḷināṟ. Ivai Miḻalaikkūṟṟattu kiḻakūṟ-
16. ṟu Veṭchiyūrāṉa Mummaḍiśōḻanallūr Veṭṭaṉūr-uḍaiyāṉ Veṇkāḍu-dēvaṉ Tirukkāroṇam-uḍaiyāṉāṉa
Kulaśē-
17. khara-Mādhava-rāyaṉ eḻuttu || Ivai Miḻalaikkkūṟṟattu kiḻakkūṟṟu Viḷattūrāṉa Jayaṅkoṇḍaśōḻaṉallūr
Vilattūr-

18. uḍaiyāṉ Śīvallavaṉ Śundarattōḷ-uḍaiyāṉāṉa Adikaimāṉ eḻuttu || Ivai Miḻalaikkūṟṟattu naḍu-viṟ-
19. kuḍi [Ponnaṉu-] ḍaiyaṉ Meṉṉaippirāṉ Aḻaka-pperumāḻāṉa Nīlaṅkaraiyaṉ eḻuttu || Yivai Kīḻvēm-
20. bi-ṉāṭṭu-t-Tachchaṉūr Maṇḍaiyāḻvāṉ Kadirāyiram-uḍaiyaṉaṉa Viśaiya-rāyaṉ eḻuttu || Ivai Mathurō-
daya-vaḻa-p-
21. Puṟappaṟaṇai-nāṭṭu Puttūr-uḍaiyāṉ Poṉṉaṉ Upakāriyāṉa Śēdarapallavarāiyaṉ eḻuttu || Ivai Mathu-
rōdaya-vaḻa-
22. nāṭṭu-kkāñai-irukkaī-vaḻakkuḍi araiyaṉ Uḍaiyāṉāṉa Kēraḻa rājaṉ eḻuttu || Ivai Tirumalli-nāṭṭu-tta-
ḍaṅka-
23. ṉṉi Śiṟṟūr-uḍaiyāṉ Śendaṉ-uyya niṉṟāvōṉāṉa Kuru-kula-ttaṟaiyāṉ-eḻuttu || Ivai Kīḻchchembila-nāṭṭu
Māḷaṅ-
24. kuḍi-kkiḻavaṉ Pallava-irāmaṇāṉa Irājarāja-Viḻupparaiyaṉ eḻuttu || Ivai Aṇḍa-nāṭṭu-p-Perumaṇaḷūr
mandari Irāmaṇā-
25. ṉa Pallavarajaṉiṉ eḻuttu ||

Second Inscription.

Svasti Tribhuvaṇa-chchakra vatti (varti) Kōneriṉaḍaikoṇḍāṉ Irāvaḻarā Prasaṉṉadēvar Tiruppaṟaṅ-
kuṉṟat-
26. tu-tteṉpākattukk-uṭpaṟattil eḻund-aruḷivitta Śundara-pāṇḍiya-īśvaram-uḍaiyār kōyil Śivabrāhma-
ṇarum sthānāpati-
27. kaḻukkum i-ttēvaṟku-tiruppaḍimāṟṟ-uḻiṭṭu vēṇḍuṁ nivandaṅkaḻukkum tiruppaṇikkum Vīra-Nārāy-
aṇa-kkuḻa-kkīḻap-
28. Puṟaṅkuṉṟūrāṉa Śundara-pāṇḍiya-purattu-kkaṇ [ḍu]ḻavāṉa nilattile Oru-pakka-maḍaiya-Malaikku-
ḍikkōlāl perumpūvum
29. kuṟuvaiyum viḻaiyum nilattu nilam āṟu-māvum orupū-viḻaiyum nilattu nilam āṟu-māvum āka-nilam
araiyē-irē-
30. ṇḍu māvum kārāṇmai miyāṭchiyum antarāyamum marakkalamum veṭṭipaṭṭamum pañjumili śandu
vikkaraka-pperumpāḍi kāva-
31. lum maṟṟum eppērppaṭṭiṉavum uṭpaḍa eṭṭāvadu mudal dēvadāṉam-iṟaiyiliyāka iḍappeṟavēṇum-eṉṟum
Maḻava-
32. rāyar namakku-ch-choṉṉamaiyil i-ttēvarkku tiruppaḍimāṟṟ-uḻiṭṭu-vēṇḍum i-nnivandaṅkaḻukkum
tiruppaṇikkum Vī-
33. ra-nārāyaṇa-kkuḻa-kkīḻ Puḷiṅkuṉṟūrāṉa Śundara-pāṇḍiya-purattu-kkaṇḍulavāṉa nilattile Oru-pakka-
maḍaiya-vasantuvik-
34. kōlāl perumpūvum kuruvaiyum viḻaiyum nilattile nilam āṟu-māvum orupū-viḻaiyum nilattu nilam
āṟu māvum āka ni-
35. lam araiyē-ireṇḍu māvum kārāṇmai miyāṭchiyum antarāyamum marakkalamum veṭṭippāṭṭamum
pañjumili śandu vikkira-
36. ka-ppeṟumpāḍi-kkāvalum maṟṟum eppērppaṭṭiṉavum uṭpaḍa i-vvāṇḍu mudal dēvadānam iṟaiyili-
yāka iḍa variyilāra-
37. eḻutiṭṭa uḷ-variyum namm-ōlai-tara-chchoṉṉōm kai-kkoṇḍu tiruppaḍimāṟṟ-uḻiṭṭuvēṇḍu nivandaṅkaḻum
tiru-
38. ppaṇiyum śellappaṇṇi ippaḍi chandir-āḍittavarai śelvadāka-kkalliluṅ-śembilum veṭṭivittu-kkoḷ-
ka-veṉṟu
39. Mathurōdaya-vaḻa-nāṭṭu Kāraḻairirukkai Umakanda Śundarattōḷaṉṉāṉa Jeṉaṉa Vijayeṉ eḻuttu ||
yāṇḍu e-
40. ṭṭu nāḷ eḻupadu Ivai Koḍumaḷūruḍaiyāṉ Tirumuḍi-śūṭṭiṉāṉa Uttama-pāṇḍiya [.....
.....]
41. ḍiya nāṭṭu-p-Perumaṇaḷūr mandari Irāmaṇāna Pāllavarāyaṉ eḻuttu || yaṇḍu eṭṭāvadu nāḷ eḻupaḍu
kārāṇmai
42. miyāṭchiyum antarāyamum marakkalamum veṭṭi pāṭṭamum pañjumili śandu vikkiraka-pperumbāḍikā-
valum maṟṟum pe
43. -rappaṭṭiṉavum uṭppaḍa-ttēvadāṉa iṟaiyili yākarayippaḍikku uḻa-vari Madurai nāṭṭiṉ Irāvaḻar
Prasaṉṉa-dēvar-kuḻakkīḻ Tiru-
44. pparaṅkuṉṟattu-tteṉ-pākattu uṭppakkattil eḻund-aruḷivitta Śundara-pāṇḍiya īśvaram-uḍaiyār tiruppaḍi

45. mārṟ-uḷḷiṭṭu vēṇḍu-nnivanda [ṅkaḷu] kkum tiruppaṇikkum eṭṭāvadu mudal kārāṇmai miyāṭchiyum anta-
46. rāyamum marakkalamum veṭṭipāṭṭamum pañjumili śandu-vikkiraka-perumpāḍi-kāvalum maṟṟum eppērppaṭṭiṇavu-
47. m uṭpaḍa dēvadāṉa iṟaiyiliyāka Vīra-Nārāyaṇa-kkuḷakkīḻ-puram Kuṉṟūrāṉa Śundara-pāṇḍiya purat-tukkaṉ uḷa
48. vāṉa nilattil Oru-pakka-maḍaiya-Vasantavikkōlāl perumpūvum kuruvaiyum viḷaiyum nilattil āṟu māvu-
49. m orupūviḷaiyun-nilattu nilam āṟu māvum āka-nilam araiyē ireṇḍu māvum kārāṇmai miyāṭchiyum antarāyamu-
50. m marakkalamum veṭṭipāttamum pañjumili vikkiraka perumpāḍi kāvalum-maṟṟum eppiṟappaṭṭiṇa-vum uṭppaḍa
51. t-tēvadāṉam iṟaiyiliyāka iṭṭōm. Ivai Puravvaritiṇai-kkīḻpuram Miḻalaikkūṟṟattu-kkiḻa-kkūṟṟattu p-Poṉma
52. ri[p]pērāṉāṉa Tiruppūvaṇa mu ..... Visaiyarāman eḻuttu. Ivai Tulamaṇi-rāyaṉ eḻuttu || Ippā-
53. ḍi ivai Miḻalaikkāraṉ eḻuttu || Ippaḍi ivai ..... aruḷāla .....
54. veṭṭi eḻuttu || Ippaḍi ivai-t-Tōḷaṉ-udaiyāṉ eḻuttu || Ippaḍi ivai Nīlaṅkāyaṉ e-
55. ḻuttu || Ivai Karandēvarāyaṉ eḻuttu || Ivai ..... Miḻalaikkūṟṟattu-k-kiḻakkūṟṟu-t-Tachcha-
56. ṉūr Uḍaiyāṉ eḻuttu || ..... eḻuttu || Ippaḍi ivai Virāṭa-rājaṉ eḻuttu || Ivai
57. Vavatta rājaṉ eḻuttu || Ivai Sundarapāṇḍiyann-adhipaṉmaṉ eḻuttu || Ivai Muṉaiyadaraiyaṉ eḻuttu || Ivai
58. Tiṇaikkuḷanāya-kkaruṅguḍi nāṭṭu kīḻ-neṭṭu Sāritti-Viśālaiya nallūr ..... Mālalakaṉāṉa Viḻupparaiyaṉ e-
59. ḻuttu Ivai Puravuvaritiṇai-kkara-ṉāyakam Śōḷamaṉ eḻuttu Irāśēndira śōḷa vaḷa nāṭṭu Kaśaṉūr-uḍaiyān Ādittadēvaṉ
60. Āḻvārāyaṉāṉa ..... eḻuttu || Ivai ..... Śembila nāṭṭu Āyakkudiyāṉāṉa Alakappe
61. ..... eḻuttu ..... Puravuvaritiṇai-kkaṉṟakam piḷḷai .....
62. .....
63. .....

Each grant is written in one single sentence with the exception the signatures in the end, and is full of repetitions. Some of the passages are a little obscure. A literal translation, bringing in all the repetitions, may not sound well to the ear, but if we omit the repetitions, each grant may thus be translated in one sentence. In the following an attempt has been made to give as literal translation as practicable preserving these repetitions.

Translation.

Hail to the Tribhuvana Chakravartîgaḷ Śrī Sundaravarmā-dēva *alias* Kōmārapaṉ-māraṉ, who advanced the Śēra country, in whose arm dwells the beautiful goddess (*Lakshmī*), always accompanied by prosperity, and the goddess Bhūmi; (*in whose reign*) the goddess of the arts (*Sarasvatī*), wedded to Brahma, and the goddess of victory magnify the good; (*in whose reign*) the furious tiger been deprived of its valour and the cruel bow, disperse, and hide themselves; whose striped fish-flag plays on the golden mountain which (*mountain*) has its tail cut; (*in whose reign*) the virtues flourish on the surface of the sea-circled (*world*); under the sway of whose sceptre the black Kali is driven away; under the shade of whose one umbrella the two worlds are cooled (*cheered*), the three kinds of Tamiḻ shine in their due order, the four kinds of *Vēdas* flourish with their reciters (*Brāhmaṇs*), the five kinds of sacrifices work their benefits, the six kinds of charity shine beautifully, the seven kinds of poetry spread with their musical harmony, and the eight directions receive his sway;[1] to whom come in order the Koṅgaṇa, Kaliṅga, Kōśala, Māḻuva, Śiṅgaḷa, Teliṅga, Śīna, Kuch-chara, Villava, Magadha, Vikkala, Śembiya, Pallava, and other kings with their tributes,

[1] Mr. Nelson, in his paraphrastic translation, has explained these numbers.

requesting to be restored to their kingdoms; the sparkling glitter of whose crown comes in contact with the *hāra* tied there by Indra; in whose reign the code of Manu that was composed by the direction-faced *Brahma* of the dew-dropped lotus flower flourishes well; in whose reign the country surrounded by the Ponni (*Kāvērī*) lost its tiger-flag and the country round the (*Cape*) Kumārī raised the fish-flag; whose powerful horses and elephants spread (*became powerful*) everywhere; who set Tañjai and Vañgai[1] on red (*flaming*) fire; who destroyed the pleasure-ponds and rivers in order that they might lose their elegance of the standing of water-lilies and blue (*lotuses*); who destroyed the halls, the lofty fort walls, towers, lac palaces, mansions, *maṇḍapams* and several other buildings, spread over the ruins the tear-river that flowed from the eyes of the wives of the (*inimical*) kings, caused the place to be ploughed by asses, tied the asses there, displanted Sembiya and drove him outside, plundered his crown and money, and gave them to a poet in order that he may celebrate his exploits in songs; who consecrated himself as a king in the Āgirattaḷi, which is the consecration maṇḍapam of the Chōḷas; .... of the world .... over his shoulders .....; who went to the divine city (*Chidambaram*) and there gratified himself by seeing the divine presence of the god (*Naṭēśvara*) with the goddess (*Śivakāmī*) in the golden hall, and prostrated to that god's feet which were not seen even by Vishṇu .....; who sits like the Mountain Mēru in the hall set with bright gems, which (*hall*) resembles the golden city Amarāvatī, and is circled by the pleasure-ponds of lotuses that are inhabited by beetles which by their noise disturb the sleep of the tender (*light*) feathered swans; .... garland ..... luxuriant plantains ....; who saying that he has restored him, and after fixing before all kings the tribute gave him the seal; and who, while the Vaḍapula king is prostrating before his feet which bear the valorous anklet, and while the Chāmaras are being fanned on both sides, sits on his jewelled Vīra Siṁhāsaṇa in company with Ulakamuḻuḍuḍaiyāḷ;[2] who is as tender as the Ilaku sandal is affectionate to the world, and wears over her body the sacred ashes. In the seventh year, day 325[3] of the reign of (*Śrī Sundaravarmadēva, he ?*) while sitting on the bed-chamber seat of the bed-room of the temple of Māḍakkuḷa-kkīḻ-Madurai of the Mathurōdaya country (declared as follows);—

The Second or Southern portion.

As Maḻavarāyar told us that, as promised to the Śiva-Brāhmaṇs[4] and Sthānāpatis[5] of the temple of Śrī Sundara Pāṇḍiya Īśvaramuḍaiyār, who sits with pleasure inside the south side of Tiruppaṟaṅkuṉṟam, we must from the eighth year give, beforehand in sacred gift, exempt from taxation and measured by *Orupakkamaḍaiyavasantavikkōl*[6] for the purpose of daily worship, temple service, and other minor services, 6 *māṟs* of land of the lands which grow *Peṟumpū*[7] and *Kuṟuvai*, 6 *māṟs* of land of the lands which grow one crop, thus in total ½ and 2 *māṟs* of land in the lands fit for ploughing in the village of Śundarapāṇḍiyapuram, otherwise called Praṅkuṉṟūr, situated to the east of the tank of Vīranārāyaṇakkuḷam, together with *kār* crops, &c.;[8] we accordingly from this year give as a sacred gift, exempt

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[1] *Tañjai* and *Vañjai*; Tanjore and Karūr. Mr. Nelson's translation of *Vañjai* into *Uṟaiyūr* is not correct.

[2] *Ulakamuḻuḍuḍaiyāḷ*, Mr. Nelson translates into Maṅgaikkaraśi. The word literally means "The woman that possesses the whole world." Maṅgaikkaraśi means the *queen of females*, and is the name of the wife of the Kūn Pāṇḍiya. We have no authority for changing the name.

[3] Cf. note 4 on the Tiruppūvaṇam plates, p. 30.

[4] *Śiva-Brāhmaṇa* is the Brāhman priest of the temple. शिवपूजको ब्राह्मणः = शिवब्राह्मणः *Madhyamapadalōpi samasa* or a compound which drops the middle word.

[5] The *Sthānāpatis* or the *Sthānikas* are either the assistant priests or the superintendents of the temple.

[6] *Orupakkamaḍaiyavasantavikkōl* and *Orupakkamaḍaiyamalaikkuḍikkōl*. These two words by *kōl* which is latter part of each denote measuring rods. *Orupakkamaḍaiya* may be interpreted as "possessing a hole on one side." *Vasantavi* seems inexplicable, and *Malaikkuḍi* seems to be the name of a village. Do they mean "the rod of Vasantavi (?) or Malaikkuḍi, which rod has a hole on one side of it"? Again both the words being used indiscriminately seem to mean one and the same rod.

[7] *Perumpū* and *Kuṟuvai*, names of two particular kinds of paddy.

[8] *With kār crops, &c.* See line 6, where it first occurs:—*Kāṟānmai miyaṭchiyum antarāyamum marakkalamum veṭṭipāṭṭamum pañjumili śaṅdu vikaraka perumpāḍi kāvalum.* This phrase occurs in the two grants several times and appears to refer to certain privileges granted in addition to the lands. No such words are known to be prevalent now in cultivation except *Kārānmai*, which means *kār* crops and *Marakkalam* which means measure. I have consulted several authorities, but without satisfactory result, and have tentatively translated them by *kār* crops. *Veṭṭipāṭṭam* may mean, the tax on roads or ways; *Pañjumili* may be, the tax on cotton; *Śandu Vikarakaperumpāḍi kāvalum* may mean, and the sole right to watch over lanes and images and to keep other general watches: *miyāṭchi* and *antarāyam* I cannot explain.

from taxation and measured by *Orupakkamaḍaiyamalaikkuḍikkōl*, for the purpose of daily worship, temple service, and other minor services, 6 *māṟ* of land of the lands which grow *Perumpū* and *Kuṟuvai*, 6 *māṟ* of land of the lands which grow one crop, thus in total ½ and 2 *māṟ* of land, together with *kār* crop, &c.; and we speaking with pleasure have ordered this our document, which contains an inner extra line written from the body of the middle line, to be given to you. Taking into your hand the document, we order you to conduct the daily worship, temple service, and other minor services, and to execute this document in stone and copper, in order that it may last as long as the sun and moon. These are the writing (*signature*) of Kulaśēkharamādhavarāyaṉ, who is the lord of Tirukkāroṉam, Veṇkāḍu, Veṭṭaṉūr and Mummaḍiśōḻanallūr, otherwise called Veṭchiyūr, which is the eastern subdivision of the Miḻalaikkūṟṟu division. These are the writing of Adikaimāṉ, *alias* Śundarattōḻuḍaiyāṉ, *alias* Śīvallavaṉ, lord of Viḻattūr, otherwise called Jayamkoṇḍaśōḻanallūr, which is the eastern subdivision of Miḻalaikkūṟṟu division. These are the writing of Nīlaṅkāyaṉ, *alias* Aḻakapperumāḷ, *alias* Maṉṉaipirāṉ, *alias* Poṉṉāṉuḍaiyāṉ of Pullūr-kuḍi, which is the middle subdivision of Miḻalaikkūṟṟu. These are the writing of Visaiyarāyaṉ *alias* Kadirāyiramuḍaiyaṉ, *alias* Maṇḍaiyāḷvāṉ of Tachchaṉūr of the country of Kiḻ-vēmbanāḍu. These are the writing of Śēdara Pallavarāyaṉ, *alias* Poṉṉaṉupakāri, lord of Puttūr, of the country of Puṟappaṟaḷaināḍu of the province of Mathurōdayavaḷanāḍu. These are the writing of Kēraḷa Rājaṉ, *alias* Uḍaiyāṉ, lord of Kāñaiyerukkaivaḷakkuḍi, of the fertile country of Mathurōdayavaḷanāḍu. These are the writing of Kurukulattaṟaiyāṉ, ...[1] ..... lord of Taḍaṅgaṇṇisiṟṟūr of the country of Tirumallināḍu. These are the writing of, Irāja Rājaviḻupparaiyaṉ, *alias* Pallavarayairāmaṉ, the lord (or the old man?) of Mālaṅkuḍi, of the country of Kīḻchchembilanāḍu. These are the writing of Pallavarāyaṉ, *alias* Irāman, minister of the city of Perumaṇalūr, which is situated in the country of Aṇḍanāḍu.

Hail! Tribhuvanachakravarti Kōneriṇaḍaikoṇḍāṉ. As Maḻavarāyar told us that to the Śiva-Brāhmaṇs and Sthānāpatis, of the temple of Śrī Sundarapāṇḍiya Īśvaramuḍaiyar, who sits with pleasure inside the south side of Tirupparaṅkuṉṟam, and who is the god ever favourable without failing in his graces, we must from the eighth year give in divine gift, exempt from taxation and measured by *Orupakkamaḍaiyamalaikkuḍikkōl*, for the purpose of daily worship, temple service, and other minor services, 6 *māṟ* of land of the lands which grow *Perumpū* and *Kuṟuvai*, 6 *māṟ* of land of the lands which grow one crop, thus in total ½ and 2 *māṟ* of land in the lands fit for ploughing in the village of Sundarapāṇḍiyapuram, otherwise called Puḻiṅkuṉṟūru, situated to the east of the tank of Vīra-Nārāyaṇakkuḷam, together with *kār* crops, &c.; we accordingly from the eighth year give as divine gift, exempt from taxation and measured by *Orupakkamaḍaiyavasantavikkōl*, for the purpose of daily worship, temple service, and other minor services, 6 *māṟ* of land of the lands which grow *Perumpū* and *Kuṟuvai*, 6 *māṟ* of land of the lands which grow one crop, thus in total ½ and 2 *māṟ* of land, with *kār* crops, &c.; and we have ordered this document, which contains an inner extra line written from the body of the middle line, to be given to you. Taking into your hand this document, we order you to conduct the daily worship, temple service, and other minor services, and to execute this document in stone and copper in order that it may last till the sun and moon. The writing Jaṇaṇa-vijayaṉ, *alias* Umakanda Sundarattōḻaṉ of Kāralairirukkai of the fertile country of Mathurōdayavaḷanāḍu. Year eight: day seventy. The writing (*signature*) of Uttamapāṇḍiya .....

The signature of Pallavarāyar, *alias* Irāman, who is the minister of Perumaṇalūr, ... gives in divine gift, exempt from taxation, this ½ and 2 *māṟ* of land, with *kār* crops, &c., for the service of the temple of Śundara Pāṇḍiya Iśva-ramuḍaiyār, who sits inside the south side of Tirupparaṅkuṉṟam, which thrives on the west side of the fertile country of Madura—this ½ and 2 *māṟ* of land, with *kār* crops, &c., which are by the measure of *Orupakkamaḍaiyamalaikkuḍikkōl*, 6 *māṟ* of land of the lands which grow *Perumpū* and *Kuṟuvai*, 6 *māṟ* of land which grow one crop, thus in total ½ and 2 *māṟ* of land of the lands fit for ploughing in Sundarapāṇḍiyapuram, otherwise called Puḻiṅkuṉṟūru, situated to the east of the tank of Vīra-Nārāyaṇakkuḷam; and we have ordered this our document, which contains an inner extra line written from the body of the middle line, to be given to you. Taking into your hand the document, we order you to conduct the daily worship, temple service, and other minor services, and to execute this document in stone and copper in order that it may last till the sun and moon. These the writing of Viśaiyarāmaṉ *alias* Tiruppūvaṇamudaiyāṉ, *alias* Ponmarippēraṉ of Miḻalai kkūṟṟu, which is the eastern division of Puravaritiṇai. These the writing of Tulamaṇirāyaṉ. Thus these the signature of Miḻalaikkāraṉ. Thus these ..... Aruḷāḷa .....

[1] Line 22. *Śendanuyaṇiṉṟavōṉāṉ a* (?) I have left blank this portion in the translation as I cannot be sure of it. It may mean one that stood dancing for the protection of *Śendaṉ*, *i.e.*, who tried his best to protect *Śendaṉ*.

..... signature. Thus these : the signature of Tōḷaṉ-uḍaiyāṉ. Thus these : the signature of Nīlaṅkāyaṉ. These : the writing of Karande Vaṣāyaṉ. These : the writing of the Uḍaiyāṉ (or lord) of Tachchanūr, which is the eastern division of Miḻalaikkūṟṟam ..... signature. Thus these : the signature of the king of Virāṭa. These : the writing of the king of Vavatta. These the writing of Sundarapāṇḍiyannadhipaṉmaṉ. These : the signature of the king of Muṉaiya. These the writing of Viḻupparaiyaṉ, *alias* ..... Mālaḷakaṉ of Śararittaviśāḷaiyanallūr, which is to the east of the country of Tiṇaikkuḷanāyakkaruṅguḍi. These : the writing of Śōḻamāṉ, the lord of the bank of Puravuvaritiṇaikkarai. These : the writing of ....., *alias* Āḻvārāyaṉ, *alias* Āḍittadēvaṉ, lord of Kaśanūr of the country of Irājēndira Śōḻa-nāḍu. These : the writing of Āḻakappe, ... *alias* Āyakkuḍiyāṉ of the country of Śembilanāḍu .... Puravaritinai ....

The following is a version or rather paraphrase of this inscription extracted from Nelson's *Manual of the Madura Country* with a few slight alterations :—

Svasti Śrī Sundara Pāṇḍiyadēvar who bears on his shoulders Lakshmī, the goddess of wealth, that dwells in the beautiful lotus flower : Bhūmidēvī, the goddess of the earth, who enjoys the auspices of Sarasvatī, that dwells in the tongue of Brahmā : and of Vēralakshmī, the goddess of strength, who terrified the flags bearing respectively the emblems of the furious tiger and the strong bow, and compelled them to hide themselves ; who caused the high flag representing the fish to play in the golden mountain ; who made the virtues to flourish in the wide sea-girt world ; who swayed the sceptre everywhere, avoiding sins, in such wise that the whole world lived in happiness under his one umbrella ; that the three forms of Tamiḻ proper to prose, poetry, and the drama continued to flourish ; that the four Vēdas, the *Ṛig*, *Yajur*, *Sāma* and *Atharvaṇa*, continued to be taught orally ; that the five kinds of sacrifices, Bramha, Daiva, Bhūta, Pitru, and Mānusha, were offered according to rule ; that the principles of the six subdivisions of the Śaiva faith, the Bhairava, Vāma, Kālamukha, Mahāvrata, Pāśupata, and Śaiva, were well observed ; that songs were sung according to the acknowledged seven notes (or modulations) of the voice ; that his commands were obeyed in all the eight directions of the world ; that the kings of Koṅkaṇa, Kaliṅga, Kōsala, Māḷava, Singaḷa, Triliṅga, Chīna, Gurjara, Villava, Magadha, Vikkala, Śembya, Pallava, and other countries came in rivalry, one before the other, with their fixed tributes, and begged that he might restore to them their kingdoms ; who wore the large breast-plate given by Indra ; who was crowned with a crown set with gems ; who enforced the laws of Manu, created by Brahmā that dwells in the lotus flower ; who wore on his head the crown set with gems ; who destroyed the power of the tiger-flag of the Pāṇḍiya kingdom, which is bounded by Cape Kumārī, to fly everywhere ; and marched and spread abroad his forces, furnished with high-couraged horses and elephants ; set Tanjaur and Uriūr on fire ; spoiled the clear water of the tanks and rivers in order to deprive the Karunkuvalai and Utpala flowers of their beauty ; demolished the houses, high walls, towers, dancing halls, storeyed houses and palaces ; made the tears of the wives of refractory kings flow like a river ; and caused the sites of the buildings to be ploughed with asses and sown with cowries ; who in his anger drove the Chōḷa from his dominions into a barren place ; took away his crown of pure gold, and gave it to a poet who sang in praise of him ; anointed himself king with all proper ceremonies in the Maṇḍapam which was the Chōḷa's anointing hall at Āyirattali, surrounded with golden walls, the top of which reached the orbit of the sun of indescribable splendour ; extended his fame everywhere, mounted on a brave must-elephant, accustomed to cut off the heads of famous hostile kings, and return home ; made himself the sole possessor of the sea-girt world ; went with his weapons the sharp-edged Chakra, &c., to the fine Sthala in divine Chidambara, wherein resided Brāhmans of undoubted proficiency in the *Vēdas ;* visited the fine and beautiful god Naṭēśa dancing in the *Kanaka Sabhā* in the presence of the goddess, and overjoyed at the sight prostrated himself at the god's feet which resemble the red lotus flower and are invisible to Brahmā that resides in the lotus, and to Vishṇu decorated with the cool garland of Tulasi flowers ; seated himself in a grand manner, like the mountain Mēru, which is the anchor of the earth, in the hall decorated with bright gems, and resembling the golden city of Amarāvatī, the hall surrounded by the tank which is full of lotus flowers inhabited by beetles which by their noise disturb

the rest of the swans with curved feathers; and there commanded kings wearing crowns and adorned with garlands of flowers to send for the Chōḷa, in order to give him as a gift the Chōḷa kingdom, which abounds with fields surrounded by plantations; who, when the Chōḷa who had fled after being deprived of his kingdom and city, returned in confidence and presented to him his (*the Chōḷa's*) son, declaring (*complimentarily*) that his son bore the title of Pāṇḍiya, and prostrated himself before the Pāṇḍiya's victorious throne, and humbly besought him; who then went and took hold of his hands, putting aside all anger, and pouring water on them, presented the conquered territory to the son of the Chōḷa. Then the kings of all the countries of the world surrounded by the ocean of great waves, paid their respects to the Pāṇḍiya, the benefactor of all, and begged of him that this kingdom presented by him with his free will to the son of the Chōḷa, to whom had been joyfully (or *out of compliment*) given the Pāṇḍiya's name, should thenceforward be known as "the kingdom once conquered by the Pāṇḍiya;" who then presented him with the Chōḷa kingdom. and with the *Śrīmukha* (or order to use as his signature a seal representing a bright fish); entitling him "the king of the country which was before lost;" and giving him also the old capital city; and then gave him leave to depart. The kings of the northern countries, bearing bright and victorious spears, then prostrated themselves at the Pāṇḍiya's feet with all alacrity; who wore the *Vīrāghaṇṭa* on his leg, seated himself on the throne supported by noble lions, and adorned with bright gems; was fanned on either side with beautiful fans made of the hair of white deer; and had in his company his Empress Mangaikkarasī, who treated all her creatures as her own children, and at whose feet the queens of other countries, who never left the shoulders of their husbands possessed of proud elephants which roared like the ocean, and who wore fragrant garlands, and in their ears brilliant pendants, prostrated themselves and made obeisance; who is like Vishṇu; who has in his breast Lakshmī; who is the Emperor of three worlds; who bears the title of Māran; and who had the pleasure of giving as a gift the Chōḷa kingdom:—

Whereas, at the suggestion of the Ādiśiva Brāhmans and the managers of the temple of Sundara Pāṇḍyēśvara Mudayar, who was placed in the Palliyarai of the Madhura temple, situated to the east of Mādakulam in the excellent Nādu of Mādhura, by Pallippīda Malava Rāyan, and was subsequently consecrated in the temple built on the south of Thirupparankunram by us, Śrī Sundara Pāṇḍiya Rāja, the most beautiful and elegant of all beautiful men and one possessed of divine powers, the aforesaid Malava Rāyan has requested us to grant to the aforesaid Dēvasthāna six *mahs* of land producing two crops per annum and six *mahs* of land producing one crop, in all, as measured by the rod, twelve *mahs* or $\frac{12}{20}$ of the fields called Kandulavan, bounded on one side by a rock and a sluice, and situated in Pulimkunrūr, otherwise known as Sundara Pāṇḍiyapura, which lies east of the Vīra-Nārāyana tank, with the privilege of cultivating and using and occupying the same rent free from and after the eighth year (*of our reign*); and in addition the cess leviable for the support of blind men; the treasure-trove cess; that for the maintenance of ferry boats; together with the trees standing on the road leading to the said lands; as also the cess payable to the officer who watches the crops; and all kinds of taxes leviable on account of the expenses of the *Padikattalai* rice and other articles required for the performance of the *Pūjā* of the said Sundara Pāṇḍiyēśvara Mudayar and for the repairs of the same:—Now we do grant on this 325th day of the seventeenth year (*of our reign*) to the aforesaid Dēvasthāna six *mās* of land, &c., &c., &c.

And we do further direct, that you do receive a deed bearing the attestation of witnesses and that of the engrosser and (*the mark of*) our order, and do continue to maintain the charities of *Tiruppani* (repairs) and *Padikattalai* (ordinary expenditure), and that inscriptions be made on stone and on copper for the continuance of this our grant so long as the sun and moon endure.

(1) Attested by Kula-Shēkhara Rāyan, Vichchiyūrān in the western Kūttu of the Milalei *Kūttam;* the Mummudi, Udaiyān of Chōḷanallūr (*and*) Vettanūr, (*also*) Udaiyān of Vengādu Thēvar Thirku-Kārōnam. (2) Adhika Mān, inhabitant of Vilattūr in the Milalei Kuttām, Udaiyān (*in* or *of*) the victorious Chōḷanallūr (*and*) Vilattūr, (*also*) Udaiyān of Śrī Vallavan Sundarattōl. (3) Nilakangareiyān, *alias* Monneippirān Alagapperumāl, Udaiyān (*in* or *of*) Pullūrkudi (*and*) Ponmathi, (*of the*) Nadavira *Kūttu* of the Milalei *Kūttam.* (4) Vijaya Rāyan, Udaiyān (*in* or *of*) Tachchānur, Mandeiyālwān, and Kathirāyiram in the Kilavambada Nādu. (5) Sētāppallava Rāyan, *alias* Ponnan Upakāri, Udaiyān (*in* or *of*) Puttūr in the Parapparalei Nādu of the excellent *Nādu* of Madhura (6) Chōḷa Rājan, Udaiyan (*in* or *of*) Arayan, Ulkudi of Kāngei-Irakkai in the excellent *Nadu* of Madhura. (7) Kuru Kulattareiyan, *alias* Sendu Uyya Nindrāduvān, Udaiyān (*in* or *of*) Tadanganni (*and*) Chittūr in the Thirumalli Nādu. (8) Rāja Rāja Viluppareiyān, *alias* Kilavan Pallān Rāman, (*of*) Malangudi in the Kīlachchambala Nādu. (9) Pallava Rājan, *alias* Mantri Rāman, of great Manalūr in the Anda Nādu.

Whereas Malava Rāyan has requested us to grant to the Ādiśiva Brāhmans and Sthānāpatis of the Sundara-Pāṇḍiyēśwara Mudayar Church, which was consecrated by us, Rāma Nara-bhūshaṇa Dēvar, Emperor of the three worlds, and who never esteemed other kings, &c., &c.

(1) Tennavatheiyān, Sundarattōlan Muttan, Ulkudi of Kangai-Irakkai in the excellent *Nādu* of Madhura. On the 70th of the eighth year. (2) Uttama Pandiya Viluppareiyān, Udaiyan (*in* or *of*) Kothumalūr. (1) Vijaya Rāyan, *alias* Thiruvakku Tēvan, Udaiyān (*in* or *of*) Ponapatti in the western *Kūttu* of the Milalei *Kūttam* in the Varitineikkala-Nāyakkan Puravu. (2) Tulampadareiyān. (3) Srī Rāma Sundara Pāṇḍiya Kāduvetti, Arulālan, Udaiyān (*in* or *of*) Vappādi Pāttu (*and*) Maludikumāra Chirunambūr in the Milalai Kūttam. (4) Tondayan. (5) Kōla Rāyan. (6) Kālanga Rājan. (7) Gāngēya Rājan. (8) Chetta Rāyan, *alias* Naravalagan, Udaiyan (*in* or *of*) Tachchananamali (*in the*) Naduvira Kūttu, (*and*) Udaiyān (*in* or *of*) Eruvu. (9) Virāta Rāyan. (10) Vatta Rāyan. (11) Sundara Pāṇḍiya Tattipan Man. (12) Muniyada Rāyan. (13) Uttamaya Vilupparaiyān, *alias* Akitti (?) Visāleiya Nallūrāriya Mālagan (*of*) Kīlavattūr in the Karungudi Nādu in the Varitineikkala-Nāyakkan Puravu. (14) Pattiyata Rāyan, *alias* Adichcha Tēvan Āliyankeiyān, (*in* or *of*) Isanūr in the excellent Nādu of Rājēndra Chōḷa in the Chōḷa Mandalam (*in the*) Varitineikkala-Nāyakkan Puravu. (15) Villava Rāyan, *alias* Sōma Tēvan Alagiya Maneivēlan (*of*) Alaga Pāṇḍiya Nāllur, Udaiyān (*in* or *of*) Uttu Ayaku(?) in the Visāleichchambilai Nādu in Varitineikkala-Nāyakkan Puravu.

II.

COPIES OF INSCRIPTIONS IN TAMIL, FROM TEMPLES IN THE RĀMNĀD ZAMĪNDĀRI, MADE FROM THE ORIGINALS.

The notes and inscriptions forming the second division of this collection, were gathered while at Rāmēśvaram and Madura in January and February 1883. None of the inscriptions are of great age, but their preservation may prove useful at some future date.

RĀMĒŚVARAM.

Among the great temples of Southern India perhaps no one is more interesting than that of Rāmēśvaram, on the east side of the small island which takes name from it. The large temple, in its present form, is not very old, but its proximity to the sacred bathing place or Tīrtha of Dhanushkōṭī, on a spit of sand that runs out on the south-east of the island, and the great wealth lavished on it by the Sētupatis or Chiefs of Rāmnād (Rāmanāthapuram) have rendered it a place of great note among devout Hindus. It is still visited daily by scores of pilgrims from all parts of India, and at sacred seasons by hundreds and thousands,—and of these the vast majority come from great distances. Probably more come from Nēpāl and north of the Ganges than from the Tamiḷ districts in the immediate vicinity, while the Dakhaṇ and Maisūr seem to contribute the majority. Few great temples are now much venerated by the people in their immediate neighbourhood.

The temple buildings are very large, and, like others in the south, they are surrounded by a high wall on the four sides, covering an area measuring about 865 feet from east to west by 657 feet from north to south,[1] with unfinished gōpuras or gate towers on the east, south and north, and a single complete one about 78 feet high on the west side towards the village. On the east side is the largest unfinished gōpura, not on the wall of the present outer enclosure, but on that of an inner one, surrounding what is known as the second *prākāra*, or enclosure, while outside the main wall on that side are two large porticos, one opposite this gōpura and leading up towards it, and the other a little to the south, leading in towards a subordinate gōpura in line with the last and surmounting the gateway in front of the temple of the goddess or Amman.

Inside the great enclosure is the third *prākāra*, abutting on the east wall and measuring about 690 feet by 435. A passage, about 18 feet wide with raised corridors of about the same breadth on each side, leads from the western entrance into this outer *prākāra* or enclosure, which contains the great corridors surrounding the inner buildings, and is by far the most imposing feature of the temple. Like the entrance passage it has a corridor on a raised platform on each side of it and runs round the four sides of the rectangle, which it encloses.

This third corridor or *prākāra* alone is open to all castes. Within it, and nearer the east face than the west, is an area 386 feet from east to west by about 314 feet from north to south, also surrounded by a high wall enclosing the second *prākāra*, which is by no means so imposing, though somewhat older than the third; and within this again or the first *prākāra*, or inner enclosure round the shrines of the god Rāmaliṅgasvāmī and of his consort Parvatavardhinī Amman, of Viśvanātha Svāmī and Viśālākshī Amman, besides a number of smaller chapels and rooms. The principal shrines are said to have been built by Uḍaiyān Sētupati, with the aid of a Ceylon prince styled Pararāja Śēkhara in Ś. 1336 (A.D. 1414), the latter having had the stones hewn at Triṅkōnamalai and numbered on the spot ready to be put together. This is said to be supported by the architectural style of these buildings themselves, and by inscriptions on the base of the chief shrine. The north and south gōpuras are unfinished, and ascribed to one Kīraṇa Rāyar of the Dakhaṇ, about 1420 A.D.

[1] This represents an area of 13 acres 5 poles.

The western gōpura, like the others, is built entirely of hewn stone, and the outer surrounding walls are said to be the work of Uḍaiyān Sētupati and a Kōmaṭṭi of Nāgūr, near Nāgapaṭṭaṇam, in 1434 A.D.; and statues of the merchant and his wife surmount the eastern wall. In 1450 additions were made to the inner buildings by a wealthy Hindu from Madura, and others in Ś. 1490 by Chinna Uḍaiyān Sētupati Kāttatēvar, then a feudatory of Vīśvanātha Nāyakkar of Madura, whose statue and that of his son Kṛishṇappa were set up in front of the nandī. An inscription relating to this by the side of the door into the first *prākāram*, in front of these, was destroyed with others some twenty years ago or more, during a suit between the Paṇḍāram of the temple and the Zamīndār of Rāmnād.[1]

The southern half of the second *prākāra* was erected, it is said, about 1540, by Tirumalaisētupati, whose statue and that of his son, Raghunātha, stand by the side of the south entrance into the Amman temple, and are honored with garlands and an offering of betel-nut and flowers[2] every Friday night when the image of the svāmī is brought to this place on its way to the bed (*paḷḷiyarai*) in the Amman temple. Raghunātha Tirumalaisētupati, just named, built the rest of the second *prākāra* about Ś. 1580.

The great unfinished eastern gōpura is ascribed to Daḷavai Sētupati in Ś. 1571, who also built the Sabhāpati shrine in the north-east corner of the third *prākāra*. In Ś. 1624 Hiraṇyagarbhayājī Ravikula Vijaya Raghunāthasētupati, besides other buildings, erected the *paḷḷiyarai* or bedroom of the Amman temple, and the maṇḍapa in front— in which are statues of himself[3] and his brother Kadamba Tēvar.

About Ś. 1662 the Sētupati began the third *prākāra*, setting up the entrances into it from the gōpuras on all four sides, and it was completed by Muttu Rāmaliṅgasētupati (born Ś. 1647, A.D. 1725-6) in Ś. 1691. The statues of the latter and of his two mantrīs—Muttiruḷappa Piḷḷai son of Saundara Pāṇḍiyan Piḷḷai, and Kṛishṇa Ayyaṅgār, with members of his family—are conspicuous in the western entrance corridor.

The temple, therefore, is not the work of one age, but extends over a period of 350 years, and has been erected and endowed almost exclusively by one family, the Sētupati Chiefs of Rāmnād. It is one of the last great works of the Hindus, and the latest addition to it is the finest of all.

The following inscriptions are from the walls and sculptures of the temple itself :—

1. *Over a Figure of a Rāmnād Zamīndār, between the third prākāram and the entrance to the Amman Temple on the left hand.*

1. ஸ்ரீ ஶகூயிரணிய கெற்பயாஜீ
2. விசைய ரெகுநாதசேதுபதி
3. காத்த தேவர்க

TRANSLATION.

The prosperous Hiraṇyagarbhayājī Vijaiya Raghunāthasētupati Kāttattēvar.

2. *On the left side of a pillar with a Figure of the Zamīndār in front in the outside porch of the Amman Temple, left side.*

1. க ஸ்ரீஶகூ ஹிரணூ மஹ்யாஜீ
2. விஜயரவுநாயசேகூ
3. வதி காத தேவர்

TRANSLATION.

The prosperous Hiraṇyagarbhayājī Vijaya Raghunāthasētupati Kāttatēvar.

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[1] The suit was conducted by one Appāvu Piḷḷai, still living, who had a number of inscriptions forged and inserted in the walls, and produced translations of them as evidence against the claims of the Sētupatis. This evidence never seems to have been questioned. The suit, appealed to the Privy Council, was given in favour of the forgers, and the Sētupati deprived of his right to appoint the Dharmakartās or interfere in the management of the temple which his ancestors had built and so richly endowed. The older copper-plate grants disappeared at the same time.

[2] These go to the Zamīndār's servants, if any are present.

[3] His statue appears, also, in two other places with his Mantrī Toḷḷakāḍu Muttiruḷappa Piḷḷai opposite, together with others of his friends; but about 1835 a paṇḍaram had some of them chiselled into ascetics, affixing beards of lime, &c.

3. *On front of the same.*

1. ஸ்ரீகூயிரணியகெஹ்யாஜீ
2. விசைய ரெகுநாதச் சே
3. துபதி காத்ததேவர்

TRANSLATION.

The prosperous Hiraṇyagarbhayājī Vijaya Raghunāthasētupati Kāttatēvar.

4. *Above, on the bracket of the same over No.* 3, *in Dēvanāgarī.*

1. Śrīmatu Hiraṇyagarbhayājī Vi-
2. jaya Raghunāthasētupati.

5. *On the right side of the same, in Telugu.*

1. Śrīmatu Hiraṇyagarbhayājī Vi-
2. jaya Raghunāthasētupati.

6. *Above No.* 5, *on the side of the bracket, partly over a Figure of a Cow.*

1. காமதேனு (வ)ம்
2. கற்பக
3. வருட்சமும்

TRANSLATION.

The Kāmadhēṉu and the Kaṛpaka tree.

7. *On the west side of the door leading out of the Śvāmī's first prākāram into an open court between it and the Amman Temple on the south side of the wall.*

This inscription is in the characters of the present day and has evidently been recently inserted.

1. ஸ்ரீகயுராஷீயுக
2. நுவகவிவஸ்வரகாயு
3. யுகூள வெதளவவ்ராவமா
4. ரெஜ்யாவ்க்ரவவகிராஷ்ராவித
5. வெய்ஷாரவ் | ஜிண்ழவ்ராகாரவ
6. ய்ழவ்ரயீஹிவழீராகிகாஜ்ண
7. வெக | வகெரவெமவாமீரத்ய்ஃ கரீ
8. வியிக்மமொராகாயொஃக்ரஃ ||

TRANSLATION.

In the year *Kāḷayukti*, which is in the midst of the Kali years,[1] the ruined prākāram of the god that was consecrated on the Sētu by the lord of the Raghu family (*Rāma*), for the pacification of all his sins, was first repaired with the additions of many rows of beautiful maṇḍapams by Rāmanātha, the prince of sages, who is well versed in all the rites and Āgamas of the Śaiva system.

8. *On the south wall east of the gate into the Garbhagṛiham.*

This also is a quite recent insertion.

1. செலகண்டவாரி யிலங்கேசன் வெம்ப
2. ழிகீர முன்ளுள் மால்கண்டகோயி
3. விராமீசாடல் செயமண்டபத்தை
4. நூல்கண்ட நற்சகனியிரத்தோடை
5. ந்து நூறறிருபான் மேல்கண்டநாளின்
6. முனி ராமநாதன் விதித்தனனே

[1] The original inscription is in Sanskṛit verse—Sragdharā metre. The metre fails in the first line, which runs thus :—

श्रीमत्कल्याब्दमद्धचे शकनृपकलिवत्सरे कालयुक्तौ

which I translate in the year *Kāḷayukti* which is in the midst of the Kali years. What definite meaning the writer aims at by शकनृपकलिवत्सरे is, at present, not plain to me.

TRANSLATION.

In the Śaka (*year*) one thousand five hundred and twenty, the learned sage Rāmanātha built the victorious Āḍal-maṇḍapam of the Rāmēśvaram temple, which was consecrated by Vishṇu, who in time immemorial wreaked his vengeance on the king of Laṅkā, which is surrounded by the ocean abounding in carp fish.[1]

9. *In the Kōṭi-tīrtha wall, west side, facing the west and in the second prākāram.*

This again like some others has been inserted quite recently.

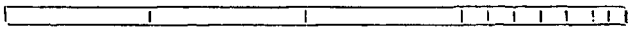
1. ஒ திருமாலரனுக் கபிடேக
2. ஞ்செய்யச் சிலேயதனல்
3. வருமாறு கண்டவண
4. கோடிப்புனற்கு மகாலே
5. யத்தைத்தருமாயிரத
6. தைந்து நூற்றுமுப்ப
7. ரன் செல்சகன்வருட
8. ததருமாதவஞ்செய்மு
9. னி ராமனுத னமைத்த
10. னனெவ

TRANSLATION.

In the year one thousand five hundred and thirty the Sage Rāmanātha, who practises rare penance (*tapas*), built (*repaired*) the great temple, the Īśvara god of which was worshipped by the holy bath even by Vishṇu.[2]

10. *On the west wall of the first prakára to the south of the Vināyaka Temple, but outside the wall facing into the second prakāra.*

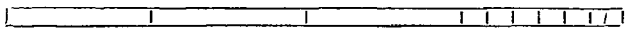
1. ஒ பற்றுஞ் சகனிற பதினைந்து நூற்று
2. முப்பான் மருவநற்றும் புவியினேயா
3. ள வீசுபூபதி நாளிற்றொண்டர்குற்றங்க
4. டிந்தவர ராமநாயகர் கோயிலன்
5. பான்முற்றுக் தவங்கள்புரி ராமநா
6. தன்முடித்தனனேவ



ஒ முழக்கோல் ஒ

TRANSLATION.

In the Śaka (*year*) fifteen hundred and thirty, and in the days of the famous king, the penance-practising Rāmanātha finished (*repairing*) the temple of holy Rāmanāyakar,[3] who bears the faults of his devotees.[4]



A cubit.

11. *On the west side of the Dhvajastambha in the Amman Temple.*

1. ಕಲಾಗ್ರವಿಲ್ಲಾಕವಿಗ್ರವಿಲ್ಲಿಹಾವಿಕಿವಿಹೀವಿಕಿ॥
2. ಗಾತಿನಾಗವಿಲ್ಲಿವಿಗ್ರತಿಲಿಹಿಕಿವಿಜ್ಞಿತಿಕಿವಿಳ॥

TRANSLATION.

In the year *Naḷa* of the Śaka era, the king Goppa Tippamahīpati planted a gold (*gilt?*) dhvaja-stambha before Rāmanātha.[5]

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[1] The original inscription is in Tamiḻ verse and in a high poetic style.
[2] The original Tamiḻ is written in a difficult poetic style.
[3] Evidently for Rāmaliṅga, the god at Rāmēśvaram.
[4] This inscription, too, is in metre.
[5] The original is in very bad Sanskṛit—

नळश्याब्धेशकस्याब्दे गोप्पातिप्पमहीपतिः ॥
रामनाथस्यपुरतो हेमध्वजमतिष्ठिपत् ॥

12. *On the east side of the same.*

This is the same inscription as the preceding, repeated in Dēvanāgarī characters.

13. *On the front of the Silver Swinging Cot in the Palliyaṟai.*

1. ஸ்ரீ ஹிரண்ய மஹ்யாஜி ரகுனதச்செதுபதி காத்ததேவர் அவர்களுடைய
2. புத்திரன் ஸ்ரீ ஃகூவிசையரகுனதச் சேதுபதி காத்ததேவர் அவர்கள் உபை
3. யம் இரூமீசுரத்தில் ராமனதசுவாமி பறுவதவர்த்தனி அம்மனுக்கு வெள்ளிச்
4. சப்பிறம் சுக்கிறவாரகூட்டலயிலே கொடுத்தோம் வெள்ளி வெள்ளிச்சப்பிறம் சேதார
5. மதள்ளி வெள்ளி விடய அதுசுரா அய்ஜ தங்கசஞ்ச ஃகடு டைாகூ நுவிட நுய்சவெ
6. ள்ளிச் சஞ்சம்டையளட்டநுசுவிடநுய்

TRANSLATION.

The gift of the prosperous Vijaya Raghunāthasētupati Kāttatēvar Avargaḷ, the son of Śrī Hiṟaṇyagarbhayājī Raghunāthasētupati Kāttatēvar Avargaḷ:—We gave out of the Friday funds a silver cot for the god Rāmanātha and the goddess Parvativardhinī of Rāmēśvaram. The (*cost*) of the silver cot, after subtracting all the wastage of silver, is pagodas 18,680¾; of the gold badge *pons* 195, pagodas 34; of the silver badge *pons* 17, *paṇams* 5½, pagodas 50.

14. *Over a figure of a Zamīndār, on the left side of the passage from the third prākāram to the entrance of Amman Temple.*

1. ஸ்ரீசுகூஹிரண்யமஹ்
2. யாஜி ரெகுநாதச்சேது
3. பதிகாத்த தேவரவர்கள்

TRANSLATION.

The prosperous Hiṟaṇyagarbhayājī Raghunāthasētupati Kāttatēvar Avargaḷ.

15. *On the west wall of the first prakāra to the north of the Vināyaka Temple, but outside of the second prākāram and facing into it.*

1. ஒ சகாதம் நூறாசயறு - ன்மே
2. ற் செல்வாநின்ற உதிரோற்
3. காரிவரு மாசிமீ உய்கஒ புதவார
4. மும் சததமியும் உத்திரமும்பெ
5. ற்றநாளில் உடைய நாயனன
6. சேதுபதி காத்ததேவர் புத்திரன்
7. (கூ) த்தனன சேதுபதி காத்தத
8. (வர்) உபயமாக ராமநாதசு
9. (வா) மி முதற் பிரகாரம் திருநடமா
10. (ளி) கைப்பத்தி ஆரூடமண்டபமும்
11. (க) ட்டி முகிப்பித்தான்ஒ

TRANSLATION.

In the cyclic year *Rudhirōdgāri*, current after 1545 years of the Śaka era have elapsed, in the 21st date of the month of Māśi, in Wednesday the seventh lunar day, and in the asterism of Uttiram Kūttaṉsētupati Kāttatēvar, son of Uḍaiyanāyaṉsētupati Kāttatēvar, built as his charity the Naḍamāḷikai maṇḍapam and the Ārūḍha maṇḍapam in the first *prakāra* of the Rāmanāthasvāmī temple.

16. *Over a Figure on the left side of the passage from the third prākāram to the entrance of Amman Temple.*

1. வடுகநாததேவர
2. வர்கள்ஒ

TRANSLATION.

Vaḍukanāthatēvar Avargaḷ.

17. *Over a Figure on the right side, at the same place.*

1. பெரியதிருவு
2. டையாத்தேவ
3. ர்வ

} Periya-Tiruvuḍaiyāttēvar.

18. *Over a Figure on the right side, at the same place.*

1. ரொகுநா
2. தனசேரு
3. வைகா
4. றன்வ

} Raghunātha Śēruvaikāṛaṉ.

19. *Over a Figure of a Pradhāni on the right side, at the same entrance.*

1. பிறதானி
2. முத்திரு
3. ளப்ப பி
4. ள்ளைவ

} Muttiruḷappa Piḷḷai, the Piṛadhāṉi or Commander-in-Chief.

20. *Over a Figure on the right side of the Kadamba Maṇḍapa in Amman Temple.*

1. ராசராசே
2. சுவரிவ

} Rāja Rājēśvarī.

21. *On the west side of the "Chavukai" (the roof of which is supported by four pillars), at the same place in the Amman Temple.*

1. சாலிவாகன சகாப்தம் தூள அசு-ற-இரத்தாக்ஷிவரு
2. ஆடிமீ ருவ இராமீசுபாந் தேவஸ்தானம்வகைரு
3. தர்மகர்த்தா மானேஜற் பெரியநாயகம்பிள்ளை
4. யவர்கள் உபையம்.

TRANSLATION.

The charity of Periyanāyakam Piḷḷai Avargaḷ, the manager and Dharmakartā of the Dēvasthānam of Rāmēśvaram, (*made*) on the 30th day of the month Āḍi of the Śālivāhana Śaka year 1786, (*cyclic*) year *Raktākshi*.

22. *On the west step of the Dhvajastambha at the Amman Temple.*

1. வ சாலிவாகன சகாப்தம் தூளா அயிறை ருத்திரோத்கா
2. ரிவரு வைகாசிமீ யிறுவ இரமீசுவரந் தேவஸ்தானம் வகை
3. ரு தர்மகத்தா மானேஜர் பெரியநாயகம்பிள்ளை அவர்கள்
4. (.....)ல சுவாமி அம்மனுக்கு துவஜஸ்தம்பம் மணி
5. போட்டு பிரதிஷ்டைசெய்து வைத்ததுவ

TRANSLATION.

On the 15th day of the month of Vaiyāśi of the Śālivāhaṇa Śaka year 1785, Periya Nāyakam Piḷḷai Avargaḷ, the manager and Dharmakartā of the Dēvasthānam of Rāmēśvaram, planted the Dhvajastambha of the goddess of ..... after decorating it with a garland.

23. *Over a figure on the left side of the same place.*

1. சின்னணதேவர்வ | Śiṉṉaṇa Tēvar.

SETUPATI COPPER-PLATE GRANTS.

No. 1. A Sētupati Grant dated Śaka 1526, in the District Court of Madura.

This copper-plate grant is in the District Court of Madura. It is on a single plate measuring 12 by 7 inches exclusive of the head, and is written on both sides. An abstract of it appears in page 5 (No. 31) of Mr. Sewell's *Lists*, Volume II.

First Side.

1. சுத்திஸ்ரீ மகாமண்டலேசுபரன் அரியராயிர
2. தளவிபாடன் பாசைக்கு தப்புவராயகண்ட
3. ன் கண்டகாடுகொண்டு கொண்டகாடு குடா
4. தான் பாண்டிமண்டல தாபனாசாரியன் சோ
5. லமண்டலப் பிரதிஷ்டாபதாபனாசாரியன் தொண்டமண்ட
6. லப் பிறசண்டப்பிறசண்டன் ஈளமுகம்பளமும் யாள்பாண
7. மும் பட்டணமும் அளித்து கெசவேட்டை கொண்டரு
8. ளிய ராசாதிராசன் ராசமாத்தாண்டன் ராசவசீகரண ராசகோலாகல
9. ன துயரில் துயன் துயரெட்டோன் துட்டர்குலக்காரன் தளகர்தளவிபாட
10. ன் துளுகற் மோகந்தவிள்ந்தான் சூரதிசூரன் சமுத்திரதிபன் மலை (க) லங்கி
11. ளை மனங்கலங்காதகண்டன் தாலிக்கி வேலி தண்டுவீரமுண்டன் தரிய
12. வர் சிங்கம் பிளஞ்சிங்கம் தளஞ்சிங்கம் தரபண தற்மசுடையவன்
13. தொண்டிதுரைகாவல் சொரிமுதுவன்னியன் படைகுஞ்சாத பகைம
14. ன்னற்சிங்கம் பஞ்சகால பய [blank] ங்கரன் பரிதேசிகாவல
15. ன் வெடிசும்தங்கம் வெதுப்பிசும்பச்சை காயகடவெடப்பள்ளிகொ
16. ண்டபெருமாள் யிரவிகுலசேகரன் பொருமைகி தற்மமாளதுசு அ
17. ருச்சுனன் குடைசு கன்னன் சாஷ்திரதுசு சகாதேவன் மல்லு
18. சு வீமன் பறிகி நகுலன் அரிபுசேடன் செங்காவிரு வீரபரன் செங்காவி
19. ச்சிவிகையான் அனுமகொடி சிறபக்கொடியுடையோன் இப்படிய
20. ாகொற்ற ஸ்ரீமது முத்துவிசைய ரொகுனதச் சேதுபதி பிறிதிவிருச்சிய
21. பரிபாலினம் பண்ணியருளாநின்ற சாலீவாகன சகாற்தம் ஆநிரா உயிரு
22. மேல் செல்லாநின்ற செயலுஸ் ஆவணிமீ 8 யிரு உ அகண்ட காவேரியிலி
23. ருசும் காஞ்சீவனம் காமாச்சியம்மாள் படைத்தலவர் வன்னிகன் மனித
24. சுன் புளுகன் இவகள் மூண்டுபேரு யெடுபட்டு தொங்கரு……
25. ல் சேர்ந்து வடமாத்தூருவந்து குடியேரி கள்ளன் சீமையாணதின் பி
26. றகு சீமையில வனவன் யெப்படிகாணியாச்சி பெற்றதே அப்படி நா
27. னும் காணியாச்சி பெதுக்கொண்டுயிருந்தேன் அப்போ - கனேதியி
28. லிருந்து கள்ளற் யெடுபட்டு அரசநகத்தில் வந்து குடியேறியிருந்தா
29. ற்கள் அப்போ னதசிநிறுபானிநகது சேருவைகாறரும் அரசநகது க
30. ள்ளரும் இருபேரும் காணிவயாச்சியமாக இருபேருசும் வெட்கவினை
31. குது வினைவந்துயிருறபோது நான் யிருபேருசும் நன் பொதுவா
32. கயிருந்தேன் நினையாணிநகம் சேருவைகார் யேளுகட்டு சொகு
33. ன் திடல் போயிருந்தாற்கள் கிரும்பவுள்ள படை …… சொகு
34. னதிடல் ஊரில் படை கொண்டுபோய்விட்டு யிருபேரும் வெடி
35. க்கொள்கிறபோது யிருபேருசும் அவனவனுசும் அவனவன் பளத்
36. தை யெடுதுகுடுது யிருபேருசும் தண்ணீரும் குடுது வினையும் ஒ
37. ளிந்தபின்பிறகு அவனவன் காணியை யாண்டுகொண்டுயிருறபோ
38. து நான் யிடையன்யானதால் யிருசும் பிள்ளை யளுக்கு நான்பேற்ற கா
39. ணிக்கும் பிசகுவராமல் செம்புப்பட்டையம் செய்யவேணும்மென்
40. று சொல்ல அவர்கள் சொன்னது நாலு கிராமத்தாரை கூட்டிவைய் எ

41. ன்று சொன்னார்கள் அதுகு தமருகிநாயடார் முடிகண்டம் பம்
42. பலகார் நாலுகோட்டை நாட்டு அம்பலகூர் பெரியகோட்டை
43. க்கவண்டமார் காறூரு கல்லூருனிகவண்டமார் கன்னருப்பு
44. அம்பலகார் வெல்குள அம்பலகார் இவர்கள் யனவோரையும் கூட்டி
45. ஆலபடி ஆலமரகடியில் கூடியிருகுறபோது நடுயிதுயென்ன
46. வயனதுகூக கூட்டிவசெது யென்று கேள்கு நான் சொன்ன
47. வயனம் நான்பெற்ற காணிகி ஒருயிசகு பிசகுபன்னமல் யெனகு செம்
48. பு பட்டையம் செய்யவேணும்யென்று நான் சொல்ல அவகள் யி
49. ருபேரும் அப்படியே செய்வோமென்று சொல்ல நாலு கிரு
50. மகாரை அரிஞ்சு செய்யவேணுமென்று நான் சொல்ல அப்ப
51. டியே கூட்டிவையென்று யிருபேரும் சொல்ல இதுகாரியதுகு
52. தான் கூடிவச்சேன்னே நடுபாக சொன்னவித கேள்க்கிறேன்
53. னென்று சொன்னே ஒன் யெல்லை மாலை நாலுபகூமும் காம்பி
54. யென்று சொன்னர்கள் அவனவன் இந்த பூமியில் யெப்படி
55. கூணி பெத்தாரே அப்படி நான்பெத நிலமை யெல்லைம
56. ால் நாலு யெல்கையு காண்மயிட்சு நடுவும் பாது அரசநக
57. ம் கள்ளரையும் சொக்கன்திடல் சேருவைகாரரையு சரிக
58. ாரெயென்று நாடுகேயடார்கள் வேலங்குளம் வேலத்தேவனே
59. யு கன்னருப்பு மங்கதேவனயும் யிருபேரையும் கேயதர்கு இவ
60. கள் நாலுபேரும் அவன்பெற்ற நிலமைதான்யென்று சொன்ன
61. ர்கள் இந்த நிலமைகி யெல்லைப்பாடு வடபானங்கெல்கை அ
62. ளதா ... கும் கல்லான்செட்டி கண்மாய்கரைகும் மேர்
63. கு இதுகு தெற்கு பாணன்னங்கணமாய் புரகரைகும் நாட்
64. டுகுயலுகுடி அழகாபுரி பாதைகும் மேற்கு யிதுகு மே
65. நாயடான் கணமாய்கும் பைபடிகும் வடகு யிதுகு மேற்கு
66. வேலைத்தேவன் வடகு கணமாய் யிரங்கு மணதுரைகும்
67. தெற்கு கண்மாய் நருப்படிகும் மேற்கு யிதுகு மேற்கு மூகு
68. ற பிள்ளையார் ஓடக்கோவிலுகும் வடகு யிதுகும் தெற்கு
69. மங்கத்தேவன் கண்மாயணிருபுடிகும் வடகு யிதுகு மேற்
70. கு வெள்ளத் - பொயடலுகுகிளகு யிது வடகுமணல்
71. புஞ்சைகும் கிளகு யிதுகு வடகு கீள்மேல் ஓடிய பெரு

Second Side.

72. ம்பாதைகு மணல் புஞ்சைகும் தெற்கு யிதுகு கிள
73. கு பாதைகும் சூளகுல்லுகும் தெற்கு யிதுகுகிள
74. கு வெள்ளாளன் குடியிருப்பு திடலுகு தெகு யிது
75. கு கிளகு முடிகண்டம் மேல்வயலுகும் அளகாபு
76. ரி பாதைகும் வெள்ளகுடெலு பாதைகும் தெர்கு இன்னங்
77. கெல்கைகி உள்பய நிலமை கீள்நோகியு கிணரும் தே
78. மல்நோகிய மரமும் திட்டுதிடலும் புதுப்புனலும்
79. மாவடை மரவடை புதுப்புனல்வையப்ப அருகுதா
80. ளி ஆவனை கொளுஞ்சி உள்பட கல்லுங்காவேரி புல்
81. லும் பூமி உள்ளவனைகும் சந்திரு சூரியாள் உள்ளவ
82. ரைகும் ஆண்டு அனுபவிதுக்கொள்ருகவும் யிந்த
83. செப்புப்பட்டையம் யனவோரும் கூடி செய்த பட்டை
84. யதுக்கு துரதங்கள் பண்ணினவன் காவேரிகு
85. ரையில் காருபகுவை கொண்டதோசகிலே போ
86. வாருகவும் இந்தபடி சாட்சி சொகுலிங்கம்
87. மீனுட்சி அழகர் பூவணலிங்கம் - அழகிய மி •

88. ள்ளள் சாட்சி யிந்த பட்டையதூஉ யெளு
89. தூஉகம் சொல்லுகம் பொருள்வாசக பிளை
90. வரி முடரிதல் யாதொரு பிளையும் பெரியோக
91. ள் பொருத்துகொள்ளவும் நடவுகு முடிப்பு
92. வச்சது வீறறுயன் டருயட பட்டை
93. யம் யெளுதின ஆச்சாரிக்கிடையட யிந்தபடி
94. யெளுதினே திருப்புணவதிவிருதும் பாண்
95. டி ஆசாரி மகன் பொன்னம்பலம் ஆசாரி கை
96. யெளுத்து காமாட்சி துணை வ

Translation.

Hail to Muttuvijaya Raghunāthasētupati, the lord of the great world, the breaker of the army of Ariyarāyar, the cutter of those failing in the correctness of their language, who conquers all the country he sees and never gives back a country once conquered, the commander that established the Pāṇḍiyamaṇḍalam, the commander that established the Chōḷamaṇḍalam, the fierce enemy of the Toṇḍamaṇḍalam, the king of kings, the sun of kings, the chastiser of kings, the most famous of kings, who destroyed Īḻa (*Ceylon*), Kambaḷa, (?) and the Yāḻpāṇa[1] town, and celebrated the elephant hunt most graciously, the wicked to the wicked, the chastiser of the wicked, the murderer of the wicked, the breaker of the army of Tulukkars, who stopped the pride of the Tulukkars,[2] the most valorous of the valorous, the lord of the sea, who is not shaken in his mind though the mountain may shake, the javelin-bearer (*Subrahmaṇya*) in his attachment to the marriage bond, the strong man among the army chieftains, a lion to his enemies, a young lion, a lion in the army, charitably disposed, the guard of the Toṇḍi shore, who is (*called*) Śorimuttuvaṉṉiyaṉ, a lion to inimical kings, who does not fear battle, a terror to the five Kālas, the protector of the destitute, a sparkling piece of gold, an emerald glittering green, a sleeping Vishṇu to assuage the pains of his body, the chief of the *Sūryavaṁśa*, a Dharma in patience, an Arjuna in self-respect, a Karṇa in giving, a Sahādēva in science, a Bhīma in battle, a Nakula in the knowledge of horses, a Śēsha in learning ..... who has a red-coloured palanquin, who has the Hanumān ensign on his flag, and who has the serpent ensign on his flag.

When Muttuvijaya Raghunāthasētupati was ruling over the world, on the 15th day of the month of Āvaṇi of the year *Jaya*, current after 1525 of Śālivāhana Śaka:- Vaṉṉikkan, Manitakkan and Puḻukkaṉ, thus we three the chieftains of Kāñchivaṉam Kāmākshī Ammāḷ of the Akhaṇḍakāvērī[3] country came to Toṅgaṟā and settled down at Vaḍamāttūr.[4] Thus after it became the robber's territory (*Kaḷḷaṉ Śīmai*) I enjoyed my share as every one did. Then some robbers separated from their party at Kanēri and settled down at Arasanattam. When the Śērvaikār of Nirupāninattam and the Kaḷḷars of Arasanattam thus when both were disputing about each other's rights I was their umpire. The Śērvaikār of Ninayāninattam had gone to Ēḻukaṭṭu Śokkantiḍal. The remaining army marched to Śokkantiḍal, and when both of them were cutting each other's party I gave each his money, gave water to both and pacified their enmity, after which each began to enjoy his share. While so I told them that as I am a shepherd, that there might be no objection to the right of the sons born to me over the lands that I had acquired, I wanted to execute a copper-plate (*document*). They ordered me to keep ready the inhabitants of the four villages. Accordingly I assembled at the foot of the pīpal tree at Alampaṭṭi, Tamarākkināṭṭār, Muḍikaṇḍambalakkār of Periyakōṭṭai, the Kavaṇḍars of Kārūru and Kallūruṇi, the Ambalakkārs of Kannāruppu and the Ambalakkār of Kalkuḷam. When they asked me for what reason I brought them, I said that I wanted to execute a copper-plate deed that there might be no dispute about my own lands. The two promised to do so, and as they must do it with the knowledge of the surrounding villagers, they asked me to bring them. I said that I have assembled the villagers for the same purpose and I would listen to what they say. They

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[1] The Jaffna country.

[2] Tuḷukkars : the Muhammadans.

[3] Akhaṇḍakāvēri (or the country traversed by the broad Kāvērī) is the name given to the western portion of Trichinopoly District from Kārur to Tirupaḷāturai. The latter is the place where the Kāvērī divides into two branches, the Kāvērī and Coleroon (Kollidam).

[4] There is a village of the name of Vaḍamāttūr, six miles to the north of Tanjore, on the high road to Kumbhaghōṇam.

wanted me to show the four parts of the boundary of my lands. I showed them the boundary and told them the way in which I acquired my share as the others acquired their shares. They questioned the Kallars of Aranattam and the Śērvaikārs of Śokkantidal whether it was right. Vēlattēvan of Vēlaṅkulam and Maṅgittēvan of Kannarāppu, when these four were questioned said that it was the land acquired by himself. The boundary of this land. Northern boundary: south of the embankment of the tank Nallan Seṭṭikaṇvay, west ..... west of the grassy embankment of the tank Pāṇāṅkaṇamāy, Naṭṭukkayalukkuḍi and the Aḷakāpuri path, north of the Nattāṅkaṇmāy and Paipadi, west of this south of the muddy spot on which falls down the channel of the north tank of Vēlaittēvan, west of Kaṇamāy Naruppadi, west of this north of the broken temple of Mūkkapiḷḷaiyār, south of this north of the Maṅgattēvaṅkāṇvāy, west of this east of Veḷḷalpoṭṭal, north of this east of the sandy dry land, north of this west of the big path that runs from east to west and the dry sandy land, east of this south of the path and the Sūḷakal stone, east of this south of the inhabited *tidal* of Veḷḷāṅkuḍi, and east of this south of the west field of Mudikaṇḍam, the Aḷakāpuri path and Veḷḷaikkaḍal path——thus all the lands within the above four limits, the wells going downwards, the trees springing upwards, the sand-hills, vegetable yards, ant-hills, jungles, beasts and trees, ant-hills, jungles, grass, the beans and oranges do you enjoy during the existence of the stone and the Kāvērī, the grass and earth, and the sun and moon. If any one injures this grant executed by us all conjointly he shall go in the sin of having killed a black cow on the banks of the Kāvērī. Thus the witness Śokkaliṅgam Mīnākshī, Aḷagar, Pūvanaliṅgam, Aḷakiya Minnal. The learned should excuse my errors in writing, in words, in sense, in the breaks in lines, in this grant. Fifty *Vīrarāyanpaṇams* I place in the middle for the umpires. Ten *paṇams* for the engraver that engraved this grant. Thus the handwriting of Ponnambalamāśari, the son of Pāṇḍiāśāri of Tiruppūvaṇam. May Kāmākshi help us!

No. 2. A Copper-plate Grant, dated Śaka 1530, *in possession of Raghunātha Gurukkaḷ at Rāmēśvaram.*[1]

ஸ்வஸ்திஸ்ரீ ஸாலீவாகனஸகாப்தம் கூநிஈஉ்கூசூமேல் செல்லாநின்ற பிலவங்கநாமஸவச்சரகில் தெட்சணயநத்தில் கிரீஷ்மருதுவில் ஆடிமாசத்தில் சுக்கிலபட்சத்தில் சதுற்தியு அசுவதி நட்சத்தி றமும் சுபயோக சுபகரணமுகூடின சுபதினகில் தேவை நகரதிபன் சேதுமூலதுறந்தறன் ஸ்ரீருமநாதசுவாமி காரியதுறந்தறன் சிவபூஜாதுறந்தறன் பறராஜசேகறன் மஹாமண்டலேசுவறன் அறியரயிறதளவிபாடன் பாசைசூகப்புவராதகண்டன் மூவராயகண்டன் கண்டநாடுகொண்டு கொ ண்டகொடு குடாதான் படமானங்காதான் மூவராயகண்டன் வீரவளநாடன் வேதியர்காவலன் - ஸ்ரீருமநாதசுவாமி சகாயு - சாடிகூறகண்டன் சாமிதுரோகியன் முண்டன் கொடமடகிய வீற இவன்பா ஸ்ரீயான ஆரியமானங்காதான் சகலசாம்பிராசியவாசன் சேதுகாவலன் வங்குஷாதிப ணுதுகவூற்றுதகில் கூரதுருண குலொதுங்கநாம சோளகங்வூற் கீள்பால் விறையாதகண்ட னில் இருசும் ஸ்ரீ திருமலை உடையான் செதுபதிகாத தேவறவர்கள் தானசாஸனம்கொடுகபடி நாம் ருமீசுவறது சேதுஸ்நான துசுவந்த முன்னுசு ருமீசுவறம் ஸ்ரீருமநாதசுவாமிகோவில் வதா னீகம் பூஜை பறிசாறகம்செயிதுகொண்டிருகீற பஞ்சதேசது ஆறிய மஹாஜனங்கள் நமசு செங்கோல்கொடுதனுப்பிவிகிறமுன்னுசு நாம் பூமி தானம்பண்ணிகொடுதருமீசுவறம் கோவில் சன்னதி அகினிதீரதுசுமேற்கு - வட சமுதிறகுறைசுதெற்கு - தென்சமுதிரதுசு வடசு மே ல்பாற்கெல்கை தாசறதி ஞதற்கோவிலுக்குகிளசு இன்னுங்கெல்கைசு உள்ளிட்டபூமியு அகிலு ள்ளபூப்பு மாவடை மறவடை கிட்டுகிடல் மேல்நோகியமறமு கீள்நோகிய கினருரும் நீரும் பா சியு குடிபடை சகலசமுதாயப்பிறுப்பிகியு நிதி னிகேஷப ஜெலதரு பாஷாண ஆகெஷண்ணிய ஆகம்மிய சிதசாதியமென்று சொஸ்ப்பய அஸ்ட்டபோக சுவாமியங்களும் சகிறண்ணியொத தாரு பூற்வமாக தானசாஸனம் கடீல இடபடியினலே சந்திரதிகிய சந்திறப்பிறவேசம் புதிறபெளதிற பாறம்பறையாக ஸற்வமாணியமாக ஆண்டனுபவிதுகொள்ளும்படி கடீலயிட் டோம் இந்த தானசாசன பட்டயு கற்பகமடல் வறைந்தெளுதினது ராமநாதபுறம் மேலசாறி மகன் மாயாண்டியாசாரி கய்யெளுது ஸ்வஸ்திஸ்ரீ-ஜயாப்யுதய ஸகாப்தம் வரஷதாந-வாயந, வர ஷதாவஹாரெண ஸ்வஸ்திஸ்ரீமஹாமஹேஸ்வர || ஊநாவாயயொ-ஒவ்வெ ஊநாஸ்ரெயொந-வாயந, ஊநாஸ்ஸஹ-ஒவாவெநாதி வாயாநாஷ்ய-தம் வஷ ||வ

[1] For another grant belonging to the same Brāhman, see No. 5, below.
[2] ஸ is ல்ல, so written in the grant.

TRANSLATION.

In the (*cyclic*) year *Plavaṁga*, current after 1529 of the Śālivāhaṇa Śaka had elapsed, in the Grīshmaṛitu of the Dakshiṇāyaṇa, on the fourth lunar day of the light fortnight of the month of Āḍi, on the auspicious day in which the asterism of Aśvati, Śubhayōga and the Śubhakaraṇa are in conjunction ;—Hail ! to Tirumalai Uḍaiyāṉsētupati, the lord of the city of Tēvai, the responsible agent for the protection of the Sētu embankment, the responsible agent for the charities of the god Rāmanāthasvāmī, who is actively engaged in worshipping Śiva, the chief of all other kings, the lord of the great world, the destroyer of the army of Ariyarāya, who cuts into a thousand pieces and three thousand pieces those failing in the correctness of their language, who conquers all the country that he sees and never gives back a country once conquered, who protects the dignity of the crown, the punisher of Muvarāya (?), the lord of the valorous and the fertile country, the protector of Brāhmaṇs studying the *Vēdas*—May Rāmanāthasvāmi help (us) !—the punisher of slanderers, who shaves (*puts to shame*) those proving traitors to his master, who has put down the pride and prosperity of the valorous and inimical Yavana (*Musalmān*) kings, who is the protector of the respectable (*Āryas*), the abode of all majesty, born of the family of the guards of the Sētu embankment, and who lives in Kulōttuṅganāmasōḻanallūr Kīḻpālaviraiyādakaṇḍan, otherwise called Kārattur of the Tukavūr division.

We, on our pilgrimage to Rāmēśvaram for a sacred bath, give the following grant of lands to the respectable people of the five countries that serve as priests, worshippers, and cooks in the Rāmēśvaram temple, the respectable people who have by their kindness given us the sceptre.[1] The lands that are to the west of the Agni-tīrtham in the *sannidhi* of the Rāmēśvaram temple, south of the shore of the north sea, north of the south sea, and east of the Dāśarithināṭha temple,—thus the lands within the above four limits, the dry fields within those limits, beasts and trees, vegetable gardens and sand hills, the trees springing upwards, the wells going downwards, the tenants and every income accruing from them, treasure, treasure-trove, water, tree, stone, the eight kinds of enjoyments—durableness, accessibleness, validity, perfection, &c.—we give with water and gold in hand. We order them to enjoy these during the existence of the sun and the moon and the entrance of the moon, and transmit them to their sons and grandsons. This donation grant—this leaf from the Kalpaka tree—was engraved by Māyāṇḍiāśāri, the son of Mēlāśāri of Rāmanāthapuram. The protection of a charity made by another is equal to twice the meritoriousness of the charity made by oneself : the charity made by oneself becomes useless by his taking away the charity made by another : of the donation and the protection, the protection is more praiseworthy than the donation : by donation a man obtains a place in the Svarga ; by protection the place of Achyuta himself.

No. 3. *A Sētupati Grant dated Śaka* 1530.

This copper-plate grant is in the District Court of Madura. It measures 10¼ inches by 7½ inches and is written on both sides of a single plate. On the first side there are 33 lines and on the second 14. For an abstract of this, see Mr. Sewell's *Lists*, Vol. II, p. 5 (No. 30).

First Side.

1. ஷஷ்ரீ ஸ்ரீ சாலிவாகன சகார்த்தம் கூடுஉயக [2] யிதின்மே
2. ல் செல்லாநின்ற பராபவஎடு கார்த்திகைமீ ழ் யெ கிஷ்ணப
3. ச்சம் அமாவாசையும் அனுசுட்சத்திரமும் சுபயோக சுபகரண
4. மும் பெற்ற புண்ணியகாலத்தில் தேவை நகராதிபன் சேதுமூல
5. ரெட்சதுரந்தரன் இராமணதசுவாமி காரியதுரந்தரன் சி
6. வ பூசாதுரந்தரன் பாராசகெசிங்கம் சொரிமுத்து வண்ணிய
7. ன மகாமண்டலேசுரன் மூவராயிகண்டன் கண்டனடு கொண்டு ெ

[1] These people are represented to have given the sceptre, as it is by their *pūjā* that the king is supposed to hold the dominion in peace and prosperity.

[2] The date portion seems to have been meddled with. It looks like 1521, but originally it seems to have been 1529. 1 and 9 in Tamil (க, க,) could be easily altered. As 1529 Śaka coincides with Paṟābhava, it seems to have been the correct date of the grant.

8. காண்டனுடு குடாதான் பட்டமானங்காத்தான் துட்டராயிகண்ட
9. ன் புவனேகவீரகஞ்சுகன் வீரவளநாடன் வேதியர்கள் கா
10. வலன் அரசராவணராமன் பாதளவிபாடன் அந்தப்பிரகண்ட
11. ன் சுவாமிதுரோகியன் பஞ்சவர்ன்னராவுத்தராயன் வைகை
12. வளநாடன் கொட்டமடக்கி யிவளிபாவடி மிதித்தேருவா
13. ர்கண்டன் வீரவெம்பாமாலையான் இளஞ்சிங்கம் தளஞ்சிங்கம்
14. பகைமன்னர்சிங்கம் துரைராயன் மதப்புலி அடைக்கலங்கா
15. த்தான் தாலிக்கிவேலி சத்திராதியள்முண்டன் வன்னியராட்டம் த
16. விள்த்தான் மேவலர்கள் வணங்குமிருதோளிணன் வீரமகா
17. கெம்பீரன் கீர்த்திபிரதாபன் ஆரியமானங்காத்தான் தொண்
18. டியன் துரைகாவலன் துர்காபந்தன் அனுமகேதனன் குடைக்
19. கிகரணன் பரிக்கிகுலன் பரதனுடகப்பிரவீணன் கறுணக
20. டாச்சன் திலதணுதல மடமாதர் மடலெளுதுவருசுமுகன் வி
21. சையலெட்சுமீகாந்தன் கலைதெரியும்விர்பன்ன காமினீகந்தப்
22. பன் சத்தியபாசா அரிசந்திரன் சங்கீதசாயித்திய வித்தியாவி
23. நோதன் வீரதண்டைசேமதலை விளங்குமிருதாளிணன் சகல சா
24. ம்பிராச்சிய லெட்சுமீவாசன் செயதுங்கராய வங்கிஷாதிப
25. ணன துகலூர் கூத்தகிலகாதூரான் குலோத்துங்கசோளக நல்
26. லூர் கீள்பாலவினையாதகண்டனில் இருக்கும் ருசஸ்ரீ தளவா
27. ய் சேதுபதி காத்ததேவரவர்கள் இராமனுதசுவாமி பறுவதவ
28. ர்த்தனி அம்மன் அபிஷேகனெய்வேதனம் பூசைக்கி இராமனுதப
29. ண்டாரமவர்கள் பாரிசம்தான பூர்வமாக கட்டளையிட்டது
30. மும்முகாத்தன்பாண்டியூர் கியாகவஞ்சேரி வெங்கட்டங்
31. குரிச்சி கொந்தை அஞ்சுகிருமமும் மேல்படி நாங்கெல்கை
32. க்குள்பட்ட நஞ்சைபுஞ்சை திட்டிதிடல் எந்தல் பிரவினை
33. டகுட்டம் குளம் பளவரி பணவரி சகல சமுதாயமும் ச

Second Side.

34. றுவமானியமாக இராமனுதசுவாமிக்கு உபையமாக
35. தாம்புரசாதனபட்டையம் குடுத்தோம் இந்தகிராமம் ச
36. ந்திராதித்தாள் சந்ததிபிரவேசம் உள்ளவைக்கிம் ஆ
37. ணடி அனுபவித்துக்கொள்ளசுடவாராகவும் இந்த தர்
38. மம் யாதாமொருதர் அபிமானிச்சு பரிபாலனம்பண்ணி
39. க்கொண்டவர்கள் கோடிகெங்காஷ்நானம்பண்ணின
40. சுகிர்தமும் கோடிதனுக்கோடி கீர்த்தமாடின சுகிர்
41. தமும் கோடி கன்னிகாதானபலனும் கோடி பூதானம்பண்
42. ணின பலனும் கோடி அக்கிரகாரபிரதிட்டைபண்ணின ப
43. லனும் அடைவாராகவும் இதர்க்கு ஆரா இலும் அகிதம் ப
44. ண்ணினபேர்கள் கெங்கைக்கரையிலே காராம்பசுவை
45. வகொன்னதோசத்திலேயும் விறுமக்கதிபண்ணின
46. தோசத்திலேயும் மாதாபிதாவை கொன்னதோசத்தி
47. லேயும் போவாராகவும் ஷ தளவாய் சேதுபதி ஷ

Translation.

On the auspicious day, the new moon day and the tenth day of the dark fortnight of the month Kārttikai of the year *Parābhava*, current after 1529 of the Śālivāhana Śaka in the Anusha asterism Śubhayōga and Śubhakaraṇa. Hail to Rājaśrī Daḷavaysētupatikāttatēvar Avargaḷ of Kārattūr, otherwise called Kulōttuṅgasōḻanallūr-Kīḻpālaviṟaiyādakaṇḍaṉ of Tukavūr division,

the lord of the city of Tēvai, the responsible agent of the Sētu embankment, the responsible agent for the charities of the god Rāmanāthasvāmī, who is actively engaged in performing the *Śivapūjā*, the lion to the elephants—his inimical kings, (who is called) Śorimuttuvaṉṉiyaṉ, a great emperor, who cuts into a thousand pieces his enemies, who conquers all the country that he sees and never gives back a country once conquered, who protects the dignity of the crown, who cuts the wicked into a thousand pieces, the one valorous man in the whole world, who wears a *Vīra-kañchuka*,[1] who is of the valorous and fertile country, the protector of Brāhmaṇs studying the *Vēdas*, a Rāma to his inimical kings like Rāvaṇas, the destroyer of the armies of his inimical kings, who destroys his enemies resembling Yama (*in their fierceness*), who puts to shame those acting treacherously to their master, the horse soldier to the Pañchavan, the lord of the fertile country through which flows the Vaigai, who punishes those ascending horses, who wears for his garland the poems sung in praise of his valour, a young lion, a lion in the army, a lion to his inimical kings, who is....., the protector of the refugees, the javelin-bearer (*Subrahmaṇya*) in his faithful attachment to the marriage contract, who fights his enemies, who stopped the pride of the Vaṉṉiyars, to whose two shoulders (*legs* ?)[2] bow down his enemies, who is valorous and gracious, who is of renowned fame, who protects the dignity of the respectable (*Āryas*), the guard of the Toṇḍiyaṉ shore, the *revantan*(?) of the forts, who has the Hanumān ensign on his flag, who is a Karṇa in giving, a Nakula in his knowledge of horses, proficient in the art of dancing as taught by Bharata, who has a gracious look, who is of so fair a face that to him come young females of beautiful forehead to write love poems, who is the beloved of Vijayalakshmī,[3] who is eminent for his learning in arts and sciences, a Kandarpa (*Cupid*) to Kāminis, the truth-speaking Hariśchandra, who is happy in his knowledge of the art of music, whose two feet are ornamented with anklets denoting valour, to which bow in obedience heads wearing crowns, the abode of all imperial prosperity, and the chief of the family of Jeyatuṅgarāya. He (Daḷavāysētupatikāttattēvar Avargaḷ), for the sacred bath, sacred meals, and pūjā of the god Rāmanāthasvāmī and the goddess Parvatavardhiniamman, gives in gift to the Rāmanāthapaṇḍāram the five villages of Mummukāttāṉ, Pāṇḍiyūr, Tiyāgavañjēri, Veṅgaṭṭankurichchi, and Kondai, with the wet lands, dry lands, sand-hills, vegetable gardens, elevated lands, ...pools, tanks, the fruit-tax, money-tax, and all other enjoyments within the four boundaries of the above four villages. We give this copper-plate grant to Rāmasvāmī. May he enjoy these villages during the existence of the sun and moon and the entrance of the moon. He who respectfully renders assistance to this charity shall secure the meritoriousness of having bathed a thousand times in the Ganges, bathed a thousand times in the Dhanushkōṭi, and of having made a *karōr* virgin-marriages, land gifts, and of having consecrated a *karōr* of agrahārams. He who injures this charity shall go in the sin of having, on the banks of Ganges, murdered a black cow, Brāhmaṇs, and his father and mother.

No. 4. A Sētupati Grant dated Śaka 1531 *in the Madura District Court.*

This copper-plate grant is in the District Court, Madura. It is engraved on both sides of a single plate which measures $8\frac{1}{2}$ by $6\frac{1}{2}$ inches exclusive of the head. There are 30 lines on the first side and 25 on the second. For an abstract of this grant see Mr. Sewell's *Lists*, Volume II, No. 32, p. 6.

1. சொத்திஸ்ரீ சாலிவாகன சகாததம் கூடுாகய யி
2. தின்மேல் செல்லாநின்ற பிலவங்கவரு ஆடிமீ ழ யெ
3. கிஷ்ணபச்சம் அமாவாசையும் பூசநட்சத்திரமும் சுபயோ
4. க சுபகரணம்பெற்ற.புண்ணியகாலத்தில் தேவை நகரா
5. திபன் சேதுமூல மெட்சகதுரந்தரன் இராமணதசுவாமிக
6. ாரியதுரந்தரன் சிவபூசாதுரந்தரன் பரரூசகெசிங்கம்
7. சொரிமுத்துவன்னியன் மகாமண்டலேசுவரன் மூவரா
8. யகண்டன் கண்டகாடுகொண்டு கொண்டகாடுகுடாதான்
9. பயமானங்காத்தான் துஷ்டராயிகண்டன் புவனேக
10. வீரகஞ்சுகன் வீரவளநாடன் வேதியர்கள் காவல

[1] A bodice or jacket, denoting valour.

[2] *Tāḷ* (தாள்); it ought to be in the original as it is in other grants—தாள், meaning legs. Here it is *tōḷ* (தோள்), evidently a mistake of the scribe.

[3] The goddess of victory.

11. ன் அரச ரூவணராமன் பரதளவிபாடன் அந்தப்பிரக
12. ண்டன் சுவாமிதுரோகியள் பஞ்சவர்ண ராவுத்தராய
13. ன் வைகைவளநாடன் கொட்டமடக்கி யிவுளிபாவடிமித்
14. தேருவார்கண்டன் வீரவெம்பாமாலையான் இளஞ்சிங்
15. கம் தளஞ்சிங்கம் பகைமன்னர்சிங்கம் துரைராயன் மத
16. ப்புலி அடைக்கலம்ங்காத்தான் தாவிக்குவேவி சத்தி
17. ராதியள்முண்டன் வன்னியராயடம் தவிள்த்தான் மே
18. லவர்வணங்கு மிருதாளிஞன் வீரமகாகம்பீரன்
19. கீர்த்திபிரதாபன் ஆரிய மாணங்காத்தான் தொண்
20. டியன் துரைகாவலன் துரோகவேந்தன் அனும கேத
21. னன் குடைக்கி கறுணன் பரிக்கி நகுலன் பாதனுட
22. கப்பிரவீணன் கறுணகடாச்சன் திலதனுதல் மட
23. மாதர் மடலெனுத வருஞ்சுமுகன் விசைய லெட்சு
24. மீகாந்தன் கலைதெரியும் விரப்பன்ன்காமினீ கந்த
25. ப்பன் சத்தியவாசா அரிச்சந்திரன் சங்கீதசாகியித்
26. திய விதகியாவிநோதன் வீரதண்டை சேமத்தலை வி
27. ளங்கு மிருதாளிஞன் சகல சாம்பிராச்சிய லெட்சுமீ
28. வாசன் சேதுங்கராய விங்கிஷாதிபனை துகவூர்கூ
29. த்தத்தில் கரத்தூரான குலோத்துங்க சோளநல்லூர்
30. கீள்பால விணையாதகண்டனில் இருக்கும் ராசஸ்ரீ
31. தளவாய் சேதுபதிகாத்ததேவர் அவர்கள் ராம
32. நாதசுவாமி பருவதவர்த்தனி அம்மன் உடையவர் க
33. ட்டளை பூசைக்கி இராமனுத பண்டாரமவர்கள் பரி
34. சம் சேதுதனுக்கோடியில் தானபூறுவமாக கட்
35. டளை யிட்டது அப்பனூர்நுடல் கருங்குளம் கள்ளிக்
36. குளம் கருசங்குளம் வேலங்குளம் பொட்டக்குளம் வெ
37. டங்தைகண்ணன் பொதுவணமூத்தான் சிறுகளம் ஆ
38. க எட்டுயேந்தலும் இமபடி எந்தல்க்களபரிரு
39. ங்கெல்கைகுள்பட்ட குடம்குளம் நஞ்சை புஞ்சை
40. திட்டுதிடல் வரிசைவரி பனவரி சோரனுதாயம் ச
41. கலமும இராமநாதசுவாமி உடையவர் கட்டளை பூசை
42. சக்கி தானபூறுவமாக சறுவமானியமாக தாம்பிர
43. சாதனபட்டையம் குடுத்தோம் இந்த கிராமம் சந்திரா
44. தித்தாள் சந்தகி பிரவேசம் உள்ளவனைக்கும் ஆண்டு
45. அனுபவிச்சுக்கொள்ளக் கடவாராகவு இந்த தர்ம
46. ம் யாதாமொருதர் அபிமானிச்சு பரிபாலனம்பண்ணி
47. க்கொண்டவர்கள் கோடிகெங்காஸ்நானம்பண்ணி
48. ன பலனும் கோடி தனுக்கோடி தீர்த்தம் ஆடின சு
49. கிர்தமும் கோடிகன்னிகாதன பலனும் கோடி அக்கிர
50. கார பிரதிட்டைபண்ணின பலமும் அடைவாராக
51. வு இதர்க்கு ஆராகிலும் அகிதம் பண்ணினபேர்கள்
52. கெங்கைக்கரையிலே காராம்பசுவை கொன்ற
53. தோஷத்திலேயும் விறுமகத்திபண்ணின தோ
54. சத்திலேயும் மாதாபிதாவைகொன்ற தோசத்தி
55. லேயும் போவாராகவும்கூ தளவாய் சேதுபதிகூ.

Translation.

On the auspicious day, the new-moon day, tenth *tithi* of the dark half of the month of Āḍi of the year *Plavaṅga* current after 1530 of Śālivāhana era, in the Pūsa (*Pushya*) asterism, Śubhayōga and Śubhakarana.

Hail to Rājaśrī Daḷavāysētupati Kāttattēvaravargaḷ the lord of the city of Tēvai, the responsible agent for the protection of Sētū embankment, the responsible agent for the charities of the god Rāmanāthasvāmī, who is actively engaged in worshipping Śiva, a lion to the elephants—his inimical kings—who is called Śorimuttuvaṉṉiyaṉ, the emperor of the great world, the chastiser of Muvarāyar (*the three Rāyars*?), who conquers all the country that he sees and never gives back a country once conquered, who protects the dignity of the crown, who cuts the wicked into a thousand pieces, the one valorous man of the whole world, who vears the valorous *kañchuka*, the lord of the valorous and fertile countries, the protector of Brāhmaṇs studying the *Vēdas*, a Rāma to his Rāvaṇa-like enemies, the breaker of his enemy's army, the chastiser of his Yama-like enemies, who puts to shame those being traitors to his master, the horse-soldier to the Pañchavaṉ, the lord of the fertile country traversed by the Vaigai, the chastiser of those ascending horses, having as a garland the poems sung in praise of his valour, a young lion, a lion in the army, a lion to his inimical kings, a gracious lord, a fierce tiger, the protector of those taking refuge in him, the javelin-armed (*Subrahmaṇya*) in his faithful attachment to the marriage contract, the chastiser of his enemies, the most valorous and gracious, the protector of the dignity of the respectable (*Āryas*), the guard of the Tondiyaṉ[1] shore, the *rēvantan* (?) of the forts, having Hanumān ensign on his flag, a Karṇa in giving, a Nakula in the knowledge of horses, proficient in the art of dancing as taught by Bharata, gracious looking, who is of so fair a face that to his garden come young females of beautiful forehead to write love poems, the beloved of Vijayalakshmī, proficient in arts and sciences, a Kandarpa (*Cupid*) to the Kaminis, a Hariśchandra in speaking truth, who is happy in the knowledge of the art of music, to whose two feet ornamented with anklets bow down heads wearing crowns, the abode of all imperial splendour, the chief of the family of Śeyatuṅgarāyavaṁśa and who lives in Kārattūr, otherwise called Kīlpālaviraiyādakaṇḍan of Tukavūr division. He (Daḷavāysētupatikāttattēvaravargaḷ) for the charity of the *pūjā* of the god Rāmanāthasvāmī and the goddess Parvatavardhini Amman gives to the Rāmanāthapaṇḍāram the following lands in Rāmadhanushkōṭi. The elevated lands of Karuṅkuḷam, lying under the 8 tanks of Kallikkuḷam, Karuśaṅkuḷam, Vēḷaṅkuḷam, Pottakkuḷam, Vēdandaikaṇṇi Poduvaṇāmuttān, Śirukuḷam in the Appanūr country, thus the elevated lands, pools, ponds, wet lands, dry lands, *variśai* tax, *palmyra* tax, value of the produce of land calculated in money—thus all the above we before witnesses give as exempt from taxation on this copper-plate grant to the charity of the god Rāmanāthasvāmī. May he enjoy these lands during the existence of the sun and moon and till the entrance of the moon. He who with regard protects this charity shall secure the merit of having bathed a thousand times in the Ganges and at the Dhanushkōṭi, of having celebrated a *karōr* virgin marriages and of having consecrated a *karōr* of *agrahārams*. He who injures this charity shall go in the sin of having on the banks of the Ganges murdered a black cow, a Brāhmaṇ and his father and mother. Daḷavāysētupati.

No. 5. *Dānaśāsanam of Sētu Raghunātha Sētupati to the Marāṭha Brāhmaṇ Śaṅkara Gurukkaḷ and others, dated Ś.* 1581.

1. ஸ்வஸ்திஸ்ரீ ஸாலிவாஹந ஸகாப்தம் கதுர்தசய யிதின்மேல்ச் செல்லாநின்ற யேவிளம்பிநாமஸம வல்ஸரத்து உத்தராயணத்து ஏமந்தருதுவில் சுக்லபக்ஷத்து பூர்ணமாவாசையு மிந்து வாசரமு சுபயோக சுபகரணமுங்கூடின சுபதினத்தில் தேவை

2. நகராதிபன் சேதுமூலஸ்தம்பாத்தரன் ராமநாதசுவாமி காரியதுரந்தரன் சிவபூசைத்துரந் தரன் பரராசசேகரன் பரராசகெச்சிங்கம் ரவிகுலசேகரன் ரவிவர்மன் சொரிமுத்துவன் னியன் ஸ்வஸ்திஸ்ரீமன் மகாமண்டலேசுவரன்

3. அரியராயிரதளவிபாடன் பரசைக்குத்தப்புவராயிரகண்டன் மூவாயிரகண்டன் கண்டகாடுகொ ண்டு கொண்டலுடு கொடாதான் பட்டா மானங்காத்தான் துட்டராயிரகண்டன் புவ னேகவீரன் வீரவண்ணு பன்வேதியர்

4. காவலன் அரசராவணராமன் அடியார் வினைக்காரன் பரதளவிப்பாடன் உரிகொலசுரதனன் அந்தப்பிரகண்டன் சாடிக்காரர்கண்டன் சாமித்துரோகியள் முண்டன் பஞ்சவரன்ன ராம ராவுத்தன் பனுக்குவாராகண்டன் வைகைவளநாடன்

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[1] Toṇḍi near Rāmēśvaram.

5. கொட்டமடக்கிவையாளி நாராயணன் இவுளிபாவடி மிகித்தேறுவார்கண்டன் வீரவெண்பா மாலை இளஞ்சிங்கம் தளஞ்சிங்கம் பகைமன்னர்சிங்கம் துரைராயன் ஆத்திற்பாச்சி கடலில் பாச்சி மதப்புலி அடைகூலங்காத்தான் தாலிக்கு

6. வேளிசத்திராதியன் மிண்டன் வன்னியராட்டங் தவிளத்தான் மேவலர்கள் கோளரிமேவவர் கள் சிங்கம்மேவலர்கள் வணங்குமிருதாளினன் வீரகெம்பீரன் கீர்த்திப்பிரதாபன் அரியர் மானங்காத்தான் தொண்டிதுரைகாவலன் [புரமோ] வந்தனன்

7. அனுமகேதனன் கருடக்கேதனன் பரதனுடகப் பிரவீரணன் கருணகடாட்சன் குன்றினுயர் மேருவைக்குன்றுயருக்கருளில்பொறித்தவன் திலதநுதன் மடவராகன் மடலெழுதவரு சுழுகன் விசயலட்சுமீகாந்தன் கலைதெரியும் விற்பனன் சத்தியபாஷா அரிச்

8. சந்திரன் சங்கீத சாகித்திய வித்தியாவிநோதன் வீரதண்டை சேமத்தலைவிளங்கு மிருதாளி னன் சகலசாம்பிராச்சிய வட்டைச்சுரிசவாசன்செய்துங்கராயன் வகுவீரியவனுனதுகலூர் கூற்றத்துக் கரத்தூரான குலோத்துங்கசோழநல்லூர் கீழ்பால விரையாதகண்ட

9. னிவிருக்கும் ஸ்ரீ இரணியகருப்பயாஜீ சேதுபதி ரகுநாதத்தேவரவர்கள் புத்திரன் சேதுரகு நாதச்சேதுபதித் தேவரவர்கள் இராமீச்சுரத்திலிருக்குஞ் சங்கரகுருக்கள்முதலான குருக் கண்மார் சவையாரானவோர்க்குஞ் சாதனம் பண்ணிக்கொடுத்தது சாதனமாவது இரா மீச்சுரம்

10. இராமனுதசுவாமி பருவதவர்த்தினியம்மன் பூசை சுயம்பாகம் பரிசாரகம் செய்துவரப்ப ட்ட மாராட்டகாளகுருக்கள்மார் சவையாரானவோருக்கும் முன்னிருந்த ராசாக்கள் உங் களுக்கு அர்சனைபாகத்துக்கு கிராமம் பூமி விடாதகிலலே இராமீசுரம் ஸேதுஸ்தானம் சுவாமிதெரி

11. சனத்துக்குவருகிற மாராஷ்கவூ ஸகலசாதி பரிசைகளுக்கும் நீங்களே தீர்த்தப்புரோகிதம் செய்து வருமானத்தை நீங்களே அனுபவித்துக்கொண்டு சுவாமிபூசை பரிசாரகம் சுவயம் பாகம் நீங்களே சந்திராதித்திய சந்திரப்பிரவேசம் உள்ளவரைக்கும் ஆண்டு

12. அனுபவித்துக்கொள்ளும்படிஞ கட்டளையிட்டோம் .....[1]
இந்த மஹாதர்ம்ம சாசனத்தை நம்மிட வம்சத்திலுண்டானவர்கள் பரிபாலனம்பண்ணி வருகிறவர்களுக்கு கெங்கைகூலையிலும் சேது

13. க்கரையி கோடி சிவலிங்கப்பிரதிஷ்டைபண்ணின பலத்தையும் கோடி அகிரகாரப்பிர திஷ்டைபண்ணின பலத்தையுமடைவார்கள் இந்த தற்மத்துஞ அகிதம் நினைத்தவர் களுஞ கெங்கைகூலையிலேயும் சேதுகூலை

14. யிலும் காராம்பசுவைக்கொன்ற தோஷமும் மாதா பிதா குருவைக்கொன்ற தோஷத்திலேயும் பொகூடவாருகவும் இப்படிஞஸஹிணைராதகதாரு பூர்வமாக மகாதற்மசாதனம் பண் ணிக்கொடுத்தோம் மாராஷ்டக சங்கரகுருக்கள் முதலானகுருக்கள்

15. மார்சவையார் அனவோருக்கும் சேதுபதி சேது ரகுநாதத்தேவரவர்கள் - இந்த தற்மசாத னப்பட்டயம் எளுதினேன் கீளக்கொடுமளுரிலிருக்கும் இலங்கமீட்டாபிள்ளை புத்திரன் இராயசம் தாண்டவராயன்கையெழுத்து

Translation.

Hail! In the (*cyclic*) year *Hēvilaṁbi*, current after 1580 of the Śālīvāhana Śaka had elapsed, in the Hēmaṛitu [2] of the Uttarāyaṇa, on Monday, the full-moon day of the light fortnight, and in the Śubhayōga and Śubhakaraṇa—the lord of the city of Tēvai; the commander responsible for the protection of the Sētu embankment; the agent to the charities of the god Rāmanāthasvāmī; the man who is actively engaged in worshipping Siva; the chief of all other kings; the life-giver to the elephants of other kings; the chief of the *Sūryavaṁśa*; the man named Ravivarmā and Śorimuttuvaṉṉiyaṉ. Hail! to Śrī Iraṇiyagaruppayājīsētupati Raghunāthattēvaravargaḷ's son Sētu Raghunāthachchētupatittēvaravargaḷ, the lord of the great world, the destroyer of the army of Ariyarāyar, who cuts to a thousand pieces and three thousand pieces those failing in (*the correctness of*) their language, who conquers all the country that he sees and never

[1] Mantram-like scribbling in line 12.

[2] Hēmaṛitu—dewy season.

gives back a country once conquered, who protects the dignity of the crown, who cuts the wicked into a thousand pieces, who is the one valorous man in the whole world, who wears the valorous *kañchuka*, who possesses the valorous and fertile country, who protects (*Brāhmaṇs*) learned in the *Vēdas*; who is a Rāma to the kings like Rāvaṇas, the servant of the devotees, the breaker of the armies of his inimical kings, the protector of the family of cowherds, who destroys his enemies that resemble Yama in their fierceness, the chastiser of slanderers, who shaves (*puts to shame*) those proving traitors to his master, the horse soldier to the Pañchavan, who.....,[1] who is of the fertile country through which flows the Vaigai, the galloping Nārāyaṇa [2] that tames (*horses*), the punisher of those ascending horses, who wears as his garland the poems sung in praise of his valour, a young lion, a lion in the army, and a lion to his inimical kings, a noble king, who.....,[3] a fierce tiger, the protector of those that take refuge in him, who is like the javelin-bearer (*Subrahmaṇya*) in his faithful attachment to the marriage contract, the chastiser of his enemies, who put a stop to the pride of the Vaṉṉiyars, a lion to his (*inimical*) kings, to whose two feet bow his inimical kings valorous and majestic, who is extolled for his fame, the protector of the dignity of the respectable (*Āryas*), the guard of the Toṇḍiyaṉ shore, who.....,[4] who has the Hanumān ensign on his flag, who has the Garuḍa ensign on his flag, who is proficient in the art of dancing as taught by Bharata, who has a gracious look, who is of such fair face that to his garden, containing rich gold mines not deficient in their produce to the great and charitable mountain Mēru, come young females of beautiful forehead to write love poems, the beloved of Vijaya Lakshmī, who is eminent for his learning in arts and sciences, the Kandarpa (*Cupid*) to the Kāminis, a Hariśchandra in his truth, who is happy in his knowledge of the art of music, whose feet are ornamented with anklets denoting valour, to which bow in obedience the heads wearing crowns, who is the abode of all imperial splendour and the eight enjoyments, born of the family of Yetuṅkarāya, and who lives in Kulōttuṅga Śōḷanallūr, otherwise called Kārattūr of the Tukavūr division. He (Sētu Raghunāthachchētupatittēvaravargaḷ) gives the following grant to Śaṅkara Gurukkaḷ and others of the assembly of gurukkaḷ priests;—as the former kings have not given any village or lands for the *pūjā* and cooking services for the assembly of the Marāṭha gurukkaḷs that do *pūjā*, cook the meals, and perform other services to the god Rāmanāthasvāmī and the goddess Parvatavardhinī of Rāmēśvaram, we give you the sole privilege of acting as priests and distributors, of the sacred water, with the income accruing from them, to the Marāṭhas and all other castes of people that come here for the sacred bath of Sētu and for the worship of the god, and we order you to conduct the *pūjā* and the cooking services during the existence of the sun and moon and the entrance of the moon (*in return*) for the enjoyment of these privileges. Those of our family that protect this charity shall secure the merit of having consecrated a *karōr* of Agrahārams; he who injures this charity shall go in the sin of one who, on the banks of the Ganges and at Sētu, has murdered a cow with black udders, in the sin of one who has murdered his parents, and in the sin of one who has murdered his teachers. Thus with water and gold in hand we give this charitable grant to Śaṅkara Gurukkaḷ and all others of the Marāṭha gurukkaḷ assembly. Sētupati Sētu Raghunāthatēvaravargaḷ. The signature of Irāyaśam [5] Tāṇḍavarāyaṉ, the son of Elaṅgamīṭṭāpiḷḷai of Kīḻakoḍumaṇalūr.

No. 6. *Grant regarding the Navarātri Pūjā at Rāmnād by Raghunātha Tirumalaisētupati in S.* 1581.

First Side.

1. ஸ்வஸ்திஸ்ரீ சாலியவாகன சகாறதம் கூநிர அய - இதின்மேல் செலாகின்ற யேவிளம்பி நாமசம்பச்சரத்து உத்தராயணத்து யேமந்துருதுவில் சுக்குலபட்சது பூறண அமாவாசையு இந்துவாசரமு சுபயோக சுபகறணமு பெத சுபதினதில் சேதுகுகையில் சிவகோதிரதில் தேவைகராதிப[ன்]

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[1] பனுக்கு வராகண்டன். *Paṉukkuvarākaṇḍaṉ*: I have left this passage untranslated.

[2] *I.e.*, an expert horse-rider.

[3] The obscure passage—ஆத்திற்பாச்சி கடலில்பாச்சி. *Āttil appāchchi Kaḍalil ammāchi*: *Attil* is colloquially used for house, though it is not correct: thus the phrase means an *appāchchi* at home and an *ammāchchi* at sea. *Appāchchi* is applied to signify an intelligent minister, from the epithet common in Tamiḻ *Rāyar Appāchchi* (Kṛishṇarāyar and his minister Timma). But what *Ammāchchi* denotes I am at present unable to say.

[4] The obscure passage—பரமதேவத்தன்.

[5] Irāyaśam, or Rāyasam, literally, *a writer*; also means a clerk.

2. சேதுமூலதுரந்தரன் ராமனுதசுவாமி காரியதுரந்தரன் சிவபூசை துரந்தரன் பரமுசசேகரன் சந்திரசேகரன் பரமுசசிங்கம் பரமுசசேகரசிசகாமுசசேகரன் முசசிங்கம் இரவிகுலசேகரன் இரவிமார்தாண்டன் இரவிவர்ம்மன் சொரிமுத்துவன்னியன் சூரியன் வுஸ்ரீமன் மகாமண்ட [லேசுவரன்]

3. பாசைசுகப்புவராகியகண்டன் கண்டகாடுகொண்டு கொண்டகாடுகுடாத பயமானங்காக துடராகியகண்டன் மூவராகியகண்டன் புவனேகவீரன் வீரகஞ்சுகன் வேதியர்காவலன் அரசமுவணமுமன் அடியார் வேலைகாறன் பரதளவிபாடன் உரிகொலச்சுர[தனன்]

4. அந்தப்பிறகண்டன் சாடிக்காரகண்டன் சாமித்துரோகியள்மின்டன் பஞ்சவற்னமுயனராவு கன்பனுக்கு வாரகண்டன் கொயமடக்கிய வய்யாளிராயன் இவ்வுளிபாவடிமிதித்தகெ ண்டுவார்கண்டன் வீரவெம்பாமலை இளஞ்சிங்கம் தளஞ்சிங்கம் பரமன்னியர்சிங்கம்சுரகுயல் ஆத்துப்[பாச்சி]

5. கடலில்பாச்சி மதப்புலி அடகுலம்காத்தான் தாலிக்குவெலி சத்திராயள்மிண்டன் வன்னிய ராட்டந்தவிள்த்தவன் மேவலர்கோளரி மேவலர்வணங்குமிருதாளினுன் வீரமாகெம்பீரன் கீற்திப்பிரதாபன் பரிக்கு நகுலன் குடைக்கிருரு[ணன்]

6. பரதநாடகபத்திப்பிறியன் கற்றவுதாரன் கருணகடாச்சன் முண்டணைய மெருவில் குண்டை வளைக்குனில்ப் பொறித்தவனதிலதனால் மடமாதர் மடலெளுது வரிசுமுகன் வீரலட்சுமி சம்பன்ன விசையலெட்சு[மீ]

7. காந்தன் கலேயு தெரியு விற்பன்ன கந்தர்ப்பபறபாணன் சத்தியவாண்மையாகும் அரிச்சந்தி ரன் சங்கீத சாயுச்சிய வித்தியாவிநோதரன் வீரதண்டை சோமத்தலேவிளங்கு மிருதாளி னுன் செய்துங்காராய வங்கு[ஷன்]

8. நாடுகலக்கிய வாகனபுருஷன் தொண்டித்துரைகாவலன் துகவூர்கூதநுகரத்தூரான குலோத் துங்கன் சோளகல்லூர் கீள்பாலவிளையாத கண்டனில் உடையனுயகன் ரவிகுலசேகரன் இரவிகுலசேகர தளவராயன் திரு[மலைச்]

9. சேதுபதிகாதேவரவர்கள் புத்திரன் தொகுநாத் திருமலைச்சேதுபதிகாத்ததேவரவர்கள் தானசாதன பட்டையம் தானசாதன பட்டையமாவது மௌதம மொதரதில் ஆசுலாயி சூதரதில் ரிக்ஸாகாயுாபகரான சதாசிவபயர்புத்திர

10. இறுமீசுபரத்திலிருக்கும் சங்கரகுருக்களுக்கு தானசாசனம் பன்னிகுடுத்தது ராசராச ஈசுபரி அம்மன் நவராதினை உட்சொபத்துக்கு நமக்குக் காப்புதரிச

Second Side.

11. தாமு காப்புத்தரிச்சுக்கொண்டு நவராதினை பத்துனாள உட்சொபத்துக்கும் இராசராச ஈசுபரி அம்மனுக்கு பூசைபன்னி உட்சொபம்செய்து அதில் வருகிற ஊதியபமும் தாமே அனுபவிசு

12. க்கொணடு தமகு காணியாட்சியாக தானம் பண்ணிக்குடுத்திருக்கிறபடியினுலே ஆதிசந்திராதித் தசந்திரப்பிறவேசம்வரைக்கு புத்திர பவுத்திரபாரபரியந்தரம் நவராதினை உட்

13. சொபம்செயிது தாமெ அனுபவிச்சுக்கொள்வாராகவு இந்த సుబ్రహ్మణ్య శ్రీతిరుమలేయ సేతుపతి రఘునాథ సమస్థాన[ன]

14. த்தில் நம்மிட வம்மிசத்திலுண்டானவர்கள் இந்த தற்மத்தை பரிபாலினம்பண்ணிக்கொண்டுவரு கிறவர்களுகு முமதனுக்கோடிகுமையிலேயு காசியிலேயு ஆயிர சிவலிங்கப்பிறதிட்டை[யு]

15. ஆயிரம் அக்கிருகாரப்பிரதிட்டையு கொடி கன்னிகாதானமு னூத்தெட்டுச்சொட்சமகாதானமு பண்ணின புண்ணிய அனுபவிச்சுக்கொள்வார்கள் இதற்கு அகிதம் நினைகவர்களுகு கெங் கைகுமையிலே காராம்பசுவை

16. கொன்றதோசமு செதுகுமையிலே பிறுமணரைக்கொன்ற தோசத்திலேயு மாதா பிதாகுருவைக கொன்ற தோசதிலேயு போகக்டவாராகவு இப்படிக்கி சகிரன்னியொதக தரா பூருவமாக கானியாட்சியான தர்மசாதன ப[ட்டையமாக]

17. ஶ பன்னிக்குடித்தோம் சங்காகுருக்களுகு மொகுகாத திருமலைச்சேதுபதி காதகேவரவர்கள் இந்த தர்ம்மசாதன பட்டையம் எளுதினேன் இராயசம் அளகப்பன் கையெளுத்து.

TRANSLATION.

In the (*cyclic*) year *Hēvilambi*, current after 1580 of the Śālivāhaṇa Śaka had elapsed, in the Hēmaritu of the Uttarāyaṇa, on Monday, the full-moon day of the light fortnight, and in the Śubhayōga and Śubhakaraṇa;—Hail to Iravikulasēkhara Daḷavai Rāyan Tirumalaisētupati Kāttatēvaravargaḷ's son Raghunātha Tirumalaisētupati Kāttatēvaravargaḷ, who is of the *gōtra* of Śiva, the lord of the city of Tēvai which is on the Sētu shore, the commander that is responsible for the protection of the Sētu embankment, the agent for the charities of the god Rāmanātha svāmī, who is actively engaged in worshipping Śiva, the chief of all other kings, a Chandraśēkhara (*himself*), a lion to his inimical kings, the chief of all other kings, the chief of the Niśakā Rāja (?), the lion of kings, the chief of the *Sūryavaṁśa*, who is (*named*) Ravimārtāṇḍa, Ravivarmā, and Śorimuttuvaṉṉiyaṉ, the lord of the great world, who cuts into a thousand pieces those failing in (*the correctness of*) their language, who conquers all the country that he sees and never gives back a country once conquered, who protects the dignity of the crown, who cuts the wicked into a thousand and three thousand pieces, the one valorous man in the whole world, who wears the valorous *kañchuka*, who protects Brāhmaṇs learned in the *Vēdas*, a Rāma to the kings like Rāvaṇas, the servant of the devotees, the breaker of the armies of his inimical kings, the protector of the family of the cowherds, who destroys his enemies that resemble Yama in their fierceness, the chastiser of slanderers, who shaves (*puts to shame*) those proving traitors to his master, the horse soldier to the Pañchavaṉ, who .....,[1] the galloping *Nārāyaṇa* that tames (*the horses*), the punisher of those ascending horses, who wears as his garland the poems sung in praise of his valour, a young lion, a lion in the army, a lion to his inimical kings, who .....,[2] a fierce tiger, who is the protector of those that take their refuge in him, who is like the javelin-bearer (*Subrahmaṇya*) in his faithful attachment to the marriage contract, the chastiser of his enemies, who put a stop to the pride of the Vaṉṉiyars, a lion to his inimical kings, to whose two feet bow his inimical kings, who is valorous and majestic, who is famous (*throughout the world*), a Nakula in his knowledge of horses, a Karṇa in his gift, who is proficient in the art of dancing as taught by Bharata, who is generous and liberal, who has a gracious look, who is of such fair face that to his garden, containing rich gold mines not deficient in their produce to the great and charitable mountain Mēru, come young females of beautiful forehead to write love poems, who possesses in himself the Vīra Lakshmī,[3] who is the beloved of Vijaya Lakshmī, who is eminent for his learning in arts and sciences, a Kandarpa (*or Cupid*) to the Kaminīs, a Hariśchandra in his truth, who is happy in his knowledge of the art of music, whose two feet are ornamented with anklets denoting valour, to which bow in obedience the heads wearing crowns, who is born of the family of Śeyatuṅkarāya, the great man that has thrown in confusion the whole country, the guard of the Toṇḍiyaṉ shore, and the head of the Uḍaiya Nāyaka Solar family of Kulōttuṅga sōḻanallūr Kīḻpālaviraiyādakaṇḍan, otherwise called Kārattūr of the Tukavūr division. The following is the grant given by Raghunātha Tirumalaisētupati Kāttatēvaravargaḷ to Śaṅkara Gurukkaḷ of Rāmēśvaram, who is of the *gōtrā* of Gautama, of the line of Āślāya,[4] and of the section of the Ṛik, and who is the son of Sadāśivabhaṭṭa;—As we have given to Śaṅkara Gurukkaḷ the privilege of wearing the holy robe round his hand, and of conducting the ten days' festival during the Navarātrī festivity, of performing *pūjā* and other services to the goddess Rājarājēśvariammaṉ with the income accruing therefrom, may he enjoy the charity during the existence of the sun and the moon and the entrance of the moon, and transmit it to his sons and grandsons. Those of our family that protect this charity shall secure the meritoriousness of one who in Kāśi and the Dhanushkōṭī has consecrated a thousand Śivaliṅgams, has consecrated a thousand agrahārams, and has celebrated at his expense a *karōr* of virgin-marriages. Those who injure this charity shall go in the sin of one who has killed a cow of black udders on the banks of the Ganges, and of one who has murdered his parents and teacher on the shore of the Sētu. Thus with gold and water in hand we execute this deed, granting the privileges to Śaṅkara Gurukkaḷ. Raghunātha Tirumalai sētupati Kāttattēvaravargaḷ. The signature of Rāyasam Aḷakappan who wrote (*engraved*) this grant.

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[1] The same obscure phrase—ஆத்துப்பாச்சி கடலில் பாச்சி.
[2] The same obscure phrase—பறக்குவாகண்டன்.
[3] The goddess of valour.
[4] Āsvalāyana?

No. 7. Copper-plate Grant belonging to Raghunātha Gurukkaḷ of Rāmēśvaram, dated Śaka 1590.

First Plate—First Side.

1. உ ஸ்வஸ்திஸ்ரீ ஸாமியவாஹந ஸகாதீ சுரோஅயிகு மேல்செல்வாகின்ற பிலவங்க காஹஸம்வசுஸரஸ உதிராயண
2. சுவசந்தரிதுவில்வைகாசி மாதததையில சுக்கிலபட்ஷதில் வியாழக்கிழமையும் திரிதிகையும் புண ர்பூச நட்ஷதிரமும்கெ
3. ண்டநாம யோகமும் கொசவாகரணமும் பெகபுண்ணியகாலத்தில் தேவைகராதிபன் ஸேது உஷ்ணாரக்ஷயுமர
4. ஜூரசு ராஜாயவ்ராஜி காளியாயுமரசு ஸிவவுஜாயுமரஜூரசு வராராஜஸேவாரசு வராராஜ மெஜஜீவகசு
5. ரஷிகுஸேகாரசு ரவிவஷுசு ஸொரூஷுவன்னியன் ஸ்வஸ்திஸ்ரீசு உஹாஷ்ணெஸ்வர காளி யராயிரஉஉ
6. விஹாடசு ஹாஷெககுத் தவுவராயிரகண்டன் கண்டகாயு கொண்டு கோண்டகா
7. கடாதாசு வடுரோகங்காதான் துடராயரகண்டன் ஹவஷெகவிரசு வீரகதுகன் வீரவ உகாய
8. சுவேஜியர்காவலன் காரவராவணராசு சுபியார்வேஷெஉகுகாசு வாரதஉவிஹாடசுவரிகொ
9. ஷஹுராதாணசு சுஉசுஹாரகண்டசு சாபிககாரகண்டசு ஷ்வாதியூராஹியளதிண்டசு வதுவணஷ்ராய
10. ராஹஷுசு பகுகுகவாரகண்டடன் ஷெவெஷெகவஉகாயசு கெர்யடமடகீ வெய்யாளி நாரா யணன்
11. இவுளி பாவடிமிதித்தேறுவார்கண்டடன் வீரவெண்பாமாலே இளஞ்சிங்கம் தளஞ்சிங்கம் பகை
12. மன்னர்சிங்கமதுராராயன் ஆதிலபாச்சி கடலில்பாச்சி மதப்புலி அடைகூலங்காதான் தாவிசு
13. வேலிசத்துருவாதியன் மிணடன் வன்னியாராயடந்தவிழ்தான் மேவலர்கள் கோளரிமேவலர்
14. வணங்கு மிருதாளிஞன் வீரமகாகெம்பீரன் கிர்திப்பிரதாபன் அரியமானங்காதான் தொண் டியங்து
15. மை காவலன் [வரஷிஸெவ] சுசு குடைக்குகணஷசு ஹாஉநாடகவுரவீண கருணுமடாசுசு குன்ரிணுயாமெறுவிற்
16. குன்றுயவனே குணிலபொரிதவன் நிலதனுதல மடமாதர் மடலெழுத வருபமுகன் விஜய ஷுகி காந்தன்கலே
17. தெரியும் காமுகா விர்பன்னன் காமினீகந்தர்பனன் வத்ருஹரிஉஜுரசு வம்ஸித வாதயுஷிகயுர விநொத
18. வீரதண்டை சேமகலே விளங்கியதாளிஞன் வகலவராம்வுராஜயுஷெகி நிவாசன் ஜெதுங்க ராய

First Plate—Second Side.

19. ன் வங்கிஷாதிபனுன துகலூர்கூற்றதில் கரத்தூரான குலோதுங்கசோழநல்லூர் கீழபாலவினை
20. யாதகண்டனிலிருக்கும் தளவாய் சேதுபதிகாததேவர் புதிரர் ஸ்ரீகிருமலேய இரணியகெர்ப யாசிசேது
21. பதி ரகுணததேவர் ரவர்களுக்குப் புண்ணியமாகப்பாண்டி ஊரிலிருக்கும் சொகுப்பன்சேருவை
22. காரன் புதிரன் பெருமாள்சேருவைகாரன் ருமீசுரதில் ருமனதசுவாமிசு அனைகுடீள தன் மதுசு
23. கடலேயிட கிருமதுக்கு தான்தன்மசாதனங்குடுதபடி இப்போது மேலேமகாணிச்சீர்மை ருதா
24. நல்லூர்கயில் ஆனந்தூராகிய கிருமமும் பாப்பாகுடி எந்தலும் தன்னுடைய அனைகுட ளேக்கு
25. சயிராணியோதக தாதரபூறுவமாக ஆசந்திரார்கமாக கூடலேயிடபடியினுலே எல்கை செந்தமங்

26. கலத்துஞ் ஊடுபிலாறுக்கு மேற்கு சிறுநாகுடி வடகுளக்காலுக்கு மேற்கு ஊடுபிலாறுக்கு தெற்கு
27. தென்கிழக்கு சிறுநாகுடி குமரர்கோவிலுக்கும்வடஞ் எல்லைப்புஞ்சைஞ்வடஞ் பொந்தியன் யெந்தல்
28. உள்பட எல்கை இதனில்விட்டுத்தெற்குப் பொந்துசிவநாகுடி தெற்குப்பிலாறுக்கு மேற்கு வாணடா ஊ
29. றணிக்குவடஞ் கண்ணூற்றுக்கணையில் எல்லைக்கல்லுக்குகிழஞ் படையன் வயகுல் ஊரணி
30. எல்லைகுல்லுஞ்வடஞ் இதனிடைவிட்டுத் தென்மேற்குப் பொந்து துவார எல்லைக்கல்லுஞ் வடக்
31. கு குருகூறணிஞ்ம் துவாரகுழதுகுணைஞ்ம்வடஞ் இதன்விட்டுமேற்கு துவாரகுளக்காலுஞ்கிழ
32. ஞ்வ
33. ஸ்ரீஸ-ஸ்ரஹணயஞ ஸ்ரீகிருஷ்ணெய் ஹிரண்யமஹ-ர்யாஜி லெக-வகிரவ-நாயஞ.

Second Plate—First Side.

34. வடக்கு எலிக்குளத்து வயலுக்குத்தெற்கு நீலனேந்தலும் மேலைவயல் குடியிருப்பு மடத்துக்குக்
35. கிழக்கு இந்தநிலம்விட்டு வடகிழக்கு காட்டுஞ்ளம் பொருதுக்கைக்கும் பெருமாள் ஊரணி
36. ஞ்ம்தெற்கு பெரியகுழத்து கீழ்மடைக்கண் ணுகவலுக்கும் காட்டுக்குளத்து வயலுஞ்தெ
37. ற்கு இந்தப்படிஞ் கிருமஞிச்சடையார் காட்டுக்குளம் நீங்கலாக ஆணந்தூர் நான்கெல்லையும் பாப்பா
38. குடி நான்கெல்லையும் இந்தரண்டு கிருமத்திலுண்டாகிய ஊரதுபுரவு நஞ்சை புஞ்சை எந்தல் குட
39. ம் மாவடை மரவடை படம் படுகை திட்டுகிடல் மேல்நெக்கிய மரமும் கீழ்நோக்கிய கிணறு
40. நீரும் பாசியும் குடி பள்ளுப்பறை இது முதலாகிய நியிநிகூவஜுகர-வாஷாண நிஜிராஜிகூ
41. ஹொமதெஜவ்வாஜிம்மஹ-ழ ஆண்டு அனுபவித்துகொண்டு அரைக்கடளையுடனே கூடின தர்
42. மம் சந்திரதிகவரை சந்திரப்பிரவேசவரை உதிரோதிரமாக நடதிவிச்சுக்கொள்ளுவா
43. ராகவும் இந்தகன்மதுஞ் யாதாமொருவர் பரிபாலனம்பண்ணி நடதிவிச்சவர்கள் கோ
44. டி விங்கப்பிறதட்டையும்ங் கொடிவிறுமபம்மப் பிரதட்டையும் பண்ணின சுகரத்தை
45. அடைவாராகவும் இந்தத் தன்மதுஞ் யாதாமொருதர் அருதம்பண்ணினபேர் கெங்கையி
46. லும் சேதுவிலும் மாதாபிதாவையும் குருக்களையும் காராம்பசுவையும் பிராமணரையும்
47. வதைபண்ணின தோஷதி பொககூடவாராகவும் இந்தப்படிக்குச் சம்மதிது ஸ்ரீகிருமலைய
48. இரணிய கற்பயாசி செதுபதி ரகுனாத தெவர்பெருமாள் ராமேசுரதில்
49. ராமனாதசுவாமி அறைகூடளைக்ஞ் நடதிவிக்கிற தன்மதுஞ் கடளையிட ஆணந்தாரும் பாப்பாகுடி
50. யும் தன்மசாதனங் கொடுத்தோம்வ ஊநவாலுதயொரிஜெ ஊநவுவொநவாலுநழ | யாநா
51. ஸ்ரமஜி-வாஞவ்வொதி வாலுநாஉ-ுதழ வஉழ || வ ஸ்ரஉஜாதிம-ணழ வ-ணைழ வர

Second Plate—Second Side.

52. உஜாநவாலுநழ வாஉஜாவஹாரெண ஸ்ரஉஜழ நிஷ்டும் ஹவெக || வ விசுவனுத
53. ஆசாரிபுத்திரன் சொகுநாதன் விவியழ | பரீதாபிஹ்ரி அற்பிசிமீ ரீளவ ராமலிங்கசுவாமிஞ்
54. பெருமாள் செர்வைகாரன் அரைகூடளைஞ் முதலெ கடளையிட ஆணந்தூர் பாப்பாகுடி சுவாமி
55. ஞ் அவிஷெக நெய்வேதியக்குப் பொதாதபடியிலெ கர்தாசுளுஞ்ப் புண்ணியமாக உரசுர்கட
56. - సుబ్రహ్మణ్యో[ర] శ్రీతరరవ్యలైయ స్తలసతీరయనాథ హిరణ్యే గర్భంవృధ
57. ளையிடபடியினுலெ உரசுருக்கு எல்கை ஆந்தைகுடிக் கணமாய்க்கு மேற்கு இரவி
58. மங்கலத்துக் கணமாயுள்வாய்ஞ் வடக்கு மெற்கு எகாம்பரனாதர்சுவாமி சன்னதி அரசுக்கு
59. க் கிழக்கு கெங்கைக்குடி வயலுக்குஞ் கணமாய் பொருதுக்கைஞ் தெற்கு இதனடுக

60. வெள்ளருக்குத் தெற்கு இந்த நான்கெல்லைக்குள்ப்பட நஞ்சை புஞ்சை மாவடை மரவ
டை குடி
61. பள்ளு பள்ளுப்பறை யிதுமுதலாகிய நிஷிநிகேஷவ ஜலவாஷாண கஷஹோமதேஜ
62. ஸ்வ்ராஜ்யங்களும் ஆண்டு அனுபவித்துகொண்டு அரைகூடலையுடனே கூடின தன்மம்
63. சந்திராதித்தவரை சந்ததிப்பிறவேசவரை உதகொதரமாக நடத்திவிச்சுக்கொள்ளு
64. வாராகவும் இந்த தன்மத்துஞ் யாதாமொருதர் அருதம்பண்ணினபெர் கெங்கையிலும் சேது
65. விலும் மாதாபிதாவையும் குருவையும் வதைத தொஷதிலே பொகக்கடவருகவும்வ.

Third Plate.

66. யிந்த அரைகூடலை தன்மத்தை மணிய ..... அய்யன் பாரிசமாகவும் ருமீசுரம் ஆரி
67. ய மகாசனங்களில் தெவ்வங்கள் பெருமாள் ராமநாதபாரிசமாகவும் கடலையிடபடியினு
68. லே உதகொதரமாக நடத்திவிச்சுக்கொள்ளகூடவாராகவும் தெவ்வங்கபெருமாள் ராமனதருஞ்
69. பாப்பாகுடியிலெ அறுகல விளைப்பாடு சொகுப்பஞ் சேருவைகாரனவாள் தானபூறுவமாக
70. கூடலையிடபடியிதாலே ஆண்டு அனுபவிச்சுக்கொணடு அரைகூட்டலெ தன்மத்தை
71. பரிவாஞ்சுழவண்ணீ நடத்திவிச்சுக்கொள்ளுவாரராகவும் ஸ்ரீவல்லவ ஹணயங ஸ்ரீகிரு
72. ஷலெய ஹிரணய மஹ்யாஜி லெகவகிரவ்நாயகவ.[1]

TRANSLATION.

Hail! In the (*cyclic*) year *Plavaṅga*, current after 1589 of the Śālivāhaṇa Śaka had elapsed, in the spring season of the Uttarāyaṇa, on Thursday, the third lunar day of the light fortnight of the month of Vaiyāśi, and in the asterism of Pūśa (*Pushya*), Kaṇḍayōga and Karaśavā Karaṇa, the lord of the city of Tēvai, the commander responsible for the protection of the Sētu embankment, the agent for the charities of the god Rāmanāthasvāmī, who is actively engaged in worshipping Śiva, the chief of all other kings, the life-giver to the elephants of other kings, the chief of the *Sūryavaṁśa* the man named Ravivarmā and Śorimuttuvaṉṉiyaṉ.

Hail to Daḷavāysētupati Kāttattēvar Avargaḷ's son Śrī Tirumalai Iraṇiyagerbhayājīsētupati Raghunāthattēvar Avargaḷ, the lord of the great world, the destroyer of the army of Ariyarāyar, who cuts into a thousand pieces and three thousand pieces those failing in (*the correctness of*) their language, who conquers all the country that he sees and never gives back a country once conquered, who protects the dignity of the crown, who cuts the wicked into a thousand pieces, the one valorous man in the whole universe, who wears the valorous *kañchuka*, who possesses the valorous and fertile country, who protects Brāhmaṇs learned in the *Vēdas*, who is like Rāma to kings like Rāvaṇas, the servant of the devotees, the breaker of the armies of inimical kings, the protector of the family of cowherds, who destroys his enemies resembling Yama in their fierceness, the chastiser of slanderers, who shaves (*puts to shame*) those proving traitors to his master, the horse soldier to the Pañchavaṉ, who ....., who is of the fertile country through which flows the Vaigai; the galloping Nārāyaṇa that tames (*the horses*), the punisher of those ascending horses, who wears as his garland the poems sung in praise of his valour, a young lion, a lion in the army, a lion to his inimical kings, a noble king, who ....., the protector of the fierce tigers that take refuge in him, who is like the javelin-bearer (*Subrahmaṇya*) in his faithful attachment to the marriage contract, the chastiser of his enemies, who put a stop to the pride of the Vaṉṉiyars, a lion to his kings, to whose two feet bow his inimical kings, valorous and majestic, extolled for his fame, the protector of the dignity of the respectable (*the Āryas*), the guard of the Toṇḍiyaṉ shore, who ....., who is a Karṇa in his gifts, proficient in the art of dancing as taught by Bharata, having a gracious look, who is of such fair face that to his garden, containing rich gold mines not deficient in their produce to the great and charitable mountain Mēru, come young females of beautiful forehead to write love poems, the beloved of Vijaya Lakshmī, eminent for his learning in arts and sciences, the Kandarpa (*Cupid*) to the Kāminis, a Hariśchandra in his truth, who is happy in his knowledge of the art of music, whose feet are ornamented with anklets denoting valour, to which bow in obedience the heads wearing

[1] The grant is written in very corrupt Tamiḷ; Sanskrit words are freely used, but almost all of them are incorrect.

crowns, who is the abode of all imperial splendour, born of the famly of Jetuṅga Rāya, and who lives in Kīḻpālaviraiyādanallūr, otherwise called Kārattūr of the Tukavūr Division.

During the reign of Tirumalai Hiraṇyagarbhayājīsētupati Raghunāthatēvar Avargaḷ, as a meritorious deed in his honour, Perumāḷ Śērvaikāraṉ, living in Pāṇḍiyūr, and the son of Śokkaṉ Śērvaikāraṉ, ordered a certain village for a half charity to the god of Rāmēśvaram and gives the following grant :—As we, with water and gold in hand, have ordered, during the existence of the sun and moon, the villages of Ānandūr and Pāppākuḍi in the Rādhānallūr division of the province of Mēlaimākāṇi, (*we fix*) their boundary ;—West of Śendamaṅgalam and the tank ; west of the northern channel of the tank of Śirunākuḍi ; south of the tank ; north of the Kumāra temple which is situated south-east of Śirunākuḍi ; north of the boundary dry field. Proceeding south from the boundary including the Pondiyaṉ field, (*the boundaries are*) ;—West of the south tank of Śirunākuḍi ; north of the Vāṇāḍā Ūraṇi tank ; east of the stone boundary on the embankment of the river Kaṇṇār ; north of the stone boundary of the Paḍaiyaṉvayakkalūraṇi tank. Proceeding from this to the south-west (*the boundaries are*) ;—North of the boundary stone of the Tuvarā Ūraṇi tank ; north of the narrow tank Kurukūraṇi and the Tuvarākuḷam tank. Proceeding from this to the west (*the boundaries are*) [Śrī Subrahmaṇya Śrī Tirumalai Hiraṇya Garbhayājīsētupati Raghunāthan] ;—East of the channel of the Tuvarākuḷam tank ; south of the fields watered by the north Elikuḷam tank ; east of the elevated land called the Nīlanēndal and the maṭham of the inhabited portion of Mēlaivayal. Proceeding north-east from this land (*the boundaries are*) ;—South of the junction embankment of the Kāṭṭukuḷam tank and the Perumāḷ Ūraṇi tank ; south of the eastern channel of the tank Periyakulam and the fields watered by the Kāttukuḷam tank. Thus subtracting the tank Tirumadichchaḍaiyārkāṭṭukkuḷam, and, after describing the four limits of Ānandūr and the four limits of Pāppākuḍi (*we give*) as donation the two villages, the wet, dry, and elevated lands, the tanks, beasts and trees, the hollows and beds of rivers, the dry spots in rivers, the vegetable gardens, trees springing upwards, the wells going downwards, the water and water-weeds, the inhabitants (from the highest) to the lowest, and all other treasures, treasure-troves, water, tree, stone, and the other eight kinds of enjoyments. May the god enjoy all these, and cause the half charity to be conducted successfully during the existence of the sun and moon and the entrance of the moon. He who encourages this charity shall secure the merit of one who has consecrated a *karōr* of Liṅgas and a *karōr* of other gods ; he who injures this charity shall go in the sin of those who, on the banks of the Ganges and at Sētu, have murdered their parents, teachers, cows with black udders, and Brāhmaṇs. Thus with full heart we give Ānandūr and Pāppākuḍi as donations for the half charity of the god Rāmanāthasvāmī of Rāmēśvaram, who is the god of Tirumalai Hiraṇyagarbhasētupati Raghunāthatēvar. Of the gift and protection of the gift, the protection is more praiseworthy than the gift ; by the gift one obtains his place in Svarga ; but by its protection the place of Achyuta. The protection of a gift made by another is more than double the meritoriousness of a gift made by oneself ; the gift made by a man becomes fruitless by his appropriating a gift made by another. The engraving of Raghunāthaṉ, son of Viśvanātha Āśāri.

As Ānandūr and Pāppākuḍi, which were formerly ordered for the half charity of Rāmaliṅga svāmī by Perumāḷ Śērvaikkāraṉ, were found insufficient for the sacred bath and food of the god, he, on the 17th day of the month of Arpaśi of the (*cyclic*) year *Parītāpi*, gave Uraśūr as a meritorious gift in honour of his master. The boundaries of Uraśūr (*are*) :—West of the lake of Āṇḍaikkuḍi ; north of the inside of the lake of Iravimaṅgalam ; east of the pīpal tree that is situated in the Sannidhi (*sacred presence*) of the Ēkāmranāthasvāmī who is on the west of the village ; south of the Gaṅgaikuḍi fields and the junction embankment of the lake, and south of Veḷḷūr adjoining the above. All the wet and dry lands, beasts and trees, inhabitants (*from the highest*) to the lowest, enjoyment of treasure, treasure-trove, water, stone, and the other eight kinds of enjoyments are given in gift to the god. May the god enjoy all these during the existence of the sun and the moon and the entrance of the moon, and cause the half charity to flourish well. He who injures this charity shall go in the sin of those who, on the banks of the Ganges and at Sētu, have murdered their parents and their teachers. As we have entrusted this charity to the *Maṇiyam* .... Ayyaṉ and to Dēva Vaṅkala-perumāḷ Rāmanāthar, one of the respectable Mahājans of Rāmēśvaram, we order them to conduct this charity and to try to keep it always on the increase. As Śokkappan Śērvaikār has ordered, in Pappākuḍi, as a gift to Dēva Vaṅkala-perumāḷ Rāmanāthar, lands sowing six *kalams* of seeds, may he enjoy those lands and conduct this half charity. Śrī Subrahmaṇya Śrī Tirumalaiya Hiraṇyagarbhayājīsētupati Raghunāthaṉ. ‘.

No. 8. *A Sētupati Grant in possession of Raghunātha Gurukkaḷ at Rāmēśvaram, dated Śaka* 1602.

சுஷ்திஸ்ரீ சாலியவாகன சகாற்தம் கூசுாக இதின்மேல் செல்லாநின்ற சிதிராதிகாஇ சம்பச்சற
தில் உதிராயணதில் யேமந்தறுதுவில் மகரமாசது பூர்வபகூடது துதிகையும் குருவாசரமும சதை
யஞச்சேதிரமும் சுரபாதியநாமயோகமும் பிலாவாகறணமும்பெத சுபதினதில் தேவஙகராதிபன்
சேதுமூல சொகூகதுறந்திரன் இராமநாதசுவாமி காரியதுரந்திரன் பரராதிசேகரன் பரராஜசிங்
கன் ரவிகுலசேகரன் சிவபூசாதுரந்திரன் சொரிமுதுவன்னியன் செகதலகீர்திப்பிரதாபன் மஹா
மண்டலேசுவரன் அரியதலவிபாடன் பாசைதுத் தப்புவராதகண்டன் கண்டஙாடுகொண்டு கொ
ண்டணடுகுடாதான் பட்டமாணங்காதான் துட்டராதிவகண்டன் புவனேகவீரன் வீரகண்சுகன்
வேதியர்காவலன் அறசராவணமுமன் அடியார் வேலைகூான் வைகைவழநாடன் கொட்டமடக்
கியவைய்யாளி நாராயணன் இவ்வுளிபாவடிமிதித்தெரிவார்கண்டன் வீரகலை சோமகலை வெண்
டயம் இலங்கும் இருதாலிஞன் இலம்ஞ்சிங்கம்ந்தலஞ்சிங்கம் பகைமண்ணற்சிங்கம் தொண்டிசு
காகாவலன் ஆகிலபாச்சி கடவில்பாச்சி மதப்பிலிஅடகிய மானங்காதான் காலிசுவேலி சதிரா
திகன் முண்டன் ராசாதிராசன் ராசமாதாண்டன் ராசகெம்பீரன் கீர்த்திப்பிரதாபன் ஆதியமான
னங்காதான் அணுமகேதணன் குடைக்கிகரணன் கருணகடாகூடன் வீரலக்ஷ்மிபிரதாபன் விஜை
யலக்ஷ்மிபிரசண்ணன் சதிய அரிச்சந்திரன் சகல வித்தியாவிணோதன் சகலசாம்பிராச்சியலெட்சுமி
விலாசன் வையதுங்கருயன் துகலூர்கூசுகாரதூருன குலோதுங்கசோலகல்லூர் கீல்பால் விளை
யாதகண்டணிலிருக்கும் ஸ்ரீ பிரணியகெற்பயாகிகொருநாதகிருமலை சேதுபதிகாதேவரவர்கள்புதி
ரன் கொருனதசேதுபதி காதேவரவர்கள் இராமீசுவறதிலிருக்கு இராமனதசுவாமி பூசாபருயள
ான சங்கரகுருகுள்மகன் காசிபகோதிரதில் ஆபஸ்தம்ப சூதிரதில் சொக்காதியாபகரான கொகு
நாதகுருகுளுசு தானசாசணம் பண்ணிக்கொடுதது சாதனமாவது இராமீசுறதில் நம்முடைய
குலதெய்வமான இராமனதசுவாமிசு உச்சிகாலததிருவனதல் அபிஷேகம் பூசை நெய்வேதிய
சூசுாக தேவர் கடளை உண்டுபண்ணி சேமணூரமுகிளத்தகம் நிலமளகியமஙகளும் சின்னதெகா
ண்டிவகையிரு கிராமக்களும் அந்த கிராமங்களுக்கு நாம் தணிகணியாயி பண்ணிகொடுதிருகிற
தானசாசன படயங்களும் திருவாபறணம் பட்டு பருதி வெள்ளிவாகனங்கள் வெள்ளிபாதிரம்
வகையரு சகலசம்பத்தை தம்முடைய வசமாககொடுது சுடி இராமனதசுவாமி கோவிலுக்கு
தம்மை முதன்மையான குருகுளாக யேர்ப்படுதி தமக்கு கிராம்மதண்டிகை பட்டுக்குடை கொட்
டைதீவடி உபயசாமறம் அக்கிரதாம்பூலம் முதலான சகலமரியாதிகளும் குடுத்து சுடி கட்டளை
விசாறணை மிராசையு நம்முடைய காமாங்கிதமான தேவற்முதிசை மிருசையும் இராமனத
சுவாமி பருவதவர்தினி அம்மன் திருகுலியாண உஜபம் மாசி - ஆனி - ஆடி - ஆவணி மாசங்க
ளில் நடக்கன்ற உஜவாதிகளுக்கு சொகூபந்தனம் பண்ணிக்கொண்டு துசாரோகணம் முதலிய
உஜபகாரியங்களையும் அதர்குச்சேர்ந்த வருமானங்களையும் தமக்கு சதிகொண்ணியயோதக தாரா
பூர்வமாக தானசாசனம்பண்ணி குடுதிருப்பதிஞலே சுடி கட்டளை விசாறணை முதிசை உஜவா
திகள் இவ்வகை மீருசுகளையும் தமக்கு நாம் சொந்தசூசுாக குடுதிருக்கிற கிராமத்தையும் காணி
யாச்சியாகவும் பரம்பரையாகவும் அனுபவித்துகொள்ளுகிறதுடன் சுடி கட்டளை கிராமங்களின்
வருமானதிலும் சன்னதி திருமுன் காணிக்கை ஆதாயவரும்படியிலும் வருசம் கூ-யெண்ணூரு
பொன்னுவீதம் சுவந்திரமாக யெடுத்துகொள்கிறது நெய்வெதிய பிரசாதம்வகையில் காலம் ஒன்றுசு
அஞ்சுசாதமு அஞ்சுஉருப்படியும் சொண்டுகாலத்து நெய்வேதியவடிசனையும் சொண்டுகாலத்து காலா
ஞ்சி சந்தணம்வகையரூவும் சுடி கட்டளை முதிசை உச்சபம்வகையரூவுக்குள்ள வருமானசுவந்திர
முளுமையும் தாமெ புத்திரபவுதிரபரம்பறையாகவும் ஆசாந்திரர்சுஸ்தாயி ஆகவும் பரம்பரூபிரவே
சம்காகவும் ஆண்டனுபவிச்சு கொள்ளகூடளையிட்டோம் இந்த தற்மத்தை இந்த சமஸ்தான
தில் நம்முடையவம்மிசதில் உள்ளவர்கள் பரிபாலிணம்பண்ணினவர்களுக்கு கெங்கைகுளையிலும்
சேதுகுளையிலும் கோடி சிவலிங்கப்பிரதிஷ்டடை பண்ணினபலனும் கோடி கன்னிகாதானம்
பண்ணினபலனும் கோடி அதிரகாரப்பிரதிஷ்டடைபண்ணினபலனே அடைவார்கள் இந்த தற்ம
சுசு அதிதம் நினைகவர்கள் கெங்கைகுளையில் காராம்பசுவைகொண்டதோஷமு சேதுகுளையில்
மாதா பிதாவையும் குருவையும் கொண்டதொஷத்தை அடைவார்களாகவும் இந்தப்படிதி சதிரண்
ணியோதகதாரு பூர்வமாக கோவில் காணியாச்சியான தர்ம்மசாசன பட்டையம்பண்ணிகொடு
த்தோம் கொருநாதகுருகுளுசு கொகுனதசேதுபதி காதேவரவர்கள் இந்த சாதனபடயம்
எளுதினேன்ராயசம் ராமசாமிகையெலுது.

TRANSLATION.

In the (*cyclic*) year *Siddhārti*, current after 1601 of the Śālivāhaṇa Saka had elapsed, in the Hēmantaṛitu of the Uttarāyaṇa, on the auspicious day of Thursday, the second lunar day in the former half of the Makara month, and in the asterism of Śadayam, the Saubhāgyayōga and the Pilavākaraṇa. Hail to Śrī Yiraṇiyageṛbhayāśi Ragunātha Tirumalaisētupati Kāttatēvaravargaḷ's son Raghunāthasētupati Kāttatēvaravargaḷ, the lord of the city of Tēvai, the commander that is responsible for the protection of the Sētu embankment, the agent that is responsible for the charities of the god Rāmanātha svāmī, the chief of all the other kings, the lion to his inimical kings, the chief of the *Sūryavaṁśa*, who is actively engaged in performing *pūjā* to Śiva, who is named Śorimuttuvaṉṉiyaṉ, who is famous through the length and breadth of the world, the lord of the whole world, the destroyer of the army of Ariyarāyar, who cuts into a thousand pieces those failing in (*the correctness of*) their language, who conquers all the country that he sees and never gives back a country once conquered, who protects the dignity of the crown, who cuts into a hundred pieces the wicked kings, the one valorous man in the whole world, who wears a *kañchuka* denoting valour, the protector of Brāhmaṇs learned in the *Vēdas*, who is a Rāma to the kings that are like Rāvaṇas, who is a servant of the devotees, who is of the fertile country through which flows the Vaigai, the tamer (*of powerful kings*?), the galloping Nārāyaṇa himself, the punisher of those ascending horses, whose two feet are ornamented with anklets denoting valour, to which bow in obedience the heads wearing crowns, who is a young lion, a lion in the army, a lion to his inimical kings, the guard of the Toṇḍiyaṉ shore, who .....,[1] a proud tiger, who protects the dignity of those that are obedient to him, who is the javelin-bearer (*Subrahmaṇya*) in his faithful attachment to his marriage contract, who shaves (*puts to shame*) his inimical kings, who is the king of kings, the sun of kings, the majestic king of very great fame, who protects the dignity of the respectable (*Āryas*), who has the Hanumān ensign on his flag, who is a Karṇa in his gifts, who has a gracious look, who is famous for his (*being favoured by*) Vīra Lakshmī, who is being favoured by Vijaya Lakshmī, a Harischandra in speaking truth, who is profound for his vast learning, the abode of all royal splendour, who is named Vaiyatuṅgarāyaṉ (?), and who lives in Kulōttuṅgaśōḻanallūr Kīḻpālaviraiyādakaṇḍan, otherwise called Kārattūr of the Tukavūr division. The following is the grant given by Raghunāthasētupati Kāttatēvaravargaḷ to Raghunātha Gurukkaḷ, who is of the *gōtra* of Kāśyapa, of the line of Āpastambha, of the section of Ṛik, and who is the son of Śaṅkara Gurukkaḷ, the head priest of the Rāmanāthasvāmī temple at Rāmēśvaram. To conduct the sacred bath, worship, and sacred meals, during the morning and noon services, of the god Rāmanāthasvāmī, our family god in Rāmēśvaram, we give (*leave*) in your possession Sōmaṉūr Mukiḷattakam, Nilamaḷakiyamaṅgaḷam, Śiṉṉattoṇḍi, and other villages, formerly given in donation by the Dēvar, the several deeds of gift separately executed for these villages, the sacred ornaments, silk and cotton cloths, the silver vehicles, the silver vessels, and all other enjoyments. We constitute you the first (*chief*) priest, allow you the privileges of a drum, silk umbrella, double torches, double *chāmaras*, the previous betel-leaf distribution, and all other privileges for keeping up the dignity, the *mirāśu* (*ownership*) of superintending the above charity, the *mirāśi* (*ownership*) of the Dēvar seal bearing our name, the privilege to perform the *Rakshābandha*, to conduct the ceremony of *Dhvajārōhaṇa*, and other things, with the enjoyment of the income accruing from them during the festivals that occur in the months of Māśi, Āṉi, Āḍi, and Āvaṇi. As we have given the above gifts with water and gold in hand, may you enjoy the superintendence of the charity, the seal, the *mirāśi* (*ownership*) of the festivals, the villages given by us for your private enjoyment, the income collected from the villages granted for the charity, the income of 800 *poṉs* every year from the contributions and religious vows levied in the Sannidhi, five *śādams* (*rice balls*), in five shapes, of the holy meals for every service, the gruel during the holy meals for two services, a cup full of sandal for each of the two services, and the income of the charity, seal and festival during the existence of the sun and the moon and transmit them to your sons and grandsons. Those of our family that protect this charity shall secure the meritoriousness of one who, on the banks of the Ganges and Sētu, has consecrated a *karōr* of Śivaliṅgams, has celebrated at his expense a *karōr* of virgin-marriages, and has built a *karōr* of agrahārams. Those who injure this charity shall go in the sin of one who has killed a cow with black udders on the banks of the Ganges, and of one who has killed his parents on the shore of the Sētu. Thus we, with water and gold in hand, gave this grant to Raghunātha Gurukkaḷ for the ownership of the privileges in the temple. Raghunāthasētupati Kāttatēvaravargaḷ. The signature of Rāyasam Rāmasvāmī who wrote (*engraved*) this gift-deed.

[1] The same obscure passage—ஆத்தில்பாச்சி கடலில்பாச்சி.

No. 9. A Sētupati Grant in the Madura District Court, dated Śaka 1607.

This copper-plate grant is in the District Court of Madura and is engraved on both sides of a single plate which measures 10¾ by 8½ inches exclusive of the top. There are forty-two lines on the first side and twenty-five on the second. The writing is badly incised.

First Side.

1. ஸ்ரீஸ்ரீஸ்ரீ சாலிவாகன சகார்த்தம் ரிதூசுராசு கலியற்தம்
2. சதூளாஅயிரு இதின்மேல் செல்லாணின்ற ரத்தாட்சிஸாம
3. சம்வச்சரத்தில உத்தராயணத்தில் வசந்தருதுவாகிய வையா
4. சிமாசத்தில் சுக்குலபட்சத்தில் பென்ற அமாவாசையில் பாணு
5. வாசரமும் விசாகநட்செத்திரமும் சுபநாம யோகமும் வாத்தி
6. வாகரமுபெத்த சுபதினத்தில் ஸ்ரீமகாமண்டலேசுபரன் அ
7. ரியதளவிபாடன் பாசைக்குத் தப்புவராத கண்டன் கண்டநா
8. டுகொண்டு கொண்டநாடு கொடாதான் பாண்டிமண்
9. டலத் தாபனாசாரியன் சோளமண்டல பிறதீழாபனாசாரி
10. யன் தொண்டமண்டல சுண்டப்பிரசண்டன் ஈளமுங் கெ
11. ங்கும் யாப்பாண பட்டணமு இம்மண்டலமு மளித்து
12. கெசவேட்டைகொண்டருளிய ராசாதிராசன் ராசபர
13. மேசுபரன் ராசமாற்தாண்டன் ராயராவுத்தமுண்டன்
14. மன்னரில்மன்னன் மருவலர்கள் கேசரி துஷ்டரில் து
15. ஷ்டன் துஷ்டநெட்டேரன் சிஷ்டபரிபாலனன் ஒட்டியதளவி
16. பாடன் ஒட்டியர் மோகந்தவிளத்தான் துலுக்கர் தளவிப
17. ாடன் துலுக்கர் மோகந்தவிளத்தான் சம்மடம் நாறுயண
18. ன் சாடிக்காறகண்டன் சாமித்துரோகியள் மிண்டன் தாலி
19. க்குவேவி தளங்கண்டு தத்தளிப்பார்கள் மிண்டன் இளஞ்சிங்கம்
20. தளஞ்சிங்கம் வைகைவளநாடன் அத்துப்பாட்சி கடலில பாச்
21. சி சேதுநகர் காவலன் சேதுமூலா துரந்தரன் ராமனுதசுவாமி காரி
22. யாதுரந்தரன் சிவபூசாதுரந்தரன் அட்டலெட்சுமீவாசன் கா
23. மனில் கந்தப்பன் கல்விதெரியும் விற்பன்னன் சோடசமகாத
24. ானகூசுவதாரன் குடைக்கு கற்னன் பெறுமைசு தற்மன் மல்லு
25. க்குவீமன் வில்க்கு விசையன் பரிக்கு நகுலன்ன அறிவுக்கு
26. சகாதேவன் ஆனைக்குத் தெய்வேந்திரன் சத்தியவாசா அரிச்சந்திரன்
27. ரன் மெச்சிய சூரன் பட்டமானங்காத்தான் பரதேசிகாவலன்
28. சங்கீதசாகித்திய வித்தியாவிநோதன் சேமத்தலே விளங்கு
29. மிருதாளினன் சொரிமுத்துவன்னியன் அனுமக்கொடி கே
30. ருடக்கொடி விளங்குமிருதாளினன் இந்துகுல சறுவகெருட
31. ன் புவனேகவீரன் இரவிகுலசேகரன் அசுவபதி நரபதி கெ
32. சபதி சேதுபதி பிறிதிவீராச்சிய பரிபாலினம் பண்ணிக்கெ
33. ாண்டருளாநின்ற தேவைநகராதிபன் ஸ்ரீமது இரணி
34. யகெற்பயாசி கொருநதசேதுபதி காத்ததேவரவர்கள்
35. தென்னலைநாட்டில் எளுவாபுரி விசுவேசுபரருக்கு
36. ம் அம்மன் அகிலாணடீசுபரிக்கும் பூதானசாதனம்
37. பண்ணிக்கொடுத்தபடி பூதான தற்ம சாதனமாவது கா
38. ளையார்கோவில் சீமையில் தென்னலைநாட்டில் அ
39. ரிசிலையாத்துப்பாச்சலில் ஈகைப்புரவில் கள்ள
40. னகுடிக்கணமாய்க்கு மேற்கு கொங்குவயல்கண்
41. மாய் தென்கைக்குவடக்கு ஈகை ஆக்கலு
42. க்கு கிளக்கு திருமணக்குளக்காலுக்கு தெக்கு

Second Side.

43. இன்ஞங் கெல்லேக்குள்ப்பட்ட புதுக்கோட்டை
44. யும் திருமணக்கண்மாய் காஞ்சிரயடிபோட்டலுக்கு
45. மேற்கு கோகொம்பலுக்குவடக்கு புதுக்கோடவிப்
46. புரவிக்கு கிளக்கு திருமணக்குளக்காலுக்கு தெக்கு இன்
47. ஞங்கெல்லேக்குள்ப்பட்ட கள்ளிக்குடியும் சிலம்பனு
48. க்கு மேற்கு நொண்டி காயனூரணிக்கு வடக்கு மல்லாரி
49. ஊத்துக்கு கிளக்கு கல்லுக்குளக்காலுக்கு தெக்கு இன்ஞ
50. ங்கெல்லேக்குள்ப்பட்ட எடையன் வயலும் இந்த மூலு
51. கிருமத்து பேருங்கெலகைக்குள்ப்பட்ட ஏந்தல் பிற
52. வடை திட்டுத்திடல் மாவடைமரவடை கிதிகிகேரு
53. ப ஜ கரு பாஷாணகயாலகபாரம லிகலாக
54. மேன்று சொல்லப்பட்ட அஷ்டபோகதேசவாசி
55. மஹரும் தாணதிவினிமினிய விக்கிறையங்களுக்கும்
56. யோக்கியமாக ஆண்டனுபவித்துக் கொள்ளக்கட
57. வராகவும் இந்ததற்மத்தை பரிபாலிஞம் பண்ணினை
58. பேர் அனேகம் சிவப்பிறதிஷ்டையும் அனேகம் வி
59. றமப்பிறதிஷ்டைம் பண்ணினபலனை அடைவா
60. ர்கள் இந்த தர்மத்துக்கு அயிதம்பண்ணினபேர்க
61. ள் கெங்கைக்கரையில் காராம்பசுவைக் கொன்ற
62. தோஷத்திலும் பிராமணனைக் கொண்ட தோசத்
63. திலும் போகக்கடவாராகவும் இந்த தற்ம சாதன
64. மெனுதினேன் முயசம் தற்மராசப்பிள்ளை புத்திரன்
65. சொக்குபிள்ளை சவாதுபடிக்கு உத்தரகோச
66. மங்கையிலிருக்கும் வீரனுசாரிமகன் அதிவீ
67. ரனுசாரி கையெழுத்து

Translation.

Hail! On the auspicious day of Monday the full-moon day of the light half of the Vasanta season of the month of Vaiyāsi of the Uttarāyaṇa of the year *Raktākshi* current after 1606 of the Śālivahana Śaka had passed, in the Viśākha asterism, Śubhayōga and Pārthivakaraṇa.

Hail to Hiraṇyagarbhayājī Raghunāthasētupatikāttattēvaravargal, the lord of the great world, the destroyer of the army of Ariyarāyar, who cuts into a thousand pieces those failing in the correctness of their language, who conquers all the country that he sees and never gives back a country once conquered, the commander that established Pāṇḍiyamaṇḍalam, the commander that established the Chōḷamaṇḍalam, who is exceedingly fierce to the Toṇḍamaṇḍalam, the king of kings, the supreme king, the sun of kings, who destroyed Īḻa (*Ceylon*), Koṅgu, Yāṭpāṇa and other empires and celebrated the elephant hunt over (*them*), who combated Rāyarāvutta, the king of kings, the lion to his enemies, the wicked to the wicked, the chastiser of the wicked, the protector of the good, the breaker of the armies of Oṭṭiyars,[1] who has stopped the pride of the Oṭṭiyars, the breaker of the army of Tulukkars, who stopped the pride of the Tulukkars . . . . . the chastiser of the slanderers, who puts to shame those proving traitors to his master, who is faithful to his marriage contract as the javelin-armed god (*Subrahmaṇya*), who puts to shame those blinking at the sight of armies, a young lion, a lion in the army, the lord of the fertile country traversed by the Vaigai . . . . . the guard of the Sētu city, the responsible protector of the Sētu embankment, the agent to the charities of Rāmanathasvāmī, who is actively engaged in performing *pūjā* to Śiva, the abode of the eight Lakshmis (*prosperities*), a Kandarpa (*Cupid*) to young females, who is eminent for his learning in arts and sciences, the liberal in

[1] Oṭṭiyar are the inhabitants of Oṭṭiyam, which is a country supposed to be north of Madras. What particular country is intended is not known.

the sixteen great gifts, who is a Karṇa in giving, a Dharma in patience, a Bhīma in battle, a Vijaya in (*wielding*) the bow, a Nakula in the knowledge of horses, a Sahādēva in arts, a Dēvēndra in the knowledge of elephants, a Hariśchandra in speaking truth, a valorous man praised by all, the protector of the dignity of the crown, the guard of the helpless, who is happy in his knowledge of the art of music, to whose two feet bow heads wearing crowns, a Garuḍa to the serpent—the *Chandravaṁsa*, the one valorous man of the whole world, the chief of the *Sūryavaṁśa*, an Aśvapati, Navapati, Gajapati and Sētupati, and who is the lord of Tēvainagar over which he is ruling.

The following grant of land by Hiraṇyagarbhayāji Raghunātha sētupati is given to the god Eḷuvāpurīśvarar and the goddess Akhilāṇḍēśvarī of Tennālai country. In the district of Kālaiyārkōvil in the country of Tennālai and on this side of the river irrigated by Arasalār, the village of Pudukkōṭṭai, situated to the west of Kaḷḷaṅkuḍikkanamāy, north of the southern embankment of Koṅguvayalkaṇamāy, east of Ekkaraiakkal, south of the channel that issues from the Tirumaṇakuḷam tank—thus the village of Pudukkōṭṭai within the above four limits; the village of Kallikkuḍi situated to the west of Kāṅgireḍḍi's waste land adjacent to Tirūmaṇakkaṇmāy, north of Korembal, east of Puḍukkōḍalippuravu, south of Tirumaṇakkuḷakkāl—thus the village of Kallikkuḍi within the above four limits; and the village of Eḍayanvayal situated to the west of Śilamban, north of Noṇḍināyan uraṇi, east of Mallariūttu, south of Kallukkuḷakkāl—thus the village of Eḍayanvayal within the above four limits—thus the three villages with all the elevated lands, lands in the possession of others, sand-hills, vegetable gardens, beasts, birds, treasures, treasure-trove, water, trees, stones, the eight kinds of enjoyments—durableness, accessibility, validity, perfection, &c., the right to give away the land in charitable gift or sale, may the god possess and enjoy. He who protects this charity shall secure the merit of having consecrated a *karōr* of Śiva gods and a *karōr* of other gods. He who injures this charity shall go in the sin of having on the banks of the Ganges murdered a black cow, and in the sin of having murdered a Brāhman. The signature of Vīraṇāśāri, son of Adivīraṇāśari, who lives in Uttarakōśamaṅgai, and who wrote this charity grant according to the copy of the clerk Śokkapilḷai, the son of Dharmarāyapilḷai.

No. 10. *A Sētupati Grant dated S.* 1637 *in the Rāmēśvaram Temple.*

ஸ்வஸ்திஸ்ரீ ஸாலிவாஹந ஸகாப்தம் சூசுஸாசுடசு இதின்மேல்ச்செல்லாநின்ற ஜயஸ்ரு சித்திரை மீ ழ கூ சோமவாரமும் தசமியு ஸ்ரவணநக்ஷத்திறமு சுபயோக சுபகரணம்பெற புண்ணியதினத்தில் ஸ்ரீமன் மஹாமண்டலேசுவரன் அரியரயிரதளவிபாடன் பாசைக்குத் தப்புவராதகண்டன் மூவராயகண்டன் கண்டநாடுகொண்டு கொண்டநாடு குடாதான் பாண்டிமண்டலஸ்தாபநாசாரியான் சோளமண்டல பிரதிஷ்ட்டாபநாசாரியான் தொண்டமண்டல சண்டப்பிரசண்டன் ஸளமு கோங்கும் இயல்பானதேசமும் யெண்மண்டலமு கெசவேட்டை கண்டருளிய ராஜாதிராஜன் ராஜபரமேசுவரன் ராஜமார்த்தாண்டன் ராஜஉத்தண்டன் ராஜகெம்பீரன் அரியரயிரதளவிபாடன் உறிகுலசுறதரனன் அந்தபரகண்டன்பனுக்கு வாரகண்டன் சாடிகூறகண்டன் சுவாமிதுரோகியள்முண்டன் துஷ்டநிக்ரஹன் துஷ்டநிக்ரஹ சிஷ்டபரிபாலன் புவநைகவீரன் வீரகஞ்சுகன் வேதியர்காவலன் அடியார்வேலைகாரன் படமானங்காத்தான் துஷ்டராயிரகண்டன் இரணசிங்கம் தர்மசிங்கம்பகைமன்னர் சிங்கம் ஆநுப்பாச்சி கடல்பாச்சி மதப்புலி அடைகலம்காதான் தொண்டியன்துறை காவலன் துகறைவந்தன வய்யாளிரணரயணன் இவுளிபாவடிமிதித்தேறுவர்கண்டன் வைகைவளநாடன் செம்பிவளநாடன் அணுமகேதனன் கெருடகேதனன் வன்னியராட்சதவிற்தன் கெநதமாதனவெற்பிரனன் அரசராவணராமன் பாராசகேசரி பராராசகெற்சிங்கம் பராராச சற்பகெருடன் ரவிவர்மன் றவிகுலதிலகன் துலுகர்தளவிபாடன் துலுகர் மோகந்தவிழ்த்தான் ஒடியர்தளவிபாடன் ஒட்டியரமோகந்தவிழ்த்தான் ஆரியமானங்காகூரன் மதுரைமானங்காதான் நவகோடிநாராயணன் மேவலர்கள் கோளரி மேவலர்கள் விளங்குமிருதாளிரணன் வீரமுடிசேமத்தலைவிளங்குமிருதாளிரணன் சுன்றியர் மேருவை சுன்றுவளைகூனில் பொருகவனதில் தறுதலமடவாற்கள் மடலெருதுவறுசுமுகன் வீறலெட்சுமி - விஜையலெட்சுமி காந்திரீ காமினீ கந்தற்ப்பன் கீளதெரியும் விர்ப்பனன் சகலகளாவல்ல பரூசகிரி - பாசா அரிச்சந்திரன் சங்கித சாயுஜ்ய வித்தியாவிநோதன் சிவபூஜாதுறந்தரன் இரமகாத்சுவாமி காரியதுறந்தரனன தகவூர்கூகதுகாரதுரூன குலோதுங்க சோளகங்ஙாற் கீள்பால் விறையாதகண்டனிலிருக்கும் ஹிரண்ணிய மஹ-ர்யாஜீ நெகுநாதக செதுபதிகாகதேவரவர்கள் புகரன் ஹிரண்ணிய மஹ-ர்யாசி விசையநெகு

ஸ்ரீகாரதக-ரெண

நாதசேதுபதி காத தேவரவர்கள் னவகுண விலேயரயா சொகுவங்குஷாதையரான ஸ்ரீராம சுவாமிசு ராவண ஹததூவிமோச ஸ்ரீமுமநாதசுவாமிபாதம் பிரியாத பருவதவர்தினியம்மனுசு சுசுறவாற அரைகூட்டளிசு தற்மசாசனபட்டயு குடிகபடி பட்டயாவது அற்தஜாம அபிஷேக நெவேதியு பூஜைகி ஆடி திருவிளா சுகிறவாற உச்சபதுசும் கடளேயிய கிராமமாவது காவ னூர் கணமாபுள்வாயில் எல்லேகுல்லுசு ஆயிசுடி சின்னணதேவர் பூகட்டுசு மெற்கு செங்கா னேந்தல் சின்னன் வேலேகாறன் பூகட்டுசு சிங்கனேந்தலுசு தென்காலுசு வடசு தேனருசும் கூதன் தேனற்றுசு கால் கவாதலேசும் கிளசு குளவிப்பபடி இல் செல்வசுடும்பன் பூசை கட்டுசு ஆயிசுடிப் பொருதுகுரை இல் சின்னதேவருடையார் பூகட்டுசு ஆயிசுடி வாமதே வர் பூசைகட்டுசு நரிகூட்டி பாம்புசு தெற்கு இன்னுங்கெல்கைசுள்பய விளத்தூர் ஊறது புாவு நசைபூயு குடிபடை பள்ளுப்பறை உண்டாகிய வரிகோர்வையு நீயிநிகேஷபசெலதருபா ஷாணமென்று சொல்லப்பட்ட அஷ்டபோக தேச சுவாமியங்களும் சற்வமானியமாகப்பண்ணி ஆயிசுடி உடையாத்தேவர் வைச்ச தோப்பு நிலமு அதிலுண்டாகிய மாவடை மரவடையு சின்னதொண்டி விளதூர் மண்கோட்டை சோளியசுடி சிருகவயல் கொடிப்புங்கு இந்தப் படி முன்னதியில் நடந்துவருகிறது இப்போது சின்னதொண்டி நீங்கலாக மத அஞ்சுகிராம மும் அறந்தாங்கி வாடகையிலே கூடிருக்கிறபடியினுலே சின்னத்தோண்டி யெல்கை உள் கூடையேந்தல் மஞ்சள்க்கறை சாவிருகுனெந்தல் வேலங்குடி பன்றிறெம்பல் கோடிவயல் பெருமா ளேந்தல் நீங்கலாக யிப்போது நடகிற சின்னதொண்டி நரிசுடி புதுகுண்வாயி உள்பட இவள வுக்கும் யெல்கைக்கும் புறவு மஞ்சள்கூறைசான் விளகுநேந்தல் பன்றீறெம்பலதுக்கு தெற்கு மே ற்கு தளிமருங்கீற்கையிக்குளன் தர்மத்துசும் விசுவனுதநெந்தலுசு கூதன்வயலுசு கிளசு - தெ ற்கு நவல்லசுடி நம்பிதாளே உடையவர் தர்ம்மத்து வடசு - கிளசு பெரியதொண்டிகூடையில் யெல்லகுல்லுசு பள்ளிவாசலுசு மேற்கு இந்தனுங்கெல்கையிக்குள்பய நசை பூசை மாவடை மறவடையு சேமனூர் விரியாநேந்தல் கண்வாயிர்கு வணதேவர் புதுகுண்வாயி பெரியகுளத்து கண் வாயிசு கிளசு வளநாட்டிலெ கைகஞ்சம்பிளே தோட்டதுசு ஆண்டி ஊரணிக்கும் வடக்கு - கொடிசுளம் கொருநாதசுடும்பன் பூசு கொடிசுளம்மடதுகுண்வாயி உள்கையில் மறூதூர் உடை யவர் கோவிலுசு மேற்கு - கொடிசுளத்து வடகாலுசு கிளசு - பெரியகூத்தான் ஊரணிசுமேற்கு நகுன்பெரியான் கண்வாயி உள்வாயிசு களறிகாலுசு தென்மேற்கு சம்மடியேந்தல் யெல்கைசு புறவுசு புத்தூர் பாதைசு கொடிசுளதுகுகாலுசு தெர்சு - இன்னுங்கெல்கைசு உள்ப்பய நஞ் சையு மாவடை மரவடையு சர்வமானியமாக இருமீசுவரம் ஷலத்தில் கடளேயியது சுகிர வாரதினதில் சுவாமிஸன்னதிஇலேயு விசுவநாதசுவாமி ஸன்னதியிலேயு அம்மன் ஸன்னதியிலே யு மத சுது ஸன்னதியிலேயு உண்டியலில் வருகிற ஆதாயமு ருத்திருபிஷேகமு பஞ்சாமுருதமு பட்டுப்பருத்தி பொன் வெள்ளி பொட்டுகாரைமுதலாகிய உபயமு உள்நாட்டு உபயமு சுதுகோ வில் சேது மாகாளியம்மன் நம்மநாச்சியம்மன் கோவிலிலே வருகிற உபயமு பொன் வெள்ளி பட்டு பருதியு நாம்சன்னதியிலேபோடுகிற காணிக்கை பொன் வெள்ளி பட்டு பருதியு பஞ்சு பட்டமார் வருஷாந்திரம் கொடுக்கிற அறுபதுபொன்னும் அவர்கள் வகையிலே விபகார விசேஷ வகையிலே வருகிற அபராதம் வகை ஆதாயமு அவர்களுசு தோணிச்சீட்டு கொடுக்கிறதும் ஸ்த லத்து படிகாவல் வருஷாந்திரம் குடுக்கிற யேளு பொன்னும் தறகள் சொவந்திறம் தவசதானியு முதல் அளகுப்பயதுகெல்லாம் நூறுமறகாலுசு ஒருமறகாலும் யெண்ணெய் - தேன் - நெய் - முதலாகியதுசு நூருசு ஒருபடியு யெண்ணப்பயதுகெல்லாம் நூற்றுக்கு ஒண்ணேமுகாலும் ஷலத்து வியாபாரியள் வாங்குற யெண்ணப்பய சறக்குகெல்லாம் நூற்றுக்கொண்ணும் நிறுகுப் பய சறசு வகையிக்கு நூற்றுக்கொண்ணேகால் பலமும் மகமை பத்துப்பொன்னுசு அரைபண முு பாம்பன் இகுரைப்பட்டு வருகிற நெய்சுமை ஒண்ணுசு ஒண்ணரையேமாகாணி பணமும் பாம்பன்முதல்கொண்டு இராமீசுவரத்தில் நிகிற காளமாட்டை அகுறையேசுவிதுகொள்ளுகிற தும் காளமாட்டுசுச் சூலம்போட்டு அதிலே வருகிற உபயமு அறண்மனைப்படியில் உண்டா கிய பசுவும் அகுதியாயிநிற்கிற பசுவும் அனுதப்பிறேதமாயிப்போன பேர்வளியிலே இருந்த ஆதா யமு நம்முடைய முதிராசுண்டாகிய சம்பளம் சாதம் சொவந்திரம் கோவில்கடளேயில் ஆடிதி ருநாள் பரிவட சுவந்திறமும் நம்முடைய மண்டபத்து பரிவட சுவந்திரமும் புன்னைத்தோ ப்பில் ஆயிதொப்பு நிலமு முதுதிருவுடையாதேவர் தொப்பும் இருமநாதபண்டாரம் விட்டுக் குதித்த தாவை கொல்லேயும் காட்டுகொல்லேயும் சின்னய்யா அவர்கள் நந்தவனமு பவானீசங்கர

மஹாராஜா அவர்கள்விய தோப்பும் கந்தமாதனபருவத மாற்கூதில் விஜய ரெகுநாத பெரிய தோப்பும் இதுகளிலுண்டாகிய மாவடை மறவடையு இதுவெல்லாம் தானு பூர்வமாகவுடனே யிடபடியினுலே சந்திரதித்திய ஸ்தநிப்பிரவேசம் உள்ளமட்டும் ஆண்டனுபவித்து வரகூடவா ருகவு யாதாமொருதரிந்த தற்மமதை பரிபாலினுபண்ணினபேருகு காசியிலேயு, சேதுவிலேயு கோடி லிங்கப்பிறதிஷ்ட பண்ணினதையு கோடி பிரம்மப்பிறதிஷ்டைபண்ணின பலதையு அடையக்கடவாருகவு இந்தகருமதுகு யாதாமொருதர் விக்கினம்பண்ணினபேற்கள் காசியிலேயு தநஷ்கொடியிலெயு ஹதி ஸ்ரீவதைபண்ணின தோஷத்திலேயு பிறம்மவதைபண்ணின தோஷதி லேயு போகக்கடவாராகவும் இந்தப்படிகு முதுகுருப்பணுசாரி யெளுதுவ

பிரமோதூதகு ஆவணிமீ ஏ கவ சுகிறவாறமும் றேவதிகசுஷத்திறமு பஞ்சமியு அமிருத சித யோகமு கூடினபுண்ணியதினதில் பருவதவற்தனி அம்மனுக்கு ஸ்ரீமக முதுவிசைய ரெகுனாத சேதுபதி காததேவரவர்கள் உபயு சேமனூர் சிறுதெட்டு அறண்மனையில் ஆண்டுவந்த மூப்பத முகல விறப்பாடும் ஆறு பூசையு தானுபூர்வமாக பண்ணிவைச்சபடியினுலே பயயப்படிகு ஆசந்திராதித்தியவரைகு ஆண்டு அனுபவிதுக்கொள்ளகூடவாராகவும் இந்த சிறுதெட்டுஉள்ள தற்மதை அம்மனுக்கு பரிபாலனம்பண்ணினபேருகு பயயதில் எளுதியிருகிறபடிகு சுகுற்த தை அடைவாராகவும் இந்த சிறுதெட்டு உளவுதர்ம்மதுகு யாதாமொருதர் விகாதம் நினைத்த பேருகு பயயத்தில் எளுதியிருகிறபடிகு தோஷதை அடைவாருகவு அந்தப்படிகு மதுரை உதண்டமூற்தி நாலங்கராய ஆசாரி குமாரன் சடையப்பன் கையெளுதுவ

Translation.

In the (*cyclic*) year *Jaya*, current after 1636 of the Śālivāhana Śaka had elapsed, on the charitable day of Monday the tenth lunar day, and the first day of the month of Śittirai, in the asterism of Śravaṇa, and in the Śubhayōga and the Śubhakaraṇa;—Hail to Hiraṇṇiyagarbhayāji Raghunāthasētupati Kāttatēvaravargaḷ's son Hiraṇṇiyagarbhayāji Vijaya Raghunāthasētupati Kāttatēvaravargaḷ, the lord of the great world, the destroyer of the army of Ariyarāyar, who cuts into a thousand pieces and three thousand pieces those failing (*in the correctness of*) their language, who conquers all the country that he sees and never gives back a country once conquered, the commander that established the Pāṇḍiyamaṇḍalam, the commander that established the Śōḷamaṇḍalam, who is exceedingly fierce to Toṇḍamaṇḍalam, the king of kings, the supreme king, the sun of kings, the powerful king, and the profound king that has seen with pleasure the elephant-hunt in Īḷa (*Ceylon*), Koṅgu, Yāṭpāṇam, and other worlds, the destroyer of the army of Ariyarāyar, the protector of the family of cowherds, who destroys his enemies resembling Yama (*in their fierceness*), who ..... the chastiser of slanderers, who shaves (*puts to shame*) those proving traitors to his master, who is wicked to the wicked, who is harsh to the wicked, the chastiser of the wicked and the protector of the virtuous, the one valorous man in the whole world, who wears the valorous *kañchuka*, the protector of (*Brāhmaṇs*) learned in the *Vēdas*, the servant of devotees, the protector of the dignity of the crown, who cuts the wicked into a thousand pieces, who is a young lion, a lion in the army, a lion to his inimical kings, who .....[1] a fierce tiger, the protector of the refugees, who ..... the guard of the Toṇḍiyaṉ shore, who .....[2] the galloping Nārāyaṇa himself, who punishes those ascending horses, who is of the fertile country of the Vaigai, of the fertile country of the Śembi, who has the Hanumān ensign on his flag, who has the Garuḍa ensign on his flag, who put a stop to the pride of the Vaṉṉiyars, the lord of the mountain Gandhamādana,[3] who is a Rāma to the kings like Rāvaṇas, a lion to his inimical kings, a lion to the elephants—the inimical kings—a Garuḍa to the serpents—the inimical kings—who is (*named*) Ravivarmā, the ornament of the *Sūryavaṁśa*, the destroyer of the army of the Tuḷukkas, who put a stop to the pride of the Tuḷukkas, who destroyed the army of the Oṭṭiyars, who put a stop to the pride of the Oṭṭiyars, who protects the dignity of the respectable, a Nārāyaṇa of nine *karōrs*,[4] a lion to his foes, whose two feet are worshipped in obedience by his foes, to whose two feet bow in obedience the heads wearing crowns, who is of so fair a face that to his garden, containing rich gold mines not deficient in their produce to the great and charitable mountain Mēru, come young females of beautiful forehead to write love poems, the beloved

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[1] ஆதுப்பாச்சிகடலில்பாச்சி } The same obscurity.
[2] துகறேவேந்தன். }
[3] A small hill near Rāmēśvaram.
[4] A title given to any very wealthy man; hence this means a very rich man.

of Vīra Lakshmī and Vijaya Lakshmī, the Kandarpa (*Cupid*) to the Kāminis, eminent for his learning in arts (*and sciences*), a truth-speaking Hariśchandra, who is happy his knowledge of the art of music, who is actively engaged in performing *pūjā* to Śiva, the responsible agent for the business of the god Rāmanāthasvāmī, and who lives in Kulōttuṅgasōḷanallūr Kīḻpālaviraiyādakaṇḍan, otherwise called Kārattūr of the Tukavūr division.—May Śaṅkara help (*us*)!—

He [Hiraṇyagarbhayājī Vijaya Raghunāthasētupati Kāttatēvaravargaḷ] gives the following grant for the maintenance of a half charity during every Friday for the goddess Parvatavardhinī, the goddess inseparably attached to the feet of Rāmanāthsvāmī, who from the sin of having killed Rāvaṇa purified Rāma sprung from the family of Raghu and was adorned with the nine inestimable good qualities,—For the midnight sacred bath, sacred meals and worship, and for the Friday festival during the Āḍi-tiruviḻā festivity the following villages are ordered;—(*The lands that are to the*) west of the boundary-stone on the inner bed of the Kāvanūr lake and the dry fields of Śiṉṉattēvar in Āyikkuḍi; north of the elevated lands called Śeṅkanēndal, the dry fields of the servant Śiṉṉaṉ, the elevated lands called Śiṅganēndal and Kūttaṅkāl; east of the Tēṉār river, the Kūttaṉ-tēṉār river and the mouth of the Kūttaṅkāl channel; south of the dry fields of Ellakkuḍumbaṉ in Kuḻavippaṭṭi, the dry fields of Śiṉṉattēvar-uḍaiyār in the junction embankment of Āyikkuḍi, the dry fields of Vāmadēva of Āyikkuḍi, and (*the fields of?*) Narikaṭṭipāmbu;—thus within the above four limits the village of Viḻattūr with all the dry fields, the collection of tax from all the tenants (*from the highest*) to the lowest caste, treasure, treasure-troves, water, tree, stone, and the eight kinds of enjoyments and ownerships we give in free gift to the god; also the land on which stands the tope planted by Āyakkuḍi Uḍaiyāttēvar, with all beasts and trees in it; also of the villages of Śiṉṉattoṇḍi, Viḻattūr, Maṇkōṭṭai, Śōḻiyakkuḍi, Śiruttavayal, Koḍippuṅgu, which have continued in the enjoyment of the god from time immemorial, we reject Śiṉṉattoṇḍi and give the other five villages.

The portion rejected is the boundary of Śiṉṉattoṇḍi that borders on Aṟandāṅgi, the elevated lands Ulkkaḍaiyēndal, Mañjaḷkkarai, the elevated land Śāviṟākkanēndal, Vēḷaṅkuḍi, the field Paṉṟiṟembal, the field Koḍivayal, and the elevated land Perumāḷēndal. That portion of Śiṉṉattoṇḍi now continuing (*in the enjoyment of the god*) and the new lake of Narikkuḍi, which both are to the south of the border, Puṟavumañjaḷkuraiśān, the elevated land Vilakkanēndal, and the field Paṉṟiṟembal; east of the western field, the charity of Maruṅkīrkaiyikkuḷaṉ, the elevated land Viśvanāthanendal, and the Kūttan fields; north of the Nambitāḷai fields of the South Nāvallakkuḍi and the charity of the Uḍaiyavar; west of the boundary stone in the east bazār of Periya-Toṇḍi and the musjid;—thus all the lands within the above four limits, the wet lands, the dry lands, the beasts and trees are given in free gift to the god. The lands situated to the east of the lake on the elevated land called Viriyanēndal in Śōmanūr, the lake Raghuvanattēvarkaṇvāy, and the Periyakuḷamkaṇvāy lake; north of the garden of Kañjampiḷḷai of Veḷanāḍu and the Āṇḍiūraṇi tank; west of the dry fields of Raghunāthakkuḍumbaṉ of Koḍikkuḷam, and the Marudūr Uḍaiyār temple which is situated in the inner bed of the Maḍattukkaṇvāy lake of Koḍikkuḷam; east of the north channel of Koḍikkuḷam; west of the tank Periyakūttāṉūraṇi; southwest of the inner bed of the Nakkan-periyāṉ lake and the Kaḷari channel; south of the boundary of the elevated land Sammaṭṭiyendal, the *Puravu*, the path leading to Puttūr and the channel of Koḍikkuḷam;—thus the lands situated within the above four limits, wet lands, dry lands, beasts and trees are given in free gift to the god. In the holy place of Rāmēśvaram the income collected in the Huṇḍi vessels in the god's *Sannidhi*, Viśvanathasvāmī's *Sannidhi*, the goddess's *Sannidhi*, and the other surrounding *Sannidhis*; the Rudrābhishēkam, the Pañchāmṛita, silk, cotton, gold, silver, Poṭṭu, Kārai, and other ornaments given as gift to the god, the charities given by the Rāmnād country, the charities collected in the surrounding temples of Sētumākāḷiammaṉ, Nāchchiammaṉ, who is our goddess, gold, silver, silk, and cotton given by us to the god, the sixty *poṉs* given annually by the Bhaṭṭa (*Brāhmaṇs*), the income collected in the shape of fine, &c., among them, the granting of boat passes to them (*the Bhaṭṭas*), the seven *poṉs* given for the maintenance of the temple watch, one *marakkāl* for every hundred *marakkāls* of any kind of corn even from the brokers, one measure for every hundred measures of oil, honey, *ghī*, and other (*liquids*), one and three-fourths for every hundred of everything that is counted, one for every hundred of everything bought by the traders of this holy place, one and one-fourth *palams* for every hundred of the goods (articles) that are weighed, half a *paṇam* for every ten *poṉs* that are collected as tax, one and nine-sixteenth *paṇam* for every *ghī* load that comes from this side of the Pāmbaṉ, the privilege of ferrying across the Pāmbaṉ the bullocks from Rāmēśvaram, the income collected from branding the bullocks in the shape of tridents, the cows that breed in the palace fold, the cows that are in excess, the property that is found in the possession of corpses that are unclaimed,

the privilege of giving *parivittam*, during the *Āḍi Tirunāḷ* festival, to those that enjoy our salary, meals, and other charities of the temple, the privilege of giving *parivittam* to our matham, the *Āyi-tōppu* land of the Punnai topes, the tope of Muttutiruvuḍaiyār, the Tāvaikollai garden granted by Irāmanātha Paṇḍāram, the Kāṭṭukkollai garden, the flower garden of Sinnayyar, the tope granted by Bhavānī-Śaṅkara Mahārāja, the big tope of Vijaya Raghunātha on the way to the Gandhamādana hill and all the beasts and trees in them we give in donation to the god. May the god enjoy all these during the existence of the sun and the moon. He who protects this charity shall secure the merit of one who has consecrated a *karōr* of liṅgams and a *karōr* of other gods in Kāśī and the Sētu. He who injures this charity shall go in the sin of one who at Kāśī and the Dhanushkōṭi has killed females and Brāhmaṇs. Thus this grant was engraved by Muttu Karuppāśāri.

In the (*cyclic*) year *Pramōdūta*, on Friday the fifth lunar day and the 1st day of the month of Āvaṇi, and in the asterism of Rēvati, Amṛitasiddhayōga, Śrīmat Muttuviśaiya Raghunāthasētupati Kāttattēvaravargaḷ makes the following charity to the goddess Parvatavardhinīamman;—As I have given in donation the 36 *kalams* of seeds and the six dry fields that I was enjoying in the Śiruteṭṭu palace of Śemanūr, may the goddess enjoy this charity accordingly during the existence of the sun and the moon. He who protects this Śiruteṭṭu charity shall get the meritoriousness that is engraved (*above*) in the grant; he who injures this charity shall go in the sin engraved in the grant. Thus the signature (*engraving*?) of Saḍaiyappaṉ, the son of Uddaṇḍamūrtri Nālaṅkarāya Āśāri of Madura.

No. 11. *A Sētupati Grant belonging to the Temple at Rāmēśvaram, measuring* 8·3 *inches by* 4·8 *inches, with* 2·6 *inches of head (broken) written along the plate, the lines in the middle being* 8·8 *inches in length.*

First Side.

1. ஸ்ரீஹஸ்ரீ சகாதம் -தூசு ாநூயள-ஞ மெல் செல்வாகின்ற மன்மதஞ மாசிமீ
2. உவ- சோமவாரமு கிறிகையு உத்திரநட்செத்திரமு கூடின புண்ணியகாலகில் ா
3. ாமீசுரத்திலிருக்கும் கோவில் கட்டளை ஞ சுற்கருன ராமனதபண்டாரம் ப
4. ரகாயடிலிருக்கும் அனந்தநாயக்கர் புகிரன் விட்டுஅாயக்கருகு பிடிபாடுபட்
5. டயவெயடியு குடுகபடி யிகனுள் தங்கள் கய்யில் வாங்கின சுளி ணை உ ாநுயஞ - பு - உகூநி
6. ாஞ வட்டி ாக்கு பு உ வீதம் வட்டியில்கூடின ணை-நுயநு-பு-நுய-ஆக ஹய-கஞ-வட்டி
7. யில்கூடின ணை -சுயு- பு -சுாஞ- எள்ளு எண்ணை நல்லெண்ணை கொள்முதல் யே
8. றினையும் குறைந்தாலும் நிரந்தரம் ஆடம் -கஞ- படி -உய-ஞ பு -உய- ஆக ணை-நுயநு-பு-நு
9. ஞ ஆடம்-உயஎஞ- நல்லெண்ணை யட -நுாநுயநு- ராமனதசுவாமி சன்னதி
10. யில் யிவர்கள் கொண்டுவந்து வத வெங்கலவிளகு-கூ- தட்(டுத்)கம்பவிளகு தீபம்
11. பாகிறதுக்கு திவசம் -கஞ- ஒருதட்டுக்கு ஒருபடிவீதம் மீ-க-க்கு படி-ஙய-ஆக ஹய கண்
12. ணிலநாள்-ஙாஙயஙு-எண்ணை யட-ஙு ாஙயங-பொக நிகிநாள்-உயஎஞ-வகைகை
13. ய அமாவாசைதினத்தில்-கூ-தட்டுக விளகு பாக்க எண்ணை யட-சு-யிதுவு சிவலா
14. த்திரை திருனுள் பதுனுளும்-கூ-தட்டுநும் நாள்-க-ஞ விளகு பார்கூ எண்ணை படி சுஆ
15. க நாள்பத்துக்கு எண்ணையட -சுய- யிதுவு சிவலாதிரைதின்னதில் சன்னதி
16. ஙு-க்கு அவுசெகம் நெய்வெதியம் புயரு யிதுவு தங்கள் பிதிர் சிராதம்
17. திதியில் வகையெளுதினபடிகி திதி-க-ஞ-கூ-தட்டு பாகூ மாசிமீ பூறுவபட்சத்தில்
18. பஞ்சமியில் எண்ணைபடி-சு-பங்குனிமீ புறுவபட்சது பஞ்சமியில் யட-சு-சித்திரை
19. மீ அபரபட்சது பஞ்சமியில் படி-சு-திசைமியில் படி-சு-பூறுவபட்சது பஞ்
20. சமியில் படி-கு-வைய்யாசிமீ அமரபட்சது பவுறணையில் யட-சு-பிரட்டாசிமீ
21. அபரப்பட்சத்து துவாதெசியில் யட-சு-சதுற்த்தெசியில் யட-சு-அப்பசிமீ அமரப
22. டசத்து திறிதிகையில் படி-சு-நவமியில் யட-சு-பூறுவபட்சதில் அமாவாசையி
23. ல் படி-சு-திறியொதெசியில் யட-சு-கார்திகைமீ பூறுவபட்சது பவுறமையி
24. ல் யட-சு-துவிதியையில் படி-சு-தைமீ அபரபட்சது திறிகையில் படி-சு-
25. மாசிமீ அமரபடசது புவுறணையில் யட-சு-ஆக பிதிர்தினம்-யசுஞ-கூ-தட்டிம
26. பாற்கிறதுஞ எண்ணைபடி-கூசு-யிதுவு சுவாமிசன்னதியில் நிலவிளகு
27. விட்டுஅ ாயக்கா சொல்படிஞ ராவுமபகலும் நடக்க உபை
28. யமாக விளகு பார்கூ திவசம்-சு-ஞ எண்ணைபடி-க-ஆகமீ-க-ஞ-நு-படி ஆக ஹய-க-
29. ஞ படி-சுய-ஆக வகை-உ-ஞ திருவிளக்கில் எண்ணை• படி-நுாநுயநு-ஞ விலை

Second Side.

30. ணை -நியநு- பு -நு -கம்பவிளகு சிறுவிளகு அம்மன் சன்னதி விளகுகு
31. திரி நால் பு -கூ- விளகுக்கு எண்ணெய்பிடித்து வாகீரதுகு சன்ன -உ-க்கு கூவி
32. மீ-க-கு பு-உ-ஆக வநெ-க-கு ணை-உ-பு-ச-வரிசத்தில் ஒருதினம் விளக்கு எடுத்து
33. விளகு கூவிபு பிளியும் விலை பு-க-அனுமாருக்கு வருசத்தில் ஒருதிரம்
34. சிவராதிரை சனிக்கிளமையில் அபிசெகத்துகு எண்ணை நெய்
35. வதிய விலை (பு) உ ஆக ணை-கூயதும் தாங்கள் நிலவரம்பண்ணினபடிகு
36. விளக்கு அபிசெகம் தாச்சியில்லாமல் நடத்துக்கொள்ளுஒம்மாகவு
37. யிதுவு துன்முகிவநெ ஆனிமீ அம்மன் சன்னதிகு அனுப்பிவிக்கும் விள
38. க்கு விட்டுஹராயக்கர் உபையமாக ராவு பகலும் நடகூ தூக்கு விள
39. கு-க-கு திவசம்-கூ-கு எண்ணை படி-க-ஆக மாதம்-க-கு படி-நு-கு ஆக வநெ-க-கு படி-கூய-
40. துகு விலை ணை-கூ-யிதுவு நாகேந்திரநாயகர் சொல்ப்படிக்கு ராவும்பக
41. லு நடகத்து(க்)கு விளகு-க-கு திவசம்-கூ-கு எண்ணை படி-க-ஆக மீ-க-கு படி-நுஅக-
42. வநெ க(கு) படி கூயகு விலை ணை-கூ ஆக தூக்கு விளகு உகு எண்ணை படி ாஉயகு வி
43. லை ணை-யஉ-கு வாகூரட்டடு முதல் சுளி ணை-நியநு பு-நு-க்கு மீ-க-கு வட்டி பு-உ-ஆ
44. க-வநெ-க-கு பு-ாஉயம்-எண்ணை கொண்டு அம்மன் சன்னதி தூகுவிளகு-உ-ம் நிலவ
45. ..... படிகு விள ..... நடப்பிதுவருஒம்மாகவும்

TRANSLATION.

Hail! In the (*cyclic*) year *Manmatha*, current after the 1637th year of the Śālīvāhana Śaka era had elapsed, on the auspicious date of Monday the third lunar day, and the 2nd day of the month of Māśi, and in the asterism of Uttiram, Rāmanātha Paṇḍāram, the agent for the charities of the temple of Rāmēśvaram, gave the agreement engraved to Viṭṭulunāyakkar, son of Ananta Nāyakkar of Parakkāḍu:—For the *Suḷi-pons*[1] 250, (*i.e.*) *paṇams* 2,500 that I was receiving from your hands up to this day, I fix the interest at the rate of 2 per month for every 100 *paṇams*; thus the income from interest every year is *pons* 55, *paṇams* 50, (*i.e.*) *paṇams* 600. Of these 600 *paṇams*, whether the price of sesamum seed or oil rises or falls, you must for *pons* 55, *paṇams* 5, (*i.e.*) *paṇams* 555, for ever bring to the sacred presence (*Sannidhi*) of the god 555 measures of oil, (*i.e.*) 27¾ *āḍams* at the rate of 20 measures for every *āḍam* and 20 *paṇams* for every 20 measures. For the 333 days of every year 333 measures of oil are to be used to prepare the Vaṭṭaveṅgalaviḷakku lamp and the lamp of 9 tiers at the rate of 1 measure per day and 30 measures per month: and the following is the account for the remaining 27 days;—6 measures of oil to prepare the lamp of 9 tiers on the new-moon day of the Tai month, and 60 measures of oil to prepare the lamp of 9 tiers during the 10 days of the Śivarātri festival at the rate of 6 measures a day, and 15 *paṇams* for conducting the sacred bath and the sacred food of the 3 sacred presences (*Sannidhis*) on the day of the Śivarātri; and according to the account that you wrote on the day of your father's ceremony to maintain the lamp of 9 tiers, 6 measures of oil on the fifth lunar day of the former half of the month of Māśi, 6 measures on the fifth lunar day of the former half of the month of Paṅguṉi, 6 measures on the fifth lunar day of the latter half of the month of Śittirai, 6 measures on the tenth lunar day, 6 measures on the fifth lunar day of the former half of the month, 6 measures on the full-moon day of the latter half of the month of Vaiyāśi, 6 measures on the twelfth lunar day of the latter half of the month of Puraṭṭāśi, 6 measures on the fourteenth lunar day, 6 measures on the third lunar day of the latter half of the month of Arppaśi, 6 measures on the ninth lunar day, 6 measures on the new-moon day of the former half of the month, 6 measures on the thirteenth lunar day, 6 measures on the full-moon day of the former half of the month of Kārttikai, 6 measures on the second lunar day, 6 measures on the third lunar day of the latter half of the Tai month, and 6 measures on the full-moon day of the latter half of the month of Māśi: thus for the 16 days of the manes 96 measures to prepare the lamp of 9 tiers; according to the order of Viṭṭulunāyakkar to keep the unextinguished lamp in the sacred presence of the god always burning day and night, 60 measures every year at the rate of 1 measure for every 6 days and 6 measures every month.

[1] *Pon*.—A *pon* is a small old gold coin and in value is equal to ten *paṇams*.

Thus for the two heads in total—for 555 measures of oil the price is *pons* 55, *paṇams* 5; 3 *paṇams* for preparing, during the festivals, the pillar lamp, small lamp, and the lamp in the sacred presence of the goddess; *pons* 2, *paṇams* 4, at the rate of 2 *paṇams* per month for the 2 servants that supply oil to these lamps; 1 *paṇam* for buying tamarind and cleaning the lamps every year; and 2 *paṇams* for the oil, sacred bath, and the sacred meals of the Hanumān on the Saturday of the Śivarātri festival. Thus for *pons* 60 we undertake to conduct, without any failure, the lamp service, the sacred bath, the sacred meals, and other services.

For preparing the lamp that is to be sent to the sacred presence of the goddess on the Āṉi month of the *Durmukhi* year, it would take 60 measures of oil annually, at the rate of 1 measure for every 6 days and 5 measures for every month. The price of these 60 measures comes to *pons* 6. For preparing the pendant lamp according to the order of Nāgēndranāyakkar it would take 60 measures of oil annually at the rate of 1 measure for every 6 days and 5 measures for every month. The price of these 60 measures comes to *pons* 6. Thus for the 2 lamps the oil (*annually*) is 120 measures, which cost *pons* 12. We will lay out for interest *pons* 55, *paṇams* 5, at the rate of 2 per cent. per month, and from that income we will devote 120 *paṇams* for preparing the 2 lamps in the sacred presence of the goddess.

No. 12. *A Sētupati Grant in the Madura Collector's Office, dated Śaka* 1642.

This copper-plate grant is in the Collector's Office, Madura. The plate measures $10\frac{3}{4}$ by $6\frac{5}{8}$ inches exclusive of the head. There are two separate grants one on each side. The twenty-two lines on the first side make one grant. An abstract of it is given in Mr. Sewell's *Lists*, page 8, No. 65A.

First Side.

1. சுவஸ்துஸ்ரீ மகாமண்டலேஷ்வர விசைய அற்புதைய சாலிவாகன சகாற்தம் ஆகூசாசி
2. கஞ் மேல் செல்லாநின்ற விகாரிஎ தைய்மீ ஙஉ புதன்கிளமையு பூச நட்ச்சேதிரம் திசமி
3. யு சிவனுமயே(ர)கம் பகிரவாகறணம் இப்படிக்கொற்ற சுபதினகில் வத்திலேஞுண்டு காசிவி
4. சுவேசுரர் விசாலாட்சியம்மன் சன்னதிரு எழுந்தருள நாயகர் உண்டுபடுத்தினபடியினு
5. லே அவருஞுப்பூசை நெய்வேதியு நடகிறதுஞு எட்டுவகைப்பலாக வறைதிம்மிசெ
6. ட்டியார் காசுகாறசுலியாணிசெடியார் னுட்டாமைச் சின்னுன்செடியார் கோமுடி
7. யள் வகையில் முத்திசெடியார் தூலுகூர்வகையில் லவைராவுதன் கவண்டகள் வகையில் சிதிர
8. கவண்டன் பட்டினூல் அழகிரிசெடி வாணியர்வகையில் சங்கிலிமாடன் னுடர்கள்வகையில் கு
9. மாருடான் சேடர்வகையில் வடவீரன்செடி யிந்த எட்டுவகைபலர்படன் செடியு விசுவே
10. சுரர் விசாலாட்சி அம்மன் சன்னதிப்பூசைஞும் கனம் உண்டுபண்ணிஞுத்தோம் யிந்தப்ப
11. டிஞு பொதி ஒண்ணுஞு வபோகாணியு மாறுப்புஞு அமைமாகாணியு சந்தை அடிகுடை கச்சப
12. கடைஞு மாகாணியு அடிகுடை மறப்புகுடைஞு அமைமாகாணியு தினகடை கோமுடிய
13. ன் கடைக்கு சந்தைவடி மகமை ஒண்ணுஞு அமைமாகாணியு யிந்தபடிஞு சாமிபூசைஞு
14. மகமை வச்சுஞுத்தோம் யிப்படிஞு வதலஞுண்டு அசேஷவிதுவன் மகாசனங்கள் சம்ம
15. திபிலும் அரமனையார்சம்மதிபிலும் கூளப்பனுயக்கரவர்கள் சம்மதியுலும் சுங்கமணியம்
16. பாப்ப மணியகாறன் அறமனைச்சுங்கம் அழகிரினுயக்கன் தலதுகூவல் எதிலப்பனுயக்கர் சம்
மதியி
17. லும் மகமைவச்சுஞுத்தோம் யிந்தமகமை புதிரபவுதிர பாரம்பரியமாக ஆச்சந்திராற்கமாக ந
18. டகுதகுதாக நடப்பிச்சுக்கொண்டுவராகவு யிந்த சுவாமிகாரியதுஞு வச்சுஞுதெ மகமை
19. ஞு ஆதாமொருதர் விகாதம்பண்ணினுலும் ஆதாமொருவர் விகாதம்பண்ணிச்சொலி சொன்
னுலும்
20. கெங்கைகனையிலே காறும்பசுவைக்கொன்றதோஷதிலே போகுடவானுகவு மாதுருகவனுப
21. ண்ணின தோஷதிலே போகுடவருகவும் விசுவேசுரர் விசாலாட்சி அம்மன்துணை யிந்தப்
படிஞு
22. எட்டுவகைப் பலரபட்டண செட்டிசம்மதியில் தலங்கனுஞு சிவருமன் கையெழுதுவ.

23

TRANSLATION.

Hail! On the auspicious day of Wednesday the tenth lunar day and the thirteenth day of the month of Tai of the year *Vikāri* current after 1641 of the victorious era of the great king (*Mahāmaṇḍalēśvara*) Śālivāhana has passed, in the asterism of Pūśa (*Pushya*), in the yōga named Śiva and in the karaṇa of Pāttiva. As a processional image has been made for the sacred presence of the god Kāśiviśvesvara and the goddess Viśālākshī-amman of the village of Vaittilaikkūṇḍu, for conducting his (the processional image's) *pūjā* and sacred meals, we the eight[1] different castes of people;—Timmiśeṭṭiyār, Kāliyāṇiśeṭṭiyār the money merchant, Śiṉṉāṉśeṭṭyār the chief of the village, Muttiśeṭṭiyār from the Komuṭṭi class, Lavairāvuttaṉ from the Tulukkar class, Śittirakkavaṇḍaṉ from the Kavaṇḍaṉ class, Aḷagiriśeṭṭi from the silk-weaver class, Saṅgilimāḍaṉ from the oil-seller class, Kumarunāḍān from the Nādāṉ class, and Vaḍavīraṉśeṭṭi from the weaver class,—thus we the eight different castes of śeṭties give the following revenue to the sacred presence of the god Viśvēśvara and the goddess Viśālākshī-amman: a one-sixteenth and an eightieth on every corn bag; a half of a twentieth and an eightieth from every cloth bundle; a sixteenth on every bazār at the fair and on every butcher's shop; a half of a twentieth and an eightieth on every cloth bazār; and a half of a twentieth and an eightieth on the daily Komuṭṭi bazārs which levy interest on every fair. Thus we fix the revenue for the worship of the god. Thus at the consent of all the learned inhabitants of Vattilaikkūṇḍu, with the consent of the palace authorities, with the consent of Kūḷappanāyakka, with the consent of Pappāmaṇiyakāraṉ the chief toll agent, Aḷagirinayakkaṉ the palace toll (*agent*), and Ettilappanāyakkar the temple watch, we fix the above revenue. Let the village people manage the charity during the existence of the sun and moon and transmit it to their sons and grandsons. He who injures this charity fixed for the god or bids others hinder shall go in the sin of having killed a black cow on the banks of the Ganges, and shall go in the sin of having committed incest with his own mother. May the god Viśvēśvara and the goddess Viśālākshī help (*us*)! Thus the handwriting (*signature*) of Śivarāmaṉ the temple accountant.

No. 13. *A Sētupati Grant measuring* 13·1 *inches by* 7 *inches with an ornamental head* 2·7 *inches high, dated Śaka* 1656.

TRANSLITERATION.

First Side.

1. Svasti Śrī Śālivāhaṉa śakāttam 1655-idaṉ mēl-chchellāniṉṟa Piṟamātīshśa varusham
2. Kāttikai mādam 10-m tēdi Śaṉi-vāṟamum Pavuṟṇa-ammāvāsaiyum Rōkiṇi naṯchettiramum śubha
3. yōga śubha karaṇamum Śōma-uparāga puṇṇiyakālattil Svasti Śrīmaṉ mahā maṇḍalē-
4. śvaraṉ Ariya-rāya-daḷa-vibhāṭaṉ bhāshaikku tappuvar-āyira-khaṇḍaṉ mūvāyira-khaṇḍaṉ kaṇḍa
5. nāḍu koṇḍu koṇḍa nāḍu koḍādāṉ Pāṇḍiya-maṇḍala-ttāpanāśāriyaṉ Śōḷa-ma-
6. ṇḍala-ppiratishā (shṭhā?) panāśāriyaṉ Toṇḍa-maṇḍala-ku(ch?)chaṇḍa-ppiṟachaṇḍaṉ Īḷamuṅ=Ko
7. ṅgum Yāṭpāṇa-dēśamum yemmaṇḍalamum geju-vēṭṭai kaṇḍ-aruḷiya Kāśāti-rāśaṉ Rāśa
8. paramēśuraṉ Rāśa-martāṇḍaṉ Rāśa-uttaṇḍaṉ Rāśa-gembhīraṉ para-daḷa-vibhāṭaṉ uṟi-kula-śura
9. dhāraṇaṉ antama-para-khaṇḍaṉ paṉukku varā(rar?)khaṇḍaṉ Śūḍikkārar khaṇḍaṉ Śāmi-tturō-
10. kiyaṉ muṇḍaṉ tuṭṭaṟil-tuṭṭaṉ tuṭṭa-neṭṭuraṉ tuṭṭa-nikkiṟaka śiṭṭa-pari-pālaṉaṉ pūva
11. nēka vīraṉ vīra-kañchachuṉ (kañchukaṉ?) Vēḍiyar-kāvalaṉ aḍiyār-vēlaikkāṟaṉ paṭṭa-māṉam-kāttāṉ
12. tuṭṭar-āyira-kaṇḍaṉ iḷañjiṅgam taṉ(taḷa?)jiṅgam pakai maṉṉaṟ-śiṅgam āttil-a-
13. ppāchchi kaḍalil-amāchchi madapaḷuyi (?) aḍaikkalaṅkāttāṉ Toṇḍiyaṉ-turai kāvala-
14. ன Śivachidambaram ன
15. ṉ turaikaḷ rēvandaṉ vaiyāḷi-Nārāyaṇaṉ Ivuḷiyapāv-aḍi miditt-ēṟuvār-khaṇḍaṉ Vai-
16. gai-vaḷa-nāḍaṉ ɔembi-vaḷa-nāḍaṉ aṉuma-kētaṉaṉ garuḍa-kētaṉaṉ Vaṉṉiyar-āṭṭaṉ-
17. davirttāṉ Gandhamādaṇa-veṟpiṉāṉ araśa-Rāvaṇa-Rāmaṉ para-rāja-kēśari para-rāja-keśa-śiṅgam para-rā-
18. ja-sarpa-geruḍaṉ Ravivarmaṉ Ravi-kula-tilakaṉ Tulukkar-dhaṇa(daḷa?)vibhāṭaṉ Tulukkar-mō-kan=da-
19. viḷ(vir?)ttāṉ Oṭṭiyar dhaṇa(daḷa?)vibhāṭaṉ Oṭṭiyarmōkan=tavirttāṉ āriyar-māṉaṅ=kāttā-
20. ṉ Madurai-māṉaṅ=kāttāṉ nava-kōṭi-Nārāyaṇaṉ mēvalarkaḷ kōḷari mēvalarkaḷ

[1] Ten classes of people are enumerated here. Only nine are Hindus as one among the ten is Muhammadan. Perhaps the nine represent only eight castes.

21. vaṇaṅgum-iru-tāḷiṉāṉ vīra-muḍi-śēma-ttalai viḷaṅgum-iru-tāḷiṉāṉ-aṟa-kuṇṟil-uyar-Mēruviṟ
22. kuṇṟā valai kuḷila peṟutta vaṉatil (ttil ?) nūtala (nutala ?) maḍavar-kaṉa-maḍal-eḻuda-varu śumukhaṉ-vīra-laṭchimī-
23. viśaya-laṭchimī kāntaṉ kāminī-kandappaṉ kalai-teriyum virpaṉṉaṉ śakaḷa-kalaival-
24. lavaṉ śattiya bhāshā Harichchandiraṉ śaṅgīta śāhittiya vittiyyā viṉōdaṉ Śiva-pūśā-
25. dhurandharaṉ Irāmaṉātha śuvāmi kāriyā-dhurandharaṉ Śabhāpati kāriya-dhurandharaṉ Tukavūr kū-
26. ttattu Karattārār (Karattūraṉa ?) Kulōttuṅga-śōḷanallūr-kīḻ-pālaviraiyāda-kaṇḍaṇil-irukkum
27. Hiraṇya-garbha-yājī Reghunātha-chchētupati-kātta-ttēvar-avargaḷ akuralahiyaṇi garbhayājī
28. Śrīmatu Kumara-muttu-viśaiya-Reghunātha-chchētupati-kātta-ttēvar-avargaḷ Tēvaiyambalam

Second Side.

29. Śabhāpati kaṭṭaḷaikku tāmbiṟa-śādaṉa-ppaṭṭayam kuḍuttapaḍi paṭṭayam-āvadu Śabhāpati abhishēka
30. neyvēttiyattukku kaṭṭaḷaiyiṭṭa kirāmam-āvadu Kuḷattūrukku-pperu-ṉāṉ-kellaiy-āvadu
31. kiḻakk-ellai Kuḍai(Iḍai ?)yarkuḍi-kkaraikku-mēṟku teṟku-elkai elkai-kaḷattukku
32. vaḍakku mēṟk-elkai Tellāpiḷḷai ūraṇikku kīḻa karaikku kiḻakku vaḍavel-
33. kai Kollaṉ puñjaikku teṟku i-ṉṉāṉk-ellaikkuḷpaṭṭa nañjai puñjai mā-
34. vaḍai maraviḍai ēndal piṟavaḍai śakalamum śaṟuvamāṇiyam-ākavum Rāmīśurattil
35. Kaṭṭaḷaiyiḍadu(yiṭṭadu ?)puṉṉai-tōppil Reghunāthīśurattu tōppum Śiṉṉayyar tōppum ā-
36. ḍu māḍum kirāmattile irundu varukuṟa nellu-tavaśaṅkaḷ Koṇḍ-ētti-varukuṟa-tava-
37. śam taṭṭu-muṭṭukkaḷ talattilē kōvil pūśaikku vikkuṟa śāmakkiṟikai
38. aḷakkappaṭṭa śākku niṟukkappaṭṭa śākku eṉṉappaṭṭa śākku idukaḷuk-
39. k-ellām aḷḷutīruvai makamaiyaḷ vāṅga-vēṇḍām-eṉṟu tāṉ pūṟuvamāka Śē-
40. tu-Rāmaliṅgayyaṉ-iḍattilē tāmbiṟa-śādaṉa paṭṭayyam kaṭṭaḷai iṭṭa paḍikku
41. chandir-āditta chandira-piravēśam-uḷḷumaṭṭum āṇḍ-aṉupavittu vara-kkaḍavār-ā-
42. kavum yādām-orutar inda taṉmattai paripālaṉam paṇṇiṉa pērukku Kāśi ileyum
43. Śētuvilēyum kōṭi Śīva-liṅga piṟatiṭṭai paṇṇiṉa palattaiyum kōṭi pirama piṟa-
44. tiṭṭai paṇṇiṉa palattaiyum aḍaiya-kkaḍavār-ākavum inda taṉmmattukku yādā-
45. moruvar vikkiṉam paṇṇiṉa pērkaḷ Kāśiyilēyum Taṉukkōṭiyilēyum strī
46. vadai paṇṇiṉa tōshattilēyum piṟama-vadai paṇṇiṉa tōshattilēyum pō-
47. ka-kkaḍavarākavum ॐ Indappaḍikku Eṟappa-paṇḍārar kay-eḻuttu ॐ

TRANSLATION.

Hail! At the auspicious time of the lunar eclipse that occurred on the 10th lunar day of the month of Kāttikai (*Kṛittikā*) of the year *Piramātīshśa* (*Pramātīcha*) which is current after 1655 of the Śālīvāhaṉa Śaka had elapsed, on Saturday, when the time of full moon, the asterism of Rōhiṇī, the auspicious yōga and the auspicious karaṇa are in conjunction. Hail to Hiraṇyagarbhayājī Reghunāthachchētupati Kāttattēvaravargaḷ Akuralahiyaṇi? Garbha yājī Śrīmatu Kumāra muttu viśaiya Reghunāthachchētupati Kāttattēvaravargaḷ, the lord of the great world, the destroyer of the army of Ariyarāyar, who cuts into a thousand pieces and three thousand pieces those failing in (*the correctness of*) their language, who conquers all the country that he sees and never gives back a country once conquered, the commander that established the Pāṇḍiyamaṇḍalam, the commander that established the Śōḷamaṇḍalam, who is exceedingly fierce to the Toṇḍamaṇḍalam, the king of kings, the supreme king, the sun of kings, the powerful king and the profound king that has seen with pleasure the elephant hunt in Ceylon, Koṅgu Yāṭpāṇaḍēśam and other worlds, the destroyer of the armies of other kings, the supporter of the family of cowherds, who destroys his enemies that resemble Yama (*in their fierceness*), who ....., who chastises the abusers, who shaves (*i.e., puts to shame*) those acting treacherously to his master, who is wicked to the wicked, who is harsh to the wicked, who is the punisher of the wicked and the protector of the good, the one valorous person in the world, who wears a *vīrakañchuka*, guard of the Brāhmaṇs studying the *Vēdas*, the servant of the devotees, the preserver of the dignity of the crown, the destroyer of the thousand wicked men, a young lion, a lion in the army, a lion to the inimical kings, an *Appāchchi* at home and an *Ammāchchi* in the sea, who protected the refugee Madapuḷayi (?), the guard of the Toṇḍiyaṉ shore, ——— Śiva-chidambaram[1] ———, the *revantan* (?) of the shores, the galloping Nārāyaṇa himself, who

[1] See line 14: this line contains the word *Śivachidambaram* and some *mantram* like scribbling. After the thirteenth line the grant is continued in the fifteenth line. I have observed this in various grants. The grant being made to Sabhāpati, and *Śivachidambaram* being another name for Sabhāpati, the writing is supposed to be his signature or an invocation for his aid.

punishes those ascending horses, who is of the fertile country through which flows the Vaigai, who is of the fertile country of Sembināḍu, who has the Hanumān ensign on his flag, who has the Garuḍa ensign on his flag, who put a stop to the impertinence of the Vaṉṉiyars, the lord of the hilly country of Gandhamādaṉa, the Rāma (*destroyer*) to the kings like Rāvaṇas (*i.e., inimical to him*), a lion to his inimical kings, the lion to the elephants—the inimical kings—the Garuḍa to the serpents—the inimical kings—who is (*named*) Ravivarmā, the ornament of the solar race, the destroyer of the army of the Tulukkas, who put a stop to the pride of the Tulukkas, who destroyed the army of the Oṭṭiyars, who put a stop to the pride of the Oṭṭiyars, who protects the dignity of the respectable (*the* Āryas), who protects the dignity of Madura, a Nārāyaṇa of nine *karōrs*, a lion to his foes, whose two feet are worshipped in obedience by his foes, to whose two feet bow in obedience the heads wearing crowns, who is of so fair a face that to his garden, which contains rich gold mines not deficient in their produce to the great and charitable mountain Meru, come young females of beautiful forehead to write love poems, the beloved of the Vīralakshmī and the Vijayalakshmī, the Kandarpa (*Cupid*) to Kāminīs, who is eminent for his learning in arts (*and sciences*), who is able in arts (*and sciences*), the truth-speaking Hariśchandra, who is happy with his knowledge of the art of music, who is actively engaged in performing *pūja* to Śiva, the responsible agent for the business of the god Rāmanāthasvāmī, the responsible agent for the business of the god Sabhāpati, and who lives in Kulōttuṅga-śōḷa-nallūr-kīḻpāla-viraiyādakaṇḍam, otherwise called Kārattūr of the Tukavūr division. The copper-plate grant given to maintain the charity of the Sabhāpati temple at Tēvai (*Rāmnād*) is as follows:—For the *abhishēka* and *naivēdya* of the god Sabhāpati the village of Kuḷattūr is ordered to be given. The four great boundaries of this village are: eastern boundary, west of Kuḍai (Iḍai?) yakkuḍi; southern boundary, north of Elkaikaḷam;[1] western boundary, east of the eastern bank of the Tillāpiḷḷai drinking-tank; northern boundary, south of the dry land Kollaṉ-puñjai. All the wet lands and dry lands, all kinds of beasts and trees, and all elevated lands and fields given to other persons to till, within the above four limits, are given in free gift (*to the god*). In Rāmēśvaram the following is ordered (*to be given to the god*): of the *Punnai*[2] topes the Raghunāthīśura tope, the Śiṉṉayyar tope, all the cattle, all the paddy corn, and other provisions that are brought from villages, all the plates and utensils, the necessities that are sold for temple worship, and the exemption from the taking of the handful from the bags that are measured, from the bags that are weighed, and from the bags that are counted, together with the exemption from tax on the temple lands as promised already in the copper-plate granted to Śēturāmaliṅgayyaṉ. Thus may the god enjoy these during the existence of the sun and moon and the entrance of the moon.[3] He who protects this charity shall have the benefit of having consecrated in Kāśi and Sētu[4] a *karōr* of Śivaliṅgams and other gods. He who injures this charity shall go in the sin of him who has killed women and Brāhmaṇs in Kāśi and Dhanushkōṭi. Thus the handwriting of Eṟappaṉḍāram.

No. 14. *Belonging to the Paḻaṇi Temple; on a single sheet measuring* 11 *inches by* 8¾ *inches, with top* 3¼ *inches high; written on both sides lengthwise.*

TRANSLITERATION.

First Side.

1. Svasti Śrī Sālivāhaṉa śakābdam 1656 idaṟku mēl sellāṉi-
2. ṉṟa Āṉanda ṉāma samvatsarattu dakshaṉ-āyaṇattu Śara ritu vākiya Kāṟkikai(Kārttikai ?)
3. māsattu apara-pakshattu Tṛiyōdeśiyum Sōma-vāramu(m ?) Svāti nakshētramum Mithuṉa
4. lekkiṉamum Śubha-yōga Śubha-karaṇamu(m ?) peṟṟa puṉṉiya-kālaṅ=kūḍiṉa śubha di-
5. ṉattil Svasti Śrīmaṉ Mahā-maṇḍalēśuraṉ Ariya-rāyiṟa daḷa vibhāṭaṉ bhāshaikku
6. tappuvar-āyira khaṇḍaṉ mūvāyiṟa khaṇḍaṉ kaṇḍa-nāḍu koṇḍu koṇḍa nāḍu ko-
7. ḍādāṉ Pāṇḍi-maṇḍala-ttāpaṉāśāriyaṉ Śōḷa maṇḍala pirashā (piratishṭā ?) paṇā
8. śāriyaṉ Toṇḍa-maṇḍalā-chchaṇḍa piṟachaṇḍaṉ pūruva-deṭchaṇa

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[1] The open space of land which forms the boundary.

[2] *Calophyllum inophyllum* or Alexandrian laurel.

[3] *Chandrapravēśa* (line 41), the entrance of the moon. What the writer intends by *chandra pravēśam* is not plain. During the existence of the sun and moon is very common, but the addition to it, of the entrance of the moon is not met with, I think, in other grants except in those of the Sētupatis.

[4] Bānāras and Rāmēśvaram.

9. pachchima uttara śatta śamuttira-athipati Īḷamuṅ=Koṅgu(m ?) Yāṭpāṇamum emma-
10. ṇḍalamum-geja-vēṭṭai-kaṇḍ-aruḷiya rāśāti-rāśaṉ rāśa-paramēśuraṉ rāśa-mā-
11. ttāṇḍaṉ rāśa-gembhīraṉ rāśa kula-tilakaṉ maṉṉarku maṉṉaṉ tuṭṭarku tuṭṭaṉ
12. tuṭṭa neṭṭūraṉ aṭṭa-dikku maṉō-bhayaṅkaraṉ kaṭṭāri śāḷuvaṉ nava-kōṭi Nārā-
13. yaṇaṉ Tulukkar daḷa vibhāṭaṉ Tulukkar mōham taviḷttāṉ Oṭṭiyar daḷa
14. vibhāṭaṉ Oṭṭiyar mōham taviḷttāṉ malai-kalaṅgiṉum maṉaṅ=kalaṅgātāṉ na-
15. ralōkākhaṇḍaṉ kuḍaikku-k-Kaṛṇaṉ parikku Nakulaṉ arivukk Agastiyaṉ vi-
16. llukku Viśaiyaṉ śollukk Āṛichchaṇḍiraṉ vāḷukku Vīmaṉ tālikku Vēli śamara
17. kōlāhalaṉ aṉṉaśattira Śōmaṉ antampiṛa-khaṇḍaṉ aḍiyār vēḷai(lai ?)kkā-
18. ṛaṉ aḍaikkalaṅ=kāttavaṉ ilañ=śiṅgam talañ=śiṅgam pakai maṉṉar śiṅ-
19. gam aṛṛupāchchi kaḍaliṛapāchchi tuṭṭa nikkiraka śishṭa paripālaṉaṉ Maṉu-nīti
20. Śōḷaṉ Maṉmatha śorūpaṉ Toṇḍiyaṉ-tuṛai kāvalaṉ vīra taṇḍai śē-
21. ma-ttalai viḷaṅgum tāḷiṉāṉ ivuḷi pāv-aḍi miditt-ēṛuvar-khaṇḍaṉ karu-
22. ṇā kaṭāṭchaṉ Ruttirāṭcha mālikābharaṇaṉ Śiva pūjā-dhurandharaṉ Śōrimuttuvaṉṉiyaṉ
23. kuṉṛaṉaiya Mēṛuviṛ kuṉṛā-vaḷai kuḷila poṛitta-vaṉa Dhaṉukkōṭikāvalaṉ
24. Rāmaṉāthaśuvāmi Śuppiramaṇiyaśuvāmi pādāravinda śēkharaṉ Vīra-laṭchumī kāṉ-
25. taṉ Viśaiya-laṭchumī sampaṉṉaṉ kāminī kandaṛppaṉ kalaiteriyum viṛpaṉṉaṉ-
26. mēvalar kōḷari mēvalarkaḷ-vaṇaṅgum-iru-tāḷiṉāṉ śaṅgīta-sāyitti-vi
27. ttiyā-viṉōdaṉ Bharata-nāṭaka-ppiravīṇaṉ Śembi-nāḍuḍaiyōṉ Tēva-nagar-athi-
28. paṉ Vaiyagai vaḷa nāḍaṉ kāvi-kkuḍaiyāṉ aṉuma-kētaṉaṉ pañchavaṉṉarā-
29. ya rāvuttaṉ paṉukkuvarākhaṇḍaṉ araśa Rāvaṇa Rāmaṉ Śētu-mūlā-raṭchā dhurandharaṉ
30. Aśu(śva ?)pati Gejapati Narapati Śētupati pirutivīrāchchiya(m ?) paripālaṉam paṇṇiyaruḷā
31. niṉṛa Tukavūr kūttatiṛ Karattūrāṉa Kulōttuṅga-śōḷa-nallūr-Kiḷapālavirai-
32. yāḷa kaṇḍaṇil-irukkum ma-ra-śrī Daḷavāy-śētupati-kātta-ttēvaravargaḷ vaṅkisha pradī-
33. paṉāṉa-ra-śrī Iraṇiya-geṛbhayāji Reghunātha-chchētupati-kātta-ttēvar-avargaḷ puttiraṉ ra-śrī Ira
34. ṇiya-gerbhayāji Kumāramuttu-viśaiya-Reghunātha-chchētupati-kātta-ttēvar-avargaḷ
35. Paḷaṇimalai Vēlāyudhaśuvāmiyārukku pūdāṉā tāmbira śāśaṇa paṭṭaiyaṅ=
36. koḍutta pariśāvadu Paḷaṇimalai Vēlāyudhaśuvāmiyār śaṇṇadhiyil viḷar
37. pūsai kaṭṭaḷaikku Taippūśam eṭṭāṉ-tiruṇāḷ maṇḍakappaḍi śiṛappu kaṭṭa-

Second Side.

1. ḷai abhishēka naiyavēdaṉam tirumālai tiruviḷakku ṉandavaṉa muḍaḷākiya kaiṅkari-
2. yam naḍappichchu vara-chcholli kaṭṭaḷai-yiṭṭa kirāmam-āvadu Śembiṉāṭṭil Vai-
3. gai tīrattil namadu jeṉaṉa-kkāniyāṉa Koḷḷaṉūrum Śevvirukkai nāṭṭi-
4. l namadu koḷ kāṇiyāṉa Geṅgaikoṇḍāṉukku elkaiyāvadu Nākāchchi
5. kaṉmāyi uḷvayi (l ?) Śaṅgam puttukku mēṛku Meḷaṉa-nadikkum Kaḷḷikkōṭ-
6. ṭaikkum Śētu-pādaikkkum vaḍakku Meyyāṉṉendal puḷikku kiḻakku Vaḷa-
7. śaikkum Pāṇḍiyūru-elkaikkum teṛku inda-pperu-nāṅk-elkaikk-ulppaṭṭa
8. Koḷḷaṉūr Geṅgaikoṇḍāṉ-iraṇḍu kirāmatt-uḍanē kūḍiya ēndal piṛava-
9. ḍai nañjai puñjai māvaḍai maraviḍai tiṭṭu tiḍal nidhi nikshēpam jala-
10. taru pāviyam-eṉṛu śollappaṭṭa śakala śamudāya pala-pirāttiyum ambalam-ambalam
11. kāval-uḷavum eḍaikuḍi yuḷḷ-aḍumaiyum paḷavari palavari kitāravari ūḷiyam
12. Geṅgaikoṇḍāṉ vāṇiyakkuḍi śekkuvari āyam tīruvai ūḷiya pāḷaiyamum
13. saṛuvamāṇiyamāka kaṭṭaḷai-yiṭṭōm Paḷamalai paṇḍārattiṉ kumarar Muttukkumarar
14. śuvāmi ōduvār inda taṛmmam paripālaṇampaṇṇi-kkoḷvārākavum inda-paḍi-
15. kku puttira pauttira pāramparai pullum bhūmiyum kallum Kāvēriyum ādi chan-
16. dirāditta varaikkum āṇḍu anubhavittukkoḷḷa-kkaḍavārākavum i-
17. nda dharmattai yādamoruvar parapālaṇam paṇṇiṇapērkaḷ kōṭi
18. [1]
19. Śivaliṅga-ppiratishṭaiyum kōṭi pirama piratishṭaiyum kōṭi kaṇṇi-
20. kādaṇam paṇṇiṇa śukṛttattai aḍaivārākavum inda dharmattukku akitam pa-
21. ṇṇiṇa pēr Geṅgai-kkaraiyilēyum Śētuvilēyum mātā pitāvaiyum
22. karām-paśuvaiyum dēva-ppirāmaṇāḷaiyum vadai paṇṇiṇa dōshattile pōka ka-
23. ḍavārākavum Svadattā-dviguṇam puṇyam para-dattāṇupālanam para-dattā

[1] Mantram-like scribbling in line 18. The grant is continued in line 19.

24. pahāreṇa svadattam nishphalam bhavēt || Svadattām paradattam(dattām ?) vā yō harēt(harēta ?)Va-
25. sundarām shashṭi varsha sahasraṇi vishṭāyām jāyetē (jāyatē ?) kṛimiḥ || Paḷaṇi-malai Vēlāyudha Śuvāmiyār tuṇai ||.

TRANSLATION.

Hail! On the auspicious day Monday the 13th lunar day of the second half of the month of Kārtikai in the autumnal season of Dakshiṇāyana of the year *Ānanda* current after 1656 of the Śalivāhana Śaka when the asterism Svāti, the lagna Mithuna, the auspicious yōga and the auspicious karaṇa are in conjunction. Hail to Śrī Iraṇiya Gerbhayājī Reghunāthachchētupati Kāttattēvaravargaḷ's son Śrī Iraṇiya Gerbhayājī Kumāra Muttu-viśaiya Reghunāthachchētupati Kāttattēvaravargaḷ, the lord of the great world, the destroyer of the army of Ariyaṟāyar, who cuts into a thousand pieces and three thousand pieces those failing in (*the correctness of*) their language, who conquers all the country that he sees and never gives back a country once conquered, the commander that established the Pāṇḍiyamaṇḍalam, the commander that established the Śōḷamaṇḍalam, who is exceedingly fierce to the Toṇḍamaṇḍalam, the lord of the eastern, southern, western and northern seas, who is the king of kings, the supreme king, the sun of kings, the profound king, the ornament of the royal family and the prince of princes that has seen with pleasure the elephant hunt in Īḻa (*Ceylon*), Koṅgu, Yāṭpāṇam and other worlds, who is wicked to the wicked, who is harsh to the wicked, who causes fear to the mind of (*those living in*) the eight directions, the Śāḷuva[1] bearing the cross-hilted dagger (*kaṭṭāri*), the Nārāyaṇa of nine *karōrs*, the destroyer of the army of Tuḷukkas, who put a stop to the pride of the Tuḷukkas, who is the destroyer of the army of Oṭṭiyars, who put a stop to the pride of the Oṭṭiyars, who is never depressed in his mind though the mountain may be depressed, the Indra of Naralōka (*the human world*), a Karṇa in gift, a Nakula in his knowledge of horses, an Agastya in his understanding, a Vijaya in the use of his bow, a Hariśchandra in his keeping his word, a Bhīma in his wielding his sword, and the javelin-bearer (*Subrahmaṇya*) in his faithful attachment to the marriage contract, who ever delights in battle, who like Sōma has (*erected*) many choultries for the distribution of food, who destroys his enemies resembling Yama (*in their fierceness*), the servant of devotees, the protector of the refugees, a young lion, a lion in the army, a lion to his inimical kings, who .....[2] ..... the punisher of the wicked and the protector of the good, a Chōḷa in his following the Codes of Manu, who resembles Manmatha (*Cupid*) in his beauty, who is the guard of the Ṭoṇḍiyan shore, whose two feet are ornamented with anklets denoting valour, to which bow in obedience the heads wearing crowns, who punishes those ascending horses, who has a gracious look, who is ornamented with the garland of Rudrāksha, who is ever engaged in performing *pūjā* to Śiva, who is (*called*) Śorimuttuvaṉṉiyaṉ, the protector of the Dhanushkōṭī, which contains forests possessing rich mines the produce of which is not deficient to the Mountain Mēru, who wears over his head the lotus feet of the god Rāmanāthasvāmī and the god Subrahmaṇyasvāmī, the beloved of the Vīralakshmī, who has in himself the Vijayalakshmī, the Kandarpa (*Cupid*) to the Kāminīs, who is a proficient in arts (*and sciences*), who is a lion to his enemies, to whose two feet bow his inimical kings, who is happy in his knowledge of the art of music, who is proficient in the art of dancing as taught by Bharata, the lord of the country of Śembināḍu, the lord of Tēvainagar (*Rāmnād*), who is of the fertile country through which flows the Vaigai, who has a coloured umbrella, who has the Hanumān ensign on his flag, the horse soldier to the Pañchavaṉ,[3] who ....[4] ....the Rāma to the Rāvaṇa-like kings, who is the responsible protector of the Sētumūlam and who is the Aśvapati, Gejapati, Narapati and Sētupati.[5] During his reign at Kulōttuṅgasōḻanallūrkīḻpālavīraiyādakhaṇḍaṉ, *otherwise* called Kārattūr, of the division of Tukavūr, he (Kumāra Muttuviśaiya Reghunāthasētupati) gives the following copper-plate grant of the donation of land to Vēlāyudhasvāmiyār of the Paḷaṇi mountain:—The village of Koḷḷaṉūr, which is my paternal estate on the margin of the Vaigai in the country of Śembināḍu and the village of Geṅgai (*Gaṅgai*) koṇḍāṉ, which I have bought in the country of Śevvirukkaināḍu, are given in charity to Vēlāyudhasvāmī, whose charities are ever growing (*flourishing*), of the Paḷaṇi mountain, to maintain the eighth day temple procession, sacred bath, sacred food, sacred garland, sacred lamp, flower garden, and other minor services during the

[1] *Śalava* is the name of a country in the centre of India. Any petty king was regarded in the south as an intruder.
[2] *Vide* note 3, page 72: the passage stands here "*Arṟuppāchchi Kaḍaliṟapāchchi.*"
[3] The Pāṇḍiya king at Madura.
[4] The same passage as in note 1, page 72, which see.
[5] All in one!!

sacred temple feast of the Taippūśam.[1] The two villages of Koḷḷaṉūr and Gaṅgaikoṇḍāṉ are situated to the west of Śaṅganiputtu, which is inside the Nākāchchkaṉmāy, to the north of the river Mēḷaṉanadi, Kaḷḷikkōṭṭai and the Śētu-road, east of the tamarind tree which is situated on the Meyyāṉēndal and south of Valaśai and the boarders of Pāṇḍiyūr. The two villages within the above four limits, together with the elevated lands and the lands given to others to be tilled, wet lands and dry lands, beasts and trees, sand-banks and vegetable yards, treasures and treasure-trove, water, trees and all other enjoyments, the watching and ploughing of these lands house after house, the service of all the cowherds, fruit tax, miscellaneous tax and other minor services, the tax on the oil-mill of the oil-mongers of Gaṅgaikoṇḍāṉ, the fixed tax and the service of the Pāḷaiyams are all ordered by us in free gift to the god. Let Muttukumāra, the son of Paḷamalaipaṇḍāram and the eulogist of the temple, manage this charity. Let him possess and enjoy these lands during the existence of the grass and earth, the stone and the Kāvērī, and the sun and moon, and transmit them to his sons and grandsons. He who protects this charity shall secure the benefit of one who has consecrated a *karōr* of Śivaliṅgams, a *karōr* of other gods, and a *karōr* of *Kanyakādānas*.[2] He who injures this charity shall go in the sin of one, who, on the banks of the Ganges and Sētu, has murdered his father and mother, a black cow and holy Brāhmaṇs. The protection of what was given (*in charity*) by another is more than twice the charity of the gift by oneself. The charity made by oneself becomes fruitless by his taking away of what was given by another. Whether given by himself or by another, he who takes back the land is born a worm in ordure for sixty thousand years. May Vēlāyudhasvāmiyār of the Paḷaṉi mountain help us!

No. 15. *A Sētupati Grant dated Śaka* 1659 *measuring* 9¾ *by* 7 *inches exclusive of the top. It is written on both sides of a single plate.*

First Side.

1. ஸ்ரீஸ்ரீ சாலீவாஹந ஶகாப்தம் தூசுஸாதுயஅ இதின்மேல் செல்
2. லாநின்ற நஹநாசி சம்வச்சரத்தில் உத்திராயணத்தில் யேமந்த ருதுவில்
3. புஷ்யமாசத்தில் கிருஷ்ணபட்சத்து அம்மாவாசியு குருவாசரமு ஸ்ரவண ந
4. ட்சத்திரமு பிரும்மியநாம யோகமு கவுலகரணமு கூடின சுபயோக
5. சுபகரணமு பெத்த தைய் அமாவாசி புண்ணியகாலத்தில் ராமசேதுவி
6. ல் தேவ நகராதிபன் சேது மூலரட்சாதுரந்தரன் ராமனுதசுவாமி பரு
7. வதவர்த்தநி காரியதுரந்தரன் சிவபூசாதுரந்தரன் பரராசசேகரன் கண்
8. டநாடுகொண்டு கொண்டநாடு குடாதான் பாண்டியமண்டல வ்யாபரசா
9. ரியன் ஈளமு கொங்கு மியாட்பாணயனபட்டணமும் எம் மண்டலமுங்
10. காண்டு கெசவேட்டைகொண்டருளிய ராசாதிராசன் ராசபமேசுரன் ரா
11. சமாற்தாண்டன் ராசகுலதீபன் கொடைக்குக் கற்னன் வில்லுக்கு விசய
12. ன் வீரரில் வீரன் வீரகஞ்சுகன் வேதியர்காவலன் வீரவிக்கிரமாற்க
13. ன் மல்லுக்கு வீமன் பொருமைக்கு தற்மபூத்திரன் ஆக்கிநீக்கு சுக்கிரீபன் பிற
14. சங்கத்துக்கு ஆதிசேஷன் கருணைக்கு ஒருராமன் சத்தியபாசா அரிச்சந்திரன் ச
15. ங்கீத சாகித்திய வித்தியாவிநோதன் சத்துராதியள் மிண்டன் சகலகுண சம்ப
16. ன்னன் சருவசீவதயாபரன் தளங்கண்டு தத்தளிப்பார் மிண்டன் தந்தா
17. ரை தாரம் பரதாரர் சகோதரன் சகலசாம்பிறுச்சிய லெட்சுமீ நிவாசகன்
18. கருதலாகன் முடியிடறுங்கவன் துரகநகுலன் காமிநீகந்தற்ப்பன் சகீயா
19. శివ - సుబ్రహ్మణ్యం తుణై
20. ணகுணசீலன் இடருவார் கோடாலி இரவிலாகவிகோபன் அரசராவ
21. ணராமன் அடியார் வேளைக்காரன் அடைக்கலங்காத்தவன் உரிகொலசு
22. ரதாரணன் வீரதண்டை சேமத்தலை விளங்கிய தாளிணன் மனுநீதி மன்ன
23. ன் மலைகலங்கினும் மனங்கலங்காதவன் செம்பிவளநாடன் நிலதனுத
24. ல் மடமாதர் மடலெழுதுஞ் சுமுகன் இயலிசை நாடக முத்தமிழறிவாளன்

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[1] *Taippūśam*, a festival that occurs in the Tamil month of Tai (Pushya or Makara), corresponding to the latter half of December and the former half of January.

[2] Money expended for the marriage of virgins.

25. அன்கன் அன்பாய் அதிவீரன் அகளங்கன் அதிசெயன் ஆம்பொருட்கடாட்
26. சன் புவனேகவீர மருவலர்கெ சிங்கம் விருதராசமன்றாளன் துட்ட
27. ற்கள் கொட்டமடக்கி பயமானங்காத்தவன் தாவிக்குவேவி பாதமுவிபா
28. டன் பரமன்னற் சற்ப கெருடன் பனுக்குவாறகண்டன் பாராசகேசரன் அ
29. ன்னதானசீலன் செகராசாபனிபாதன் தெட்சண சிங்காசனாதிபதி தலா
30. புருசாதி சோடசமகாதான தீட்சாதுரந்தரன் பாறதுவச கோத்திரத்தில் ஸ்ரீ இராணி
31. யகெற்பயாசி கொகுனத சேதுபதி அவர்கள் மருகனை ஸ்ரீமது குமார முத்து
32. விசைய கெகுனத சேதுபதியவற்கள் புத்திரன் ஸ்ரீமது முத்துகுமாரு விசைய
33. கெகுனத சேதுபதியவர்கள் காசிபகோத்திரத்தில் ஆதிலிலாயள் சூத்திரத்தில்
34. ரிகு சாகாந்தியாபகருன - ா - களாதிதி கோனய்யனவர்கள் பூத்திரன் ருமண

Second Side.

35. ய்யனவர்களுக்கு சகிரண்ணியோதக தாராபூறுவகமாக செவ்வூரு
36. க்கைனுடல் முதலுருக்கு பிறதினுமமான கோவிந்தராச சமுத்திரத்துக்கு னு
37. னங்கு யெல்லை கீள்யெல்லையாவது கொளத்தூர் கணம்மாயி தென்
38. கடைகொம்பு மருகால் தலைக்கும் உடையாதேவன் பனங்கூடலுக்கு
39. மேற்கு இதின் தெகு வெண்ணகுடி கண்ம்மாயி உள்வாயில் தென்கடை
40. கொம்பு ஊறணி . கீள்கறைகீமேற்கு இதின்தெற்கு அரியாகுடியிரு
41. ப்பூகு மேற்கு காருகுடிகணம்மாயி உள்வாயில் குசவன்திடலுக்கு மெ
42. ருகுடி குடிமகன் புஞ்சைகு வடக்கு வயருனெந்தல் யெல்லைகீ மரமு
43. தெகு யெல்லைகரதேவர்புஞ்சைகீ வடக்கு இதின் ஆதுகு மேற்கு வயருனெந்தல்பண்ணை
44. கூறன் புஞ்சைவயலுக்கு வடகு இதின்மேற்கு வயரு னெந்தல் பளைய க
45. ணம்மாயி வடகலுங்குகு வடகு இதன்மேற்கு வயருனெந்தல் புது கணம்மா
46. ய் உள்வாயில் வருத்துகாலுக்கு வடகு தெஞ்சியேந்தல் எல்லைகும் வட
47. கு ருகுபிளையாகோவிலுகு கிளகு முடதினெந்தல் சின்னதிடலுகு கிளகு இதின்
48. வடக்கு ஞெச்சியடியிறக்கதுகு கிளகு வய்கை ஆதுகு வடகு மேற்க்கு யெல்லையா
49. வது நயினுமணியகாதள் காலுக்கு வாமகுனின்று தில்லாபிள்ளை ஊறணிமேலமை பூளி
50. யமரத்துகு கிளகு முத்திருளப்பிளை ஊறணி கீள்கரைகிகிளகு வடக்கு ஓடியயெல்லை
51. கொளத்தூர்காலுக்கு வடக்கு தேதாங்கால்காலுக்கு தெற்கு ஞகாச்சியெல்லைகீ கிளக்கு இ
52. தின்கிளக்கு ஓடிய எல்லை தேதாங்கால் யெல்லைகுமேற்கு மருதொண்டி இறகுகில
53. நின்று தெகு ஓடியயெல்லை கொளதூர்காலுக்கு கிளக்கு கல்லமுத்தய்யன் பய
54. விருத்தி புஞ்சைகீள் பொளியில்நின்று மேர்கு இதின்தெற்கு தொரைராயன் யெந்த
55. ல் கணம்மாயி உள்வாயில் அளகுபிள்ளைகாலுக்கு மேற்கு இதின்தெற்கு கெடி கணம்
56. மாயி தென்மூலை கரையில்நின்று காவனூர்காலுகு தெற்கு இதின்கிளக்கு காவனூர்
57. காலுக்கு வடக்கு பனைஊர்பாதைகீ கிளக்கு இதின்வடக்கு கொளதூர் வருகுகூ
58. லுக்குதெற்கு இந்தனுன்குகு யெல்லைகீ உள்பய நஞ்சை புஞ்சை னத்தம் செய்
59. கலை கிட்டுகிடல் பாசிபடுகை மாவிடைமறவிடை மேல்லேக்கியமறம் கீ
60. ள்லேக்கியகிணறு நிதி நிகேஷவஜனதரு வாஷாணாகஷிண்யாமாசியஹி
61. ஹ்வுரஹ மென்றுசொல்லபய அஷஹோம தேஜஷ்வரசிருங்களும் மற்றும்
62. எப்பேற்பய சகலசமுதாய வராஷ்டியும் ஊனுகிவினிவிகியங்களுக்கு யோகியம
63. ாக தமக்கு தனுக்கோடிகையில் தைய்அமாவசி புண்ணியகாலகில் சகி இர
64. ண்ணியோதக தானபூர்வகமாக சருவமான்னியமாக தானுபண்ணிகுடுக
65. படியினுலே ஆசந்திரூர்கூமாக சந்திபிறவேசமெ ஆண்டு அனுபவிது கொ
66. ள்வராகவு கெடி ஊர்குப்பைப்பாட்டுபெள்ளு சோலை உடையாணு சாதகு
67. ம்பனும் தண்டும்பூலிகுடும்பனும் காதாகுடும்பனும் உள்பயபிரசையருக்
68. மற்றும் உண்டாகிய குடிபடையு சருவமான்யமாக அனுபவிது கொள்
69. வாருகவு ஊகவாஹ நயொசிஜெஜ்ய ஊகாஹ்ரயொகஹ வாஹநசி ஊகா
70. ஷ்வமஹி வாவொகொதி வாஹநாஹஷ்ய்ஹஷ்டிவஹஷ்ட இந்ததம்மத்தை யாதாமொ
71. ருத்தன் பரிபாலனம்பண்ணினவர்கள் சேதுவிலேயும் காசியிலேயு கோடி சி

72. வலிங்கபிறகிட்டையு கோடிபிரமப்பிரகிட்டையு கன்னிகாதானம்பண்ணின பல
73. ஈன அடைவாராகவு இந்தசேதிரசூகு அகிதம்பண்ணினவர்கள் சேதுவிலே
74. யு காசியிலேயு கோவதையு பிறம்மஅத்தியு மாதுருகெமனமு சிசுஅதியு பண்
75. ணினப்பலத்தை அண்டவாராகவு.

TRANSLATION.

Hail! On the auspicious day, the Tai new-moon day of the dark fortnight of the month of Pushya, in the Hēmantaṛitu of the Uttarāyaṇa of the year *Naḷa* current after 1658 of the Śālivāhana era, in the Śravaṇa asterism, in the good yōga named Birummiyayōga and in the good karaṇa of Karulakaraṇa and at Rāmasētu. Hail to Śrīmatu Muttukumāravijaiya Raghunāthasētupati Ayyaravargaḷ, the son of Hiraṇyagarbhayāji Raghunāthasētupatiavargal's nephew, Kumāra Muttuviśaiya Raghunāthasētupatiavargaḷ of the Bhāradvāja *gōtra*, the lord of the city of Tēvai, the responsible protector of the Sētu embankment, the responsible agent for the charities of the god Rāmanāthasvāmī and the goddess Parvatavardhinī Amman, who is actively engaged in performing Śiva *pūjā*, the chief of other kings, who conquers all the country that he sees and never gives back a country once conquered, the commander who established the Pāṇḍiyamaṇḍalam, who has conquered the empire of Īḻa (*Ceylon*), Koṅgu, the Yāṭpāṇa town, and other worlds, and has celebrated the elephant hunt over them, the king of kings, the supreme king, the sun of kings, the light of the royal family, who is a Karṇa in giving, a Vijaya in wielding the bow, the most valorous of the valorous, who wears the valorous *kañchuka*, the guardian of the Brāhmaṇs learned in the *Vēdas*, a valorous Vikramārka, who is a Bhīma in battle, a Dharma in patience, a Sugrīva in command, an Ādiśēsha in discussion, a Raghurāma in mercy, a Hariśchandra in speaking truth, happy in the knowledge of the art of music, who fights his enemies, who is merciful to all lives, putting to shame those blinking at the sight of armies, a husband only to his wife, a brother to the wives of others, the abode of all imperial splendour . . . . . a Nakula to the forts, a Kandarpa (*Cupid*) to the Kāminis, who is learned, possessing good conduct, a pickaxe to the troublesome, who is angry at Kali who is as black as night, a Rāma to the Ravaṇa-like kings, the servant of the devotees, the protector of refugees, the protector of the family of cowherds, to whose two feet ornamented with valorous anklets bow down heads wearing crowns, a king who rules according to the Code of Manu, who is not agitated in mind though the mountain may be agitated, who is of the fertile Śembi country, who is of so fair a face that to him come young females of beautiful forehead to write love poems; who is proficient in grammar, music, drama, and the three kinds of Tamiḻ, the most valorous, the spotless, the famous, of gracious look, the one valorous man of the whole world, the lion to the elephants—his inimical (kings)—the chastiser of the wicked, the protector of the dignity of the crown, who is faithful as the javelin-armed (*Subrahmaṇya*) to his marriage contract, the breaker of the armies of his inimical kings, a Garuḍa to the serpents—his inimical kings . . . . . a lion to his inimical kings, who is favorably disposed to the giving (*distribution*) of rice, who throws down the king of the world, the lord of the southern simhāsaṇa, and who is famous for the sixteen charities. He (Muttukumāravijaiya Raghunāthasētupatiavargal) with water and gold in hand gives in gift the village of Mudalūru, otherwise named Gōvindarājasamuttiram, to Rāmayyan, the son of Ra. Kalānidhi Kōnayyan, the citer of the Ṛik section, who is of the Kāśyapa *gōtra* and Āśvalāyana *sūtra*. The four boundaries are—east boundary, west of the southern extremity of Marukāltalai, Uḍaiyātēvanpanaṅgūḍal, west of the east embankment of the drinking-pond inside the Vellaṅkuḍikaṇmāy, south of this west of Ariyākudiyiruppu, south of this north of the Kuśavantiḍal and the Marukuḍi Kuḍimakaṇpuñjai situated inside the Kārukkuḍikaṇmāy tank, south of the boundary tree on the elevated land of Vayarunendal, north of the dry land of Elkaikaraḍēvarpuñjai, west of the river, north of the dry field of the labourer of Vairavanendal, west of this north of the north sluice of the old tank Palayakaṇmāy of Vairunendal, west of this north of Vakuttukkāl channel in the inner bed of the new tank Pudukkuḷam of Vayarunendal, north of the boundary of Teñjiyendal, east of Rakkāpiḷḷaiyar temple, east of the small vegetable garden in the elevated land of Muttattirendal, north of this east of the slope Nochchiyaḍi-yirakkam, and north of the Vaigai river. The western boundary, east of the tamarind tree to the west of the village drinking-pond Tillāpiḷḷaiūraṇi which is to the left of the channel Kolattūrkāl. The northern boundary south of the channel Tēḍāṅkāl, east of the boundary of Nākāchchi, east of this west of the eastern boundary, the boundary of Tēḍāṅkāl, south of the slope Marutoṇḍi-irakkam, east of the channel Koḷattūrkāl, west of the eastern tamarind tree in the free dry land of Nallamuttayyan; south of this west of the channel Aḷakupiḷḷaikāl inside the tank Torayānendalkaṇvāy; south of this south of the channel Kāvaṉūrkāl proceeding from the south corner

of the above tank, east of this north of Kāvanūr channel, east of the path of Panaiūr; north of this south of Vakuttukkāl of Koḷattūr——thus within the above four limits the wet lands, dry lands, marshes, fields, sand-hills, vegetable gardens, weeds, river beds, beasts, birds, the trees springing upwards, the well going downwards, treasures, treasure-troves, water, trees, stones, the eight kinds of enjoyments—durability, accessibility, validity, perfection, &c.—the ownership of the land and all other enjoyments, the right to dispose of the land in gift or sale we give in donation with water and gold in hand and as exempt from taxation, on the auspicious day of the new-moon day of Tai. May he enjoy it during the existence of the sun and moon and the entrance of the moon. Kuppaippāttupaḷḷuśōlaiuḍaiyaṉ, Śāttakuḍumbaṉ, Tandumpulikuḍumbaṉ, Kattakuḍumbaṉ, and other inhabitants of the village: may they also enjoy (*their shares*) as exempt from taxation. Among donation and protection of a donation, protection is more praiseworthy than donation; by donation a man obtains (*his*) place in the Svarga, by protection the place of Achyuta himself. He who protects this charity shall secure the merit of having at Kāśi and Sētu conservated a *karōr* of Śivaliṅgas, a *karōr* of other gods, and of having celebrated a *karōr* of virgin marriages. He who injures this land shall go in the sin of having committed at Sētu and Kāśi cow-murder, Brāhmaṇ-murder, incest with his mother, and infant-murder.

No. 16. *A Sētupati Grant belonging to Raghunātha Gurukkaḷ of Rāmēśvaram, dated Śaka* 1686.

First Side.

1. சொத்திஸ்ரீ சாலிவாகன சகார்தம் ஆசுஆயிரு இதின்மேல் செல்லாநின்ற சுவாணுகாம சம்மட்சரத்தில் உத்தராயணத்தில் யேவந்தருனறுதுவில் புஷியமாசத்தில் அபரபட்சத்தில்
2. அமாவாசியும் சோமவாரமு உத்திரநட்செத்திரமும் சுபயோக சுபகறணமுபெற்ற சுபதினத்தில் ஸ்ரீராமதனுகோடி சேதுமூலத்தில் ஸ்ரீமன் மகாமண்டெ
3. லேசுபரன் அரியரயிரதழவிபாடன் பாசைக்குக் கொப்புவாயிரகண்டன் கண்டநாடுகொண்டு கொண்டனுகுடாதான் பாண்டிமண்டலதாபனாசாரியன்
4. சோழமண்டல பிரதிஷ்ட்டாபனாசாரியன் தொண்டமண்டல சண்டப்பிரசண்டன் பூறுதெட்சன பட்சி உத்தர ஈழமுங் கோங்குமு யால்ப்பணமும் அளித்துக்குக்கெச
5. வேட்டைகொண்டருளிய ராசாதிராசன் ராசபரமேசுபரன் ராசமார்த்தாண்டன் ராசகெம்பீரன் பட்டமானங்காத்தான் துட்டராயிரகண்ட புவனேசுவரன்
6. பூபாலன் கோபாலன் அஷ்ட்டதிக்கு மனுபயங்கரன் துஷ்ட்டனிக்கிரக சிஷட்டபரிபாவினன் வேதியர்காவலன் அரசராவணராமன் அந்தப்பிறகண்ட்ன் சாமித்
7. துறுகியன் முண்டன் பஞ்சவீறன் ராயராகுத்தன் பனுக்குவராகண்டன் வைகைவழநாடன் கொட்டமடக்கியவையாளி நாறுயணன் இவுளிதாவடிமித்தொருவார்கண்டன்
8. வீரவெண்பாமாலை உபைசாமறம் உல்லாசநழின அலங்காரன் இளசிங்கம் தளசிங்கம் பகை மன்னர் சிங்கம் துரராசசிங்கம் ஆத்துப்பாச்சி கடலில்பாச்சி மதப்புலி அடை
9. க்கலங்காத்தான் தாலிசுவேலி செம்பிவளநாடன் தொண்டியன் துகைகாவலன் துறைங்கவேன்தன் அனுமகேதனன் கெருடகேதனன் புலிக்கொடிபுரவலன் கொடசுகறனள்
10. வில்லுக்குவிசையன் சொல்லுக்கரிச்சந்திரன் கறனகிடாச்சன் விசையலெட்தமிகாந்தன் பரத நாடகப்பிரசன்னன் கலெதெரியும் விறபன்னன் வீரதண்டைசேமத்தலெவிளங்குமிரு
11. தாளினன் தேவைநகராதிபன் சேதுகாவலன் சேதுமூலவொட்சகதுரந்தரன் ஸ்ரீராமனுதசுவாமி காரியதுரந்தரன் செங்காவிக்குடையான் அன்னசத்திர[ஸோமள்]ஸகலஸாம்பிறுட்சிய

Second Side.

1. லெட்சுமிவாசனன தகவூர்கூதகில் கரத்தூறுன குலதுங்கசோழநல்லூர் கீள்பால்விளையாத கண்டனிலிருகு ஸ்ரீமன் இரணியகெற்பயாசி ரவிகுல முத்துராமலிங்க விசையரெகுநாதச் சேதுபதிகாத
2. தேவரவர்கள் இராமீசுவரம் ராமனுதசுவாமி பூசாபறுயணறுன காசிபாகோத்திரத்தில் ஆபஸதம்ப சூஷ்த்திரத்தில் யெசுசாகாத்திபகறுன தாகாசிவராமபட்டர் புதிரன் ரெகுநாத குருக்களுக்கு சகிதன்னியோதக்

3 தாரூபூறுவமாகத் தீற்தபுரோஹித்தான சாதனபட்டையம் குடுத்தபடி நாம் தீர்த்தசேதுயாத்
திரைக்கு சாகுடும்பத்தோடெவந்ததில் வயிரவதீற்தமுதல் தனுஷ்க்கோடி அனுப்புதீற்
தம்வரைக்கும் தீர்த்தஸ்தானங்களும்

4. ராமனுதசுவாமி பருவதவறதத்தனியம்மன் மற்றசன்னதி சுவாமிதெரிசனங்களும் சாற்தமுதலா
னதுகளுஞ்சும் தம்முடையகையினுலே பவித்திரம்வாங்கிக்கொண்டு யாத்திரைமுளுவதும்
நடப்பிவிச்சுக்கொ

5. ண்டதினுலே இனிமேல் நம்மிடவம்மிசது ராசாகுள் தீர்த்தயாத்திரைக்கிவந்தால் அவர்களுக்கு
நீரும் உம்முடைய வம்முசத்தாரே புரோஹிதம்பண்ணிவிச்சு அதில் வருகிற ஊதியம்முளு
வதையும் நீரேபுரோ

6. கிதகாணியாட்சியாயி ஆதிசந்திரற்கஷ்டாயியாயி சந்ததிப்பிரவேசமாக புத்திரபவுத்திர பாரம்
பரையாயி ஆண்டனுபவித்துக்கொள்ளக்கடவராகவு இந்த தற்மத்தை நம்மிடவம்மிசத்தில்
யாதாமொருதர்

7. பரிபாலினம்பண்ணின பேர்களுக்கு காசியிலேயும் ராமதனுஷ்கோடியிலேயும் கோடி சிவலிங்
கப்பிரதிஷ்டையும் கோடி பிறம்மபிரதிஷ்டையும்பண்ணின சுகிர்தத்தை அடைவார்க
ளாகவும் இந்த்

8. தற்மத்தை அதிதம்பண்ணினபேர்கள் கெங்கைக்கரையிலெயும் சேதுக்கரையிலேயும் காராம்
பசுவையும் தேவப்பிரமணுளையும் மாதா பிதா குருவையும் வதைபண்ணினதோஷத்தில்
பபொ [கக்கட] வா

9. ருகவும் வூஹுதாவிஹ்ணம் வாஹுதாவஹாரெண வூஹுத்தம் நிஷ்ருஹவெக ஸ்ரீருமநாதசுவாமி
சகாயு

10. இந்த தற்மசாதனபடயம் யெளுதினேன் ராயசம் சொக்கு கைளுதது.

Translation.

Hail! In the (*cyclic*) year *Suvānu* (*Subhānu*), current after 1685 of the Śālivāhaṇa Śaka had elapsed in the Hēmantaṛitu of the Uttarāyaṇa, on the auspicious day of Monday, the new-moon day, in the latter half of the month of Pushya, in the asterism of Uttara, in the Śubhayōga and Śubhakaraṇa, and in the Sētu embankment of the Rāma Dhaṇushkōṭī;—Hail to Iraṇiyagarbhayāśi Ravikula Muttu Rāmaliṅga Viśaiya Raghunāthasētupati Kāttatēvaravargaḷ, the lord of the great world, the destroyer of the army of Ariyarāyar, who cuts to a thousand pieces those failing in (*the correctness of*) their language, who conquers all the country that he sees and never gives back a country once conquered, the commander that established the Pāṇḍiyamaṇḍalam, the commander that established the Śōḷamaṇḍalam, who is exceedingly fierce to the Toṇḍamaṇḍalam, the (*lord of*) the east, south, west and north seas, the king of kings, the supreme king, the sun of kings, and the majestic king that has seen with pleasure the elephant-hunt in Īḷa (*Ceylon*), Koṅgu, Yāṭpāṇam and other worlds, the protector of the dignity of the crown, who cuts the wicked into a thousand pieces, the lord, the king and Gōpāla of the world, who infuses terror into the minds of people in the eight directions, the punisher of the wicked and the protector of the good, who is the protector of Brāhmaṇs studying the *Vēdas*, who is a Rāma to the kings that are like Rāvaṇas, who destroys his enemies that resemble Yama, who shaves (*puts to shame*) those proving traitors to his master, the horse soldier to the Pañchavaṉṉarāya, who .....,[1] who is of the fertile country through which flows the Vaigai, the galloping Nārāyaṇa that tames (*the horses*), who punishes those ascending horses, who wears as his garland the poems sung in praise of him, who is fond of beautiful dress, chāmaras and ornaments, a young lion, a lion in the army, a lion to his inimical kings, the best (*lion*) of the gentlemen, who .....,[2] a fierce tiger, the protector of those that take refuge in him, who is like the javelin-bearer (*Subrahmaṇya*) in his faithful attachment to his marriage contract, the lord of the fertile country of the Śembi, the guard of the Toṇḍiyaṉ shore, who .....,[3] who has the Hanumān ensign on his flag, who has the Garuḍa ensign on his flag, the enemy to to the tiger-banner, a Karṇa in his gift, a Vijaya in wielding his bow, a Hariśchandra in keeping up to his word, who has a favourable look, who is the beloved of Vijaya Lakshmī, who is versed in the art

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[1] The same obscure phrase—பனுக்குவராகண்டன்.

[2] The same obscure phrase—ஆத்துப்பாச்சி கடலில்பாச்சி.

[3] துறைங்கவேந்தன் is obscure: and I leave it untranslated.

of dancing as taught by Bharata, who is famous for his learning in arts and sciences, whose two feet are ornamented with anklets denoting valour, to which bow in obedience the heads wearing crowns, the lord of the Tēvai city, the guard of the Sētu embankment, who is actively engaged in protecting the Sētumūlam, the agent for the charities of the god Rāmanāthasvāmī, who has a coloured umbrella, (*the Sōma*) that has erected choultries for the distribution of rice (*anna*), who is the abode of all imperial splendour, and who lives in Kulōttuṅgasōḻanallūr Kiḻpālaviraiyādakaṇḍaṉ, otherwise called Kārattūr of the Tukávūr division. The following is the grant given with water and gold in hand by Iraṇiyagerbhayāśi Ravikula Muttu Rāmaliṅga Viśaiya Raghunāthasētupati Kāttatēvaravargaḷ to Raghunātha Gurukkaḷ, the head priest of the god Rāmanāthasvāmī of Rāmēśvaram, who is of the *gōtra* of Kāśyapa, of the line of Āpastambha, and of the section of the Yajus, and who is the son of Tātta Śivarāmabhaṭṭar;—During our pilgrimage to the Sētu with our whole family as you have, taking the *pavitram*[1] into your own hands, conducted throughout, the sacred bath ceremony from the Vairavatīrtha to the Anupputīrtha of the Dhanushkōṭī, the *darśana* worship of the god Rāmanāthasvāmī, the goddess Parvatavardhiniammaṉ and other *sannidhis*, the *śrārddha* ceremonies and other vows, we give you and your posterity the privilege of conducting, with the enjoyment of the incomes accruing therefrom, all the sacred ceremonies and vows for all the kings of our family that come in pilgrimage to the Sētu; may you enjoy this privilege during the existence of the sun and the moon and the entrance of the moon, and transmit it to your sons and grandsons. Those of our family that protect this charity shall secure the merit of one who in Kāśi and the Rāma-Dhanushkōṭī has consecrated a *karōr* of Śivaliṅgams and a *karōr* of other gods. Those that injure this charity shall go in the sin of one who, on the banks of the Ganges and Sētu, has killed cows with black udders, the holy Brāhmaṇs, his parents and teachers. The protection of a charity made by another is equal to twice the meritoriousness of the charity made by oneself. By taking away the charity made by another, the charity made by oneself becomes fruitless.[2] May Rāmanāthasvāmī help us! The signature of Rāyasam Śokku, the writer (*engraver*?) of this grant.

No. 17. *A Sētupati Grant dated Śaka* 1706, *in the possession of a Paṇḍit at Rāmnād.*

First Side.

1. ஸ்வஸ்திஸ்ரீ ஸாலிவாஹன ஸகாப்தி கூளாநி - கல்லியவ்டம் சதுஆசயநி இதன்
2. மேல்சச்செல்லாநின்ற ஸொஹகூ்த-ாகாிவஸ்ஸவகல்ஸ்ஸாத்தில் உத்தராய
3. ணத்தில் வஸந்தா-ுக-ுவில் ஸெதுரோஸத்தில் ஸ-ுக்லவக்ஷத்தில் ம-ுா-ு
4. வாஸாமும் கஷ்டியும் வ-ுகவ-ுஸ-ு ஸக்ஷத்ரமும் ஸ-ுகர்-ுகாியோமமும்
5. வவகாரணமும் கூடின ஸ-ுஹயோமஸ-ுஹிருத்தில் ஸ்ரீதுதிஹாிஷ்ண
6. லேசுர(ன்)[3] தேவேந்திராதிபன் சேதுமூல ரட்சாதுரந்தரன் அரியராயிரத
7. ளவிபாடன் பாலெஷக்குத் தப்புவராயிரகண்டன் கண்டாகடு கொ
8. ண்டு கொண்டாகடு குடாதான் பாண்டிமண்டல ஸ்தாபனாசாரியன்
9. சோளமண்டலப் பிரதிஷ்டாபனாசாரியன் தொண்டமண்டல சண்டப்பி
10. றசண்டன் ஈளமுங் கொங்கும் பாட்பாணதேசமும் எமமண்டலமு
11. ங் கெசவேட்டைகொண்டருளிய ராசாதிராசன் ராசபரமேசுரன்
12. ராசமாற்த்தாண்டன் ராசகெம்பீரன் ராசகுலதிலகன் இரவிகுல
13. சேகரன் சொரிமுத்துவன்னியன் அந்தம்பிறகண்டன் சாடிக்காறர்
14. கண்டன் சாமித்துரோகியன்மிண்டண்டன் துடரில் துடன்
15. శ్రీరామనాథస్వామి సహాయం
16. துடர் கொட்டமடக்கி இளஞ்சிங்கந் தளஞ்சிங்கம் பகைமன்ன

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[1] *Pavitram*, a ring of sacrificial (*kuśa*) grass knotted together in a particular manner and worn on the fourth finger while performing marriage and other religious rites.

[2] स्वदत्ताद्द्विगुणं परदत्तापहारेण स्वदत्तं निष्फलंभवेत् Only this much of the often quoted *ślōka* appears in the original. It is perhaps a mistake of the scribe, or purposely intended to stand for the whole *ślōka*, as the commencement and end are given. I have freely translated it.

[3] Line 6. இஜலேசுர only appears in the grant, ன் is omitted.

17. ர்சிங்கம் ஆத்துப்பாச்சி கடலில்பாச்சி மதப்புலி அடைக்கலங்
18. காத்தான் தாலிக்குவேலி சத்திராதிகள்மிண்டன் வன்னியராட்
19. டந்தவிள்த்தான் தொண்டியந்துறைகாவலன் துர்க்கோபந்தன் அ
20. னுமகேதனன் கெருடகேதனன் சிங்ககேதனன் கொடைக்கு கர்
21. னன் பொறுமைக்குத் தற்மந் மல்லுக்கு வீமன் வில்லுக்கு விசைய
22. ன் பரிக்கு நகுலன் அரிவுக்கு அகஸ்தியன் சத்திய அரிசந்திரன் வீரவெம்
23. பாமாலே உபையசாமரம் உல்லாச சல்லாப சங்கீத சாயித்திய வித்தி
24. யாவினோதன் நிலதநுதல் மடமாதர் மடலெளுத வருசுமுகன் விசைய
25. லெட்சுமீகாந்தன் அரச ராவண ராமன் அடியார்வேளைக்காரன் வீரத
26. ண்டை சேமத்தலே விளங்குமிருதாளினன் துட்டநிக்கிர சிஷ்டபரிபால
27. னன் ஓட்டியர் தடவிபாடன் ஓட்டியர்மோகந்தவிள்த்தான் பரதளவி
28. பாடள் மலைகலங்கினு மனங்க(லங்க)[1] ாதான் அன்னசத்திர சோமன் பூலோக தே
29. வேந்திரன் சிவபூசாதுர(ந்தர)[2] ள் அனேக பிறமப்பிறதிஷ்டாபகாரன் செம்பிவ
30. ளநாடள் செங்காவிக்குடையும் அதன்மேல் விருதுவெண்சவரியும் பெ
31. ற்றவன் சகல சாம்பிராச்சிய லெட்சுமீ நிவாசன் ராமனுதசுவாமி காரி

Second Side.

32. யத்துரந்தரன் தொகலூர்கூத்தத்து காரத்தூரான் குலோத்
33. துங்க சோளநல்லூர் கிள்பால் விளையாதகண்டனில் விளங்கியதுலாபு
34. ருவிதாளதி ஷோலஸ்ரீஹாஉாநதுரந்தரனான ஸ்ரீ ஹிரணயகெற்பயாசி இரவி
35. குலசேகர பொருநாதச் சேதுபதிகாத்த தேவரவர்கள் வங்கிஷாத்தகரான ஸ்ரீ
36. உது முத்துராமலிங்க விசைய பொருனைச் சேதுபதிகாத்தத் தேவரவர்கள் ஹரி
37. தமோகுணத்தில் சுவஸ்வம்வஸுகுணத்தில் யஜுஸ்ரூவாஸ்ருவகரஸ்ரீஷோதி அ
38. ய்யங்கார் வடகரை கிருஷ்ணய்யங்காருக்கு தேஷவம்சராஜி வடணகாமத்தில்
39. இராமநாதபுரத்தில் நிராவில் ஸஹிரணயாஉக ஊநாவதிலோக ஹதிஉாநஸ
40. ாஸநம் பண்ணிக்கொடுத்தபடி ஹதிஉாநஸாஸநமாவது கைகிநாட்டுப்பத
41. தில் செப்பெடுகண்டானுக்கும் பிறதிராமமான முத்துராமலிங்க பூபாலபுரம்
42. நமக்கு ஊநஸாஸநம் பண்ணிக்கொடுத்தபடியினாலே இதுக்கு எல்கை
43. யாவது சேதுபாதைக்கு மேற்கு தென்பாற்கெல்கையாவது பத்தனை
44. ந்தலாணையாய் வடகரை உள்ளூரணித் தென்கரை அரசுக்கு வடக்கு மேற்கெ
45. ல்கையாவது நம்பிப்புள்ளையார் குட்டத்துக்கும் முனியன்திடலுக்கும் கிளக்கு
46. வடக்கெல்கையாவது ஸயரத்துக்குத் தெற்கு இன்னன்கெல்லைக்குள்ப்ப
47. ட்ட செப்பொடு கண்டான் கிஷ்ணய்யங்காருக்கு பூதான ஸஹிரணயாஉமஹாஸ
48. வதிலோம் ஸாஸநம் பண்ணிக்கொடுத்தபடியினாலே இதிலுள்ள நஞ்சை புஞ்சை கி
49. ட்டுத்திடல் மாவடை மரவடை கிள்நோக்கிய கிணறு மேல்நோக்கிய மரம்
50. குட்டம் குளம் குளக்கால் குடிபடை பள்ப்பறை சொறனுதாயம் நிதிநிக்ஷே
51. ப ஜலுதரு வாஷாண சுரதரணயாகாரவலியமென்று சொல்லப்பட்ட கஷ
52. ஹோம தெஜஸ்வாரியம் கூடவே ஊநாதி விதியே விகுயம்கூடவுக்கும் யோ
53. மயோக வடகர வடகர வாஸம்வனியோக சூஉஜராக ஸ்ரீஹி[3] த்ஸ வஜதி வரவேஸம்
54. வாயும் உஜராதிதரவாயும் ஆண்டனுபவித்துக்கொள்வாராகவும் இந்த தற்
55. மத்தை பரிபாலனம்பண்ணினபேர்கள் கோடி சிவலிங்கவிரதிஷ்டெயும்
56. கோடி வரஹவிரதிஷ்டெயும் கோடி மோஉாநமும் பண்ணின புண்ணிய
57. ம் பெறுவாராகவும் இந்த தற்மத்துக்கு அகிதம் நினைத்தபேர் காசி சேது
58. வில் மோஹத்தி வரஹத்திபண்ணின பாவத்தை அடைவராகவும் உ

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[1] Line 28. மலைகலங்கினு மனங்காதான். It ought to be மனங்கலங்காதான்.
[2] ,, 29. சிவபூசாதுரன். It ought to be துரந்தரன்.
[3] ,, 53. உஜராகஸ்ரீஹி in this line ought to be உஜராகஸ்ரீயி.

59. ஸ [1] (உத்)தலீமாணிழ வாணா)ம் வாஉகாக வாஒகிழ வாஉத்தாவ ஹா
60. ரோண ஸ்வஉத்தங்கிஷ்ஹ்ஹ்ஹ்வேஸ் வ முத்தப்பபத்தர் மகன் வேலா
61. யுதம் கையெழுத்து வ

TRANSLATION.

Hail! In the (*cyclic*) year named *Śōbhakṛit*, corresponding to the Kali year 4885, current after 1705 of the Śālivāhana Śaka had elapsed, in the Vasantaṛitu of the Uttarāyaṇa, on the auspicious day of Thursday, the eighth lunar day of the light half of the month of Chaitra, in the asterism of Punarvasu, in the Yōga named Sukarma, and in the Bhavakaraṇa;—Hail to the prosperous Muttu Rāmaliṅga Viśaiya Raghunāthachchētupati Kāttattēvaravargaḷ, the lord of the great world, the lord of (*even*) Dēvēndra, the responsible protector of the Sētu embankment, the destroyer of the army of Ariyarāyar, who cuts to a thousand pieces those failing in the correctness of their language, who conquers all the country that he sees and never gives back a country once conquered, the commander that established the Pāṇḍiyamaṇḍalam, the commander that established the Śōḷamaṇḍalam, who is exceedingly fierce to the Toṇḍamaṇḍalam, the king of kings, the supreme king, the sun of kings, the majestic king, the ornament of the royal family and the chief of the *Sūryavaṁśa*, that has seen with pleasure the elephant-hunt in Īḷa (*Ceylon*), Koṅgu the Yāṭpāṇa country and other worlds, who is named Śorimuttuvaṉṉiyaṉ, who destroys his enemies that resemble Yama, who is the chastiser of slanderers, who shaves (*puts to shame*) those proving traitors to his master, who is wicked to the wicked;—May the god Rāmanāthasvāmī help us!—who is the tamer of the wicked, a young lion, a lion in the army, a lion to his inimical kings, who.....,[2] a fierce tiger, the protector of those that take refuge in him, who is faithful to his marriage contract as the javelin-armed god (*Subrahmaṇya*), who is fierce to his enemies, who put a stop to the pride of the Vaṉṉiyars, the guard of the Toṇḍiyaṉ shore, who is.....,[3] who has the Hanumān ensign on his flag, who has the Garuḍa ensign on his flag, who has the lion ensign on his flag, who is a Karṇa in his gift, a Dharmma in his forbearance, a Bhīma in battle, a Vijaya in wielding his bow, a Nakula in his knowledge of horses, an Agastya in his powers of understanding, a Hariśchandra in his truth, who wears as his garland the poems sung in praise of him, who is fanned by double *chāmaras*, who is proficient in the arts of pleasant speech, music, and poetry, who is of such fair face that young females of beautiful forehead come to him to write love poems, who is the beloved of Vijaya Lakshmī, who is Rāma to the Rāvaṇa-like kings, who is the servant of the devotees, whose two feet are ornamented with anklets denoting valour, to which bow in obedience the heads wearing crowns, who is the punisher of the wicked and the protector of the good, who is the destroyer of the army of the Oṭṭiyars, who put a stop to the pride of the Oṭṭiyars, who is the destroyer of the army of his inimical kings, who is never agitated in his mind even if the mountain is agitated, the Sōma of the rice choultries, the Dēvēndra of this world (*bhūlōka*), who is actively engaged in performing *pūjā* to Śiva, who has consecrated several temples for several gods, who is of the fertile country of Śembi, who holds a red-coloured umbrella with white chāmaras shining over it, the abode of all royal splendour, the agent to the charities of the god Rāmanāthasvāmī, who lives in Kulōttuṅgasōḷanallūr Kiḻpālaviraiyādakaṇḍaṉ, otherwise called Kārattūr of the Tukavūr division, who is famous for the sixteen great gifts—tulā, puruvi, &c.—and who is of the family of Śrī Hiraṇyagaṛbhayāśī Iravikula Śēkhara Raghunāthasētupati Kāttattēvaravargaḷ. The following is the deed executed for the donation of land made at Rāmēśvaram on the auspicious occasion of the Tulā Saṅkramaṇa by Muttu Rāmaliṅga Vijaya Raghunāthasētupati Kāttatēvaravargaḷ to Kṛishṇayyaṅgār, who is of the *gōtra* of Harita, of the line of Āpastambha, and of the section of Yajus, and who is the son of Śēshādri Ayyaṅgār. With water and gold in hand we give you, in donation, the village of Śeppoḍukoṇḍāṉ, otherwise named Muttu Rāmaliṅga Bhūpālapuram, in the division of Kaiki; the boundaries are;—west of the Sētu path; the southern boundary, north of the *pīpal* tree which is situated on the southern embankment of the tank of Vaḍakarai, which is adjacent to the field Pattanendal; the western boundary, east of the tank Nambi Piḷḷaiyārkuṭṭam and the vegetable yard Muniyantiḍal; northern boundary, south of

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[1] Lines 59 and 60. ஸ்வஉத்த in both the lines for ஸ்வஉத்த.

[2] The obscure passage—ஆத்திப்பாச்சி கடிவிப்பாச்சி.

[3] The same obscure passage—தாகசோவந்தன்.

Śayaram. As we, with gold and water in hand, have given the village Śeppoḍukoṇḍān within these (*above*) four limits as donation of land to Kṛishṇayyaṅgār, may he enjoy it during the existence of the sun and the moon and the entrance of the moon, with all the wet lands, dry lands, sand hills, vegetable yards, the beasts, the trees, the wells going downwards, the trees springing upwards, the ponds, the tanks, the tank-channels, the tenants to the lowest caste, the gain in gold, treasures, treasure-troves, water, tree, stone, and the eight kinds of enjoyments and ownership, and with the right of parting with the village in donation or sale, &c., and of transmitting it to his sons, grandsons, and progeny. He who protects this charity shall secure the merit of one who has consecrated a *karōr* of Śivaliṅgams, of one who has consecrated a *karōr* of other gods, and of one who has performed, at his own expense, a thousand virgin marriages. He who injures this charity shall go in the sin of cow-murder and Brāhman-murder committed at Kāśi and Sētu (Bānāras and Rāmēśvaram). The protection of a charity made by another is equal to twice the meritoriousness of a charity made by oneself. By taking away the charity made by another, the charity made by self becomes fruitless. The signature (*engraving*) of Vēlāyudham the son of Muttappapattar.

No. 18. *A Sētupati Grant, dated Śaka* 1706, *in the possession of Śaṅkara Gurukkaḷ.*

First Side.

1. ஷ்ஹஹ்ஹிஷ்ரீஷ்கு மகாமண்டலேசுவரன் அரியராயிர தளவிபாடன் பசை [1]
2. க்கு தப்புவராயிரகண்டன் முவாயிரகண்டன் கண்டனுடுகொண்ண
3. டு கொண்டனுடுகொடாதான் பாண்டிமண்டலதாபனாசாரியன்
4. சோளமண்டலப் பிறதிஷாபனாசாரியன் தொண்டல [2] சண்டப்பிரசண்
5. டன் இளமும் கொங்கும் யாள்பானபட்டணமும் கெசவேட்டை கொ
6. ண்டருளிய ராசாதிராசன் ராசபரமேசுவரன் ராசமாற்தாண்டன்
7. ராசகெம்பீரன் ராசகுலதிலகன் துடரில்துடன் இளஞ்சிங்கக் தளஞ்
8. சிங்கம் பகைமன்னர் சிங்கம் ஆகதுப்பாச்சி கடவில்ப்பாச்சி மதபபுலி
9. தாலிக்குலவலி தொண்டியன் துரைகாவலன் வைகைவளநாடன்
10. அரசராவணராமன் அடியார்வேலிக்காறன் பரதளவிபாடன்
11. துர்கோபந்தன் அர்தம்பிறகண்டன் சாடிக்காறர்கண்டன்
12. சாமித்துரோகியன் மிண்டன் பணுகுவராகண்டன் செம்பி
13. வளநாடன் சேமத்தலவிளங்குமிருகாளிஞன் செங்காவிக்
14. குடையான் அணுமத்துவசம் கெருடத்துவசம் சிங்கத்துவசம்
15. மீனத்துவசமுடையவன் திவ்தநுதல் மடமாதர்மடலேளூ
16. ఉశ్రీరామనాథ స్వామి సహాయం
17. தவருசுமுகன் பரதநாடகப் பிறவீணன் வலியக்கருவி மதுரை
18. மானங்காத்தான் சத்திய அரிச்சந்திரன் குடைக்கற்னன் [3] பரிக்கு
19. நகுலன் அரிவுக்கு அகஸ்தியன் பொறுமைகுத்தற்மக் நிதிக்குக் கு
20. பேரன் வில்லுக்குவிசையன்சையன் [4] தேவைநகராதிபன் ராமனு
21. தசுவாமி காரியாதுரந்தரன் சிவபூசாதுரந்தரன் இவுளிபாவடி
22. மிதித்தேறுவார்கண்டன் பஞ்சபாணுவதாரன் சங்கீதசாயித்
23. திய வித்தியாவிநோதன் ஒட்டியர்தளவிபாடன் ஒட்டியர்மோ
24. கந்தவிள்த்தான் துலுக்கர்தளவிபாடன் துலுக்கர்மோகங்
25. தவிள்த்தான் சமரகோலாகலன் சொன்னமொளிமாராதசுமுகன்
26. அசுபதி கெசபதி நரபதி சேதுபதியாகிய துகலூர்க்கூத்துக்க
27. ரத்தூரான குலோத்துங்கசோளகல்லூர் கீள்பால்விளையா

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[1] Line 1. பசைக்கு. It is plainly a mistake for பாசைக்கு.

[2] ,, 4. தொண்டல. It must be தொண்டமண்டல.

[3] ,, 18. குடைக்கற்னன். It ought to be குடைக்கு கற்ணன்.

[4] ,, 20. விசையசையன். Instead of an omission, as has been the custom before in this grant, we have a repetition here; for விசையன் the engraver has written விசையசையன், repeating சைய twice.

28. தகண்டனிலிருக்கும் ராசமனிய ராசஶ்ரீ இரணியகெற்பயா
29. ஜீ முத்துராமலிங்க விசைய ரெகுநாதச்சேதுபதிகாத்தத்
30. தேவரவர்கள் பிறிதிவீராச்சிய பரிபாலனம் பண்ணியரு
31. ளாநின்ற வ்ருஷ்டிஶ்ரீ சாலீவாகன சகாவ்தம் - கூளாரு இதள்
32. மேல் கலிசவ்தம் சதூஅஅயிச இதன்மேல்செல்லாநின்ற
33. சோபகிருது ஈமஸம்வஸ்ஸரத்தில் உத்தராயணத்தில்ஶீர
34. ஷரிதுவில் மிதுனமாசையியில் சுக்லபட்சத்து திறயோதெ
35. சியும் அனுசூசேத்திரமும் சுக்கிரவாரமும் சித்தியோகமும்
36. தைதுலாகரணமுங்கூடின சுபயோகசுபதினத்தில் சுத்தோதக
37. தாராபூர்வகமாக தானம்பண்ணினது வரகுண வளநாட்டு பிரம
38. தேசமான ராச்சிங்கமங்கலம் கையிலாசநாதசுவாமிகோவில்
39. அறசனபாகத்துக்கு மந்திரநாதகுருக்கள்புத்திரன் சங்கரலிங்கக்கு
40. ருக்களுக்கு இராச்சிங்கமங்கலம் ஊருக்கடைக்குப் பரிவற்த்தனையாக வி
41. ட்டுக்குதித்த கிருமமாவது வரகுணவளநாட்டு பிரமதேசமான புவ
42. னேசுவரி புரத்துக்கு பிரதிஷாமமான முடிந்தளவயலமுளுதும் சஹி
43. ஷ்யோதக தாராபூருவகமாக தானம்பண்ணினபடியிலே
44. ஆண்டுகொள்வாராகவும் முடித்தளவயலுக்கு எல்கையாவது
45. கருங்குடிக்கண்மாய்க்குமேற்கு சொளந்தூர்வயலுக்கு வடக்கு பொ
46. ன்மாரிவயலுக்கு கிளக்கு அத்தானூர் கண்மாய்க்குதெற்கு இன்ன
47. ன்கெல்கைக்குள்ப்பட்ட யேந்தல்ப் பிரவிடை கண்மாய் நஞ்
48. சை புஞ்சை திட்டுதிடல் மாவடை மரவடை மேல்நோக்கிய
49. மரம் கீள்நோக்கியகிணறு நிதிநிக்ஷேபம் செலதருபாஷாண
50. ஆகாமிய அஷபோகமும் சந்திராதித்தியவரைக்கும் தானதி
51. ஷனுபாதி விக்கிறையங்களுக்கும் புத்திரபாரம்பரியமா
52. க ஆண்டு அனுபவித்துக்கொள்ளக் கடவாராகவும். இத்தற்மத்
53. துக்கு வாக்குசகாயம் அற்தசகாயம் பண்ணினவர்கள் கோடி
54. சிவலிங்கப்பிறதிஷ்டையும் கோடி பிறம பிறதிஷ்டையும் கோடி
55. கன்னிகாதானமும் பண்ணினபலனை அடைவராகவும் இந்த
56. தற்மத்துக்கு விகாதம்பண்ணினவர்கள் கெங்கைக்கரையி
57. லே பிறமகத்தியும் ஶ்ரீகத்தியும் கோகத்தியும் பண்ணினபாவத்தி
58. லே போகக்கடவாராகவும் வ்ருத்தாவ்மணி வாணர்ம் வாருத்தா
59. ரு வாருரி வாருத்தாவஹாரோணா வ்ருத்தம் நிஷ்டும்ஹவே
60. ச் । ஊருவாருருயோரிர்செ ஊருாக்ஷயோருவாருரம்
61. ஊருா(ச்)வ்ருமர்வோவோதிவாருரூருத்வெவிவெ
62. இந்தப்படிக்கு எளுதினேன் வேலாயுதம்வெ கெயிரா
63. ஸருாயவ்வாரி ஸஹாயவெ

Translation.

Hail! to Rājamānya Rājaśrī Iraṇyagarbhayājī Muttu Rāmaliṅga Viśaiya Raghunāthasētupati Kāttattēvar avargaḷ, the lord of the great world, the destroyer of the army of Ariyarāyar, who cuts into a thousand pieces and three thousand pieces those failing in (*the correctness of*) their language, who conquers all the country that he sees and never gives back a country once conquered, the commander that established the Pāṇḍiyamaṇḍalam, the commander that established the Sōḷamaṇḍalam, who is exceedingly fierce to the Toṇḍamaṇḍalam, the king of kings, the supreme king, the sun of kings, the profound king and the ornament of the royal family, that has seen with pleasure the elephant-hunt in Īḷa (*Ceylon*), Koṅgu, and Yaṭpāṇa town, who is wicked to the wicked, who is a young lion, who is a lion in the army, who is a lion to his inimical kings, who is ....., a fierce tiger, who is faithful to his marriage contract as the javelin-god (*Subrahmaṇya*), the guard of the Toṇḍiyaṉ shore, who is of the fertile country through which flows the Vaigai, a Rāma to the Rāvaṇa-like kings, a servant of the devotees, the destroyer of the armies of inimical kings, who

.....,[1] who destroys his enemies that resemble Yama (*in their fierceness*), the chastiser of the slanderers, who shaves (*puts to shame*) those proving traitors to his master, who .....,[2] who is of the fertile country of Śembi, to whose two feet bow in obedience the heads wearing crowns, who has a colored umbrella, who has for his banner the Hanumān flag, Garuḍa flag, lion flag, and fish flag, who is of a face so fair that young females of beautiful forehead come to write love poems of him;—May the god Rāmanāthasvāmī help us!—who is proficient in the art of dancing as taught by Bharata, who, unrequested, protects the dignity of Madurai, a Hariśchandra in his truth, a Karṇa in his gift, a Nakula in his knowledge of horses, an Agastya in his powers of understanding, a Dharmma in his forbearance, a Kubēra in his wealth, a Vijaya in wielding his bow, the lord of the city of Tēvai, the agent to the charities of the god Rāmanāthasvāmī, actively engaged in performing *pūjā* to Śiva, the chastiser of those ascending horses, an incarnation of the five-arrowed god (*Cupid*), who is fond of the arts of music and poetry, the destroyer of the army of Oṭṭiyars, who put a stop to the pride of the Oṭṭiyars, the destroyer of the army of the Tuḷukkars, who put a stop to the pride of the Tuḷukkars, who delights in battle, who is the fair-faced, never breaking his words which he once uttered, who is an Aśupati (*Aśvapati*), Gejapati (*Gajapati*), Narapati and Sētupati, and who lives in Kulōttuṅgasōḻanallūr Kīḻpālaviraiyādakaṇḍan, otherwise called Kārattūr of the Tukavūr division. During his (Muttu Rāmaliṅga Vijaiya Raghunāthasētupati's) reign and in the (*cyclic*) year named *Śōbhakṛit*, current after 1705 of the Śālīvāhaṇa Śaka and 4884 of the Kali era had elapsed, in the Grīshmaṛitu of the Uttarāyaṇa, on the auspicious day of Friday, the thirteenth lunar day of the light half of the month of Mithuna, in the asterism of Anusha, in the auspicious yōga named Śiddhi and in the auspicious Taittulā karaṇa, he with gold and pure water in hand gives the following copper-plate grant of the donation of land to Śaṅkaraliṅga Gurukkaḷ, son of Mantranātha Gurukkaḷ, for the maintenance of *pūjā*, cooking, and other services of the god Kailāsanāthasvāmī of Rāśiṅgamaṅgalam, in the country of Brahmadēśam, which is situated in the fertile province of Varaguṇavaḷanāḍu. The village given in return for Rāśiúgamaṅgalam and Ūkukkaḍai is Muḍindānvayal, otherwise called Bhuvanēśvaripuram, in the country of Brahmadēśam, which is situated in the fertile province of Varaguṇavaḷanāḍu. As we have given the village with gold and water in hand, may he enjoy it. The boundaries of Muḍindānvayal are;—west of the lake of Karuṅguḍi, north of the fields of Śolandūr, east of the Ponmāri fields, and south of the lake of Attānūr. All the elevated and hollow lands, lakes, wet-lands, dry-lands, sand-hills, vegetable yards, beasts, trees, the trees springing upwards, the wells going downwards, treasures, treasure-troves, water, tree, stone, and all the eight kinds of enjoyments within the (*above*) four limits, may he enjoy during the existence of the sun and the moon and the entrance of the moon, and transmit them to his sons, grandsons, and other progeny. He who renders his assistance to this charity either by money or by speech shall secure the meritoriousness of one who has consecrated a *karōr* of Śivaliṅgas, of one who has consecrated a *karōr* of other gods, and of one who has at his expense performed a *karōr* of virgin-marriages. He who injures this charity shall go in the sin of Brāhmaṇ-murder, woman-murder, and cow-murder on the banks of the Ganges. The protection of a charity made by another is equal to twice the charity made by oneself. By taking away the charity made by another, the charity made by self becomes fruitless. Among donation and protection of a donation, protection is more praiseworthy than donation. By donation a man obtains a place in the Svarga, by protection the place of Achyuta himself. Thus I Vēlāyudham wrote (*engraved this grant*).—May the god Kailāsanāthasvāmī help us!

No. 19. *A Sētupati Grant, dated Śaka* 1766.

This copper-plate is in the District Court of Madura. It is on a single plate written on both sides. There are thirty-three lines on the first side and nine on the second. The plate measures $7\frac{1}{2}$ by $4\frac{3}{4}$ inches exclusive of the head. An abstract of the plate is to be found in "Nelson's *Manual of the Madura District*," Part III, page 160, and Mr. Sewell's *Lists*, Vol. II, page 5.

First Side.

1. ஷ சாலீவாகன சகாத்தம் துளாசுஞ கலியத்
2. தம் சதுளாசுயிஞ மேல் செல்லாநின்ற சோ

[1] The obscure passage—துரகோபந்தன்

[2] An obscure phrase—ுலுக்குவராகண்டன்.

3. பகிறுதலூ சித்திரைமீ ருதி ஸ்ரீமது விசை
4. ய ரகுநாதச் சிவன்னப் பெரிய உடையாத் தே
5. வரவர்கள் முத்துவடுகனாதத்தேவரவர்கள்
6. சிவகெங்கையிலிருக்கு மொட்டைபக்கிரி
7. சாயபுசு பொன்னுகுள மாகாணத்தில் உடை
8. யா னெந்தல் திரணிஉள்பட விளையடி சுய
9. ளம் மங்கலந் தாலூகாவில் இத்திக்குடி மா
10. காணத்தில் நாளிவயல் கிராம கனுவிளை
11. யடி சய் ளம் ஆக கிருமம் - உசு விளையடி ா - ளசு
12. தம்ம பூசாதனம் சறுவமானியமாகப்பண்
13. ணிக்கொடுத்தபடியினுலே இந்தக்கிரும நா
14. ன் கெல்லைக்குள்ப்பட்ட நஞ்சை புஞ்சை நி
15. ட்டுநிடல் மேல்நோக்கிய மரம் கிள்நோக்
16. கிய கிணறு பாசிபடுக்கை நிதிநிட்சேபம்
17. ஸ்ரீராமஜெயம்
18. செலதரு பாஸாணம் புண்ணியகா
19. மிய சித்தசாத்தியமென்று சொல்
20. லப்பட்ட போகதேச்சுவாமியங்களு
21. ளும் நிலவரி நிதாரவரி வெள்ளக்குடை .
22. வரி கனை மணியம் சகலமும் சறுவமா
23. னியமாக ஆண்டனுபவித்துக்கொள்
24. வாராகவும் இந்த தன்மசாதனத்தசு
25. ஆதாமொருதர் புரோவிற்த்தியாக
26. பரிபாலினம் பண்ணிவருகிறபேர்
27. காசியிலும் ரூமீசுபரத்திலும் பி
28. றம்மப்பிறகிஷ்டை சிவப்பிறகி
29. ஷ்டை விஷ்டுனுப்பிறகிட்டைபண்ணி
30. னபலனை யடைவாராகவும் இந்த தற
31. மத்துக்கு அகிதம்பண்ணின
32. பேர் ராமீசரம் காசியில் கெ
33. ங்கையில் காராம்பசுவை வதை

Second Side.

34. பண்ணின பாவத்தை யனு
35. பவிப்பாராகவும் இந்தப்ப
36. டிக்கி இந்த சறுவமானிபதற்
37. ம பூசாதன மெளுதினேன் சிவ
38. கெங்கையிலிருக்கும் தற்
39. மப் பள்ளிக்கூடம் திருக்கா
40. லிங்கவாத்தியார் குமார
41. ன் ஆண்டபெருமாள்
42. கையெளுது

TRANSLATION.

On the fifth day of the month of Śittirai of the year *Śōbhakṛit* current after 1765 of the Śālivāhana Śaka and 4885 of the Kali era have elapsed, Śrīmad Viśaiya Raghunātha Śiṉṉapperiyauḍaiyattēvar Avargaḷ Muttu Vaḍuganāthattēvar Avargaḷ gave the following grant of land to Moṭṭaipakkiri-sāyapu of Śivagaṅgai;—All the fields in the division of Ponnākuḷa-mākāṇam which without being transplanted are sown with 60 *kalams* of paddy, together with the elevated land Uḍaiyanendal and (*the field*) Tiraṇi and the fields in the village of Nāḷivayal of the Ittikkuḍi division in

the Maṅgalam Tālūkā, which (fields) without being transplanted are sown with 40 *kalams* of paddy—thus in total the fields which are sown with 100 *kalams* of paddy in the two villages, we give you in charity exempt from taxation. All the wet lands, dry lands, sandbanks, vegetable yards, the trees springing upwards, the wells going downwards, the moss, the river-beds, treasure, treasure-trove—May Rāma conquer—water, tree and stone within the four limits of the above villages, the privilege to give away (any of these) in charity as desired, the enjoyments called Siddha, Sadhya, &c., the land tax, the cowherd tax, the tax on white umbrella, the *maṇiyam* for the embankments and all other (*privileges*) let him enjoy exempt from taxation. He who protects this charity in person shall secure the merit of one who at Kāśī and Rāmēśvaram has consecrated the gods Brahmā, Śiva and Vishṇu. He who injures this charity shall go in the sin of one who at Rāmēśvaram and on the banks of the Ganges at Kāśi has killed a cow with black udders. Thus the signature of Āṇḍāperumāḷ who wrote this meritorious grant and who is the son of Tirukkāḷiṅgavāttiyār, the teacher of the free school of Śivagaṅgai.

No. 20. A Copper-plate Grant in the Madura District Court, dated Śaka 1456.

This plate measures 9⅛ by 3½ inches without the top, and is written on both sides. There are seventeen lines on the first side and eleven on the second. The years *Śōbhākṛit* and Śaka 1455, which are given in the grant, do not coincide. The characters used are quite modern and not so old as Śaka 1455 (A.D. 1533).

First Side.

1. வ்வஷ்ஷிஷ்ரீ ஸகாவ்ழ ஹுசாருயிருற் மேல் செலவாநின்ற சோபகிறுது சங்கறச் சர
2. த்து உத்திராயநத்து ஸமக்ரீதுவில் மகரமாசத்தில் அம்மாவாசயும் பூஷநட்சேத்திர
3. மும் சிவயோகமும் கொசாகெரணமும் பெற்ற புண்ணியகாலத்தில் சுவாமி வங்சாதிபஞ
4. ன அந்தம்பிறகண்டன் உருகொலசொதாணன் ராயராவுத்தர்கண்டன் வையாளி காராய
5. ணன் பிறபலன் சேது மூலரட்சாதுரந்தரன் வயிகைவளஞுடன் சில்லவார் கொலத்தில் உ
6. தித்த சின்ன வடவாடஞயக்கர் தும்மிசி அண்ணஞன ராமராய தும்மிசிஞயக்கர்
7. சில்லவார் கொலத்தில் உதித்த கம்பராசவான் ஆத்திப்பட்டியில் காணியாட்சியா
8. னகொப்பனுங் கோடங்கிஞயக்கரும் தாயாதிக்காறரும் ஞன் பெரியவ னி
9. வபெரியவன்யென்று யெதுராமன்விடத்தில் பதினெட்டுக் கொடங்கியும் பதி
10. னெட்டு பாளையகாரும் கூடின சமூகத்தில் கொப்பனுக்கு
11. கோடங்கிஞயக்கர் துலங்கிடுஞ் சூரியநிளலே நிறுத்தினது
12. கண்டு நீயே பெரியவன் என்று சகலமானபேரும் கையெடுத்து அதுகண்டு
13. ராமராய தும்மிசிஞயக்கர் மிகுதியும் சந்தோஷமாய் வேண்டிய வெகுமானமு
14. ம் கட்டளையிட்டு குதுரை கொடையும்நகுடுத்து கொப்பன்க் கொடங்கி கா
15. ணியாட்சியான ஆத்திப்பட்டிக்காட்டில் உம்பளம் - நு - களவிசாப்பாடும்
16. குதுரை கொடைக்கு புஞ்சை களவிசாப்பாடு மாலத் தெய்வத்துக்கு புஞ்
17. சை களவிசாப்பாடும் ஆக - எ - களவிசாப்பாட்டு புஞ்

Second Side.

18. சையும் விட்டுக்குடுத்து கோவிலார்சை மாடு மூன்று து
19. ண்டத்து மாட்டுக்கும் புல்வரி தொண்டிகாவல் கொள்ள வெ
20. ள்ள தெண்டதோசம் காவல்கட்டு ஊளியம் உலுப்பை சகல
21. மும் சறுவமானிபமாக கட்டளையிட்டு சப்புபட்டையும் யெ
22. ஞுகிக் குடுத்தோம் இந்தப்படிக்கு கல்லுகாவேரியும் புல்லும் பூமி
23. ஆச்சராதித்தவனாகி சந்திராதி சந்திரப்பெறவேசமாக சறுவ
24. மானியமாக ஆண்டு அனுபவிப்பராகவும் இந்த தர்மத்துக்கு ஆ
25. தாமொருதர் அகுதமபண்ணினவன் காசி ராமேசுரத்தில் கெ
26. ங்கைக்கரையிலே காராம்பசுவையும் தேவ்வப்பிராமண
27. ணையு மாதாபிதாவையுங் கொன்ற தோசத்திலே போவார
28. ாகவும் வ ராமராயத் தும்மிசிஞயக்கர் வ வ வ.

TRANSLATION.

Hail! On the auspicious day, new-moon day of the month of Makara, in the Hēmantaṛitu of the Uttarāyāṇa of the year *Śōbhakṛit* current after 1455 of Śālivāhana Śaka, in the Pūsha (*Pushya*) asterism, Śiva yōga, Karaśa karaṇa, Rāmarāyalu Tummiśi Nāyakkar, the chief of the family of kings, the chastiser of his enemies, the protector of the family of shepherds, the chastiser of Rāyarāvutta, the galloping Nārāyaṇa (*himself*), the most renowned, the most active protector of the Sētu embankment, the lord of the fertile country of Vaigai, the scion of the family of Śillavars and the elder brother of Śinnavaḍavāḍa Tummiśi Nāyakkar. Koppan, *alias* Kambarāja, the scion of the Śillavar family, the owner of lands in Āttippaṭṭi, and Kōḍangi Nāyakkar with his kinsmen (*dāyāda*) disputed as to who was the superior. The eighteen Kōḍaṅgis and the eighteen Pāḷaiyagārs referred the matter to Yādurāman. They stood up in the sun, when Kōḍaṅgi Nāyakkar stopped the shadow of Koppan in himself (*in his own shadow*). All lifted up their hands and said that he was the elder. Rāmarāya Tummiśi was greatly pleased and gives the following presents:—— Giving a horse and umbrella he orders lands in which are sown 5 *kalums* of seeds in Āttippaṭṭi, which belongs to Koppan and Kōḍaṅgi, lands in which 1 *kalam* of seeds is sown for the maintenance of the horse and umbrella, dry lands in which 1 *kalam* of seeds is sown for the evening god — thus dry lands in which 7 *kalams* of seed are sown, 3 bulls from the temple, the grass tax, the pound watch . . . . . the service of watching, village service presents and other privileges we bestow on you in free enjoyment and give you this copper-plate grant in writing. Thus during the existence of the stone and Kāvērī, the grass and earth, the sun and moon, may you enjoy free (*the above gifts*). He who injures this charity shall go in the sin of having at Kāśi and Rāmēśvaram and on the banks of the Ganges murdered a black cow, the holy (*dēva*) Brāhmaṇs, father and mother. Rāmarāya Tummiśi Nāyakkar.

No. 21. *A Stone Inscription dated Śaka* 1468, *lying in the plain of Kondakai* (Sans. *Kuṇṭīpuram*), 7 *miles from Madura in the Śivagaṅga Zamīndāri.*

1. ஸ்ரீஹஷ்ண ஸ்ரீமது மஹாமண்ட
2. லேச்வராதிராஜாயிராஜாத ராஜவிராமேச்வ
3. ரது ஸ்ரீ வீரவ்ருதாவஸுஹாஸ்ரிவாரயா வ்ருயி
4. வீராஜ்யே வண்ணியருளாநின்ற சகாப்தம்
5. ஆசாசுயிளமேல் செல்லாநின்ற விச்வாவஸு
6. ஸம்வத்ஸரத்து உக்ஷிணாயணத்து ரு—ரி—ர்ாஸத்து
7. வ்ருஹஸ்திவாரமும்பெற்ற ஸ்—ஹதினத்தில்
8. ஒவமராஜா ஸஹாஸ்ரிவமஹாராஜாக்கள
9. காரியத்துக்கு கத்தரான மஸ்ரீவிச்வ
10. ஞதநாயக்கர் திம்மப்பநாயக்கர் கொந்தகை
11. இருகைவகை மஹாசனங்களும் சண்டையிட்டுக்
12. கொண்டு நம்முடைய அண்டைக்கு வருகையில் ந
13. நயமுண்டு கீரத்தனெரியும் தரளம் மணட
14. லநிதி விச்வஞதநாயக்கர் முன்னை விதர ஸ
15. த்தியம் செய்வதாகச்சொல்லிக் கட்ட
16. யிருகையில் கட்டளையிட்டு வந்த வித்து
17. க்கு [சத்தி . . . . .] வாசித்துக்கொண்டுவ
18. ந்த [. . .] சொந்தகையில் விஷ்ணாஸா
19. ளண்டை [.....]
20. திருவேங்கடபுரத்தில் மஹா ஜனங்களுக்கு[1]

TRANSLATION.

May there be prosperity. During the reign of the great emperor, the king of kings, the supreme king, the famous and valorous Sadāśivarāyar, on the auspicious day of Thursday of the Dhanus month of the Dakshiṇāyana of the year *Viśvāvasu* current after 1467 of the Śaka era.

[1] Eleven lines more all broken and split up and so much worn out by exposure to the weather that nothing more could be made out.

In the presence of us Viśvānātha Nāyakkar Timmappanāyakkar, the agent of Dēvamahārāja, Sadāśivamahārāja, there came the two parties of the inhabitants of Kondakai to have their disputes settled. Viśvanātha Nayakkar, the best skilled in putting down disputes, thus ordered . . . . . the learned inhabitants of Kondakai and Tiruvēṅkaṭapuram[1] . . . . . [2].

No. 22. East Gōpuram of the Śiva Temple, Madura. First Inscription at the southern wall at the entrance.

1. ஸவஸ்திஶ்ரீ ஶகாவ்தம் கூடிராக
2. மேல் செல்லாநின்ற
3. பிரமாதி வருஷ
4. புரட்டாசிமாதம் ஶ்ரீமது
5. விசுவ(நாத) நாயக்கர் வீரப்பனை
6. யக்கர் அய்யன் மதுரைச்சீ
7. மை இராதாபுரச்சீமைக்கு உ
8. ள்பட்ட சேடர் தங்கள் பா
9. க்கு வெற்றிலே சுண்ணம்
10. பாக அரமனைவகை
11. யில் முன் பாக்கு வெற்றி
12. லையும் நிறைமையாய் எடுத்து
13. வரவு என்றும் வரிவேண்டாம்
14. என்றும் [இப்படி] இட்ட பட்டபடி
15. யினாலே அப்படியே சந்திரா
16. தித்தவரையும் இந்தவரி வே
17. ண்டாம் என்று நாயக்கர் அ
18. ய்யன் பரிந்ததானம் - இதுக்கு
19. இயாதாமொரு
20. வன் இந்த வரிசெய்வன்
21. கெங்கைக்கரையிலே காரா
22. ம்பசுவைக்கொன்ற தோஷ
23. த்திலேயும பிராமணனை
24. கொன்ற தோஷத்திலேயும்
25. போகக்கடவாராகவும்.

TRANSLATION.

Hail! In the month of Puraṭṭāśi of the year *Pramāthi* current after 1501 of the Śaka era.

As the Śēḍars of the province of Rāmanāthapuram in the country of Madura wished to bring the first betel-leaf and nut to the palace as their betel-leaf, nut and chuṇam, and to be exempted from taxation, this is the donation grant of the Nāyakkar Ayyan, that accordingly there shall be no tax. He who in violation of this deed collects the tax shall go in the sin of having killed a black cow and in the sin of having killed a Brāhman on the banks of the Ganges.

No. 23. East Gōpuram of the Śiva Temple, Madura. Inscription a little before the south door jamb.

1. சகாத்தம் கூடிராகூ மேல் செல்லா
2. நின்ற ஸௌம்யவரு ஆனிமீ பூசநட்ஷெதி
3. ரத்தில் விசுவநாதனுயக்கர் வீரப்பனுயக்கர்
4. சொக்கநாதசுவாமிகோயில் மதுரையில் சபாதந்
5. தாங்குவார் அன்னிக்குடி உள்பட கையக்கொள்
6. முதலியனுக்கும் யிலனசந்தை தரகுவாங்க
7. வேண்டாமென்று சறுவமானியமாக கட்டளையிட்ட
8. மாக சந்திராதித்தவரை சந்ததிபி[...]ங்கமும் கட
9. த்திவரக்கடவாராகவும் இந்த தன்[ம]த்துக்கு அ[யிதம்]
10. சொன்னவன் கெங்கைக்கரையிலே கார
11. ாம்பசுவைக் கொண்ணவன்போன தோ
12. ஷத்திலே போகக்கடவதாகவும் இந்த தனம்
13. முத்துவீரப்பனுயக்கரய்யன்
14. கட்டளையிட்ட தன்மம் உ.

[1] Tiruvēṅkaṭapuram is almost a part of Kondakai now. There are two streets inhabited by Brāhmaṇs: one is called Kondakai and the other Tiruvēṅkaṭapuram.

[2] The latter part of the inscription is broken and hence cannot be made out.

TRANSLATION.

On the Pūśa (*Pushya*) asterism of the month of Āṉi of the year *Saumya* current after 1532 of the Saka era, Viśvanātha Nāyakkar Vīrappa Nāyakkar exempted the Mudaliyār servants of the temple of the god Śokkanāthasvāmī, living in Annikkuḍi and other villages, from the levying of brokerage. As we have so ordered may it continue during the existence of the sun and moon and the entrance of the moon. He who injures this charity shall go in the sin of him who has killed a cow on the banks of the Ganges. This charity is ordered by Muttuvīrappa Nāyakka.

No. 24. East Gōpuram of the Śiva Temple, Madura. Inscription on the north door jamb.

1. சுவத்திஸ்ரீ சகாத்தம் ஈ
2. சுஈநடுஉ இதன்மேல் செல்லா
3. நின்ற கரஷ்டி பங்குனிமீ உடவ
4. பூர்வபக்ஷத்து எகாதெசியும்
5. ஆயிலிய் நட்செத்திரமும் சுத்
6. தம் நாமயோகமும் பத்திரவ
7. ாகரணமும் திரவாசமும்பெற்ற
8. சுபதினத்தில் ராசாதிராசன் ராச
9. பரமேசுரன் ராசமார்த்தாண்டன்
10. ரங்கதிடமணமுதது வீரப்பநாய
11. க்கரய்யனவர்கள் குமாரர் வி
12. செயரங்கச் சொக்கநாதநாயக்க
13. ாயனவர்கள் ராச்சியபரிபாலன்
14. ம்பண்ணுகையில் ராசஸ்ரீ குமார த
15. ளவாயகத்தூரில் ரங்கய்யனவ
16. ர்கள் தளகத்தம்பண்ணுகையி
17. ல் ரரசஸ்ரீ வெங்கிடகிட்டிணய்யன
18. வர்கள் பிரதானிக்கத்தில் மதுர
19. ாக் கோட்டைத் தளகத்தஞ் சொ
20. க்கப்பணயக்கர் நாளையில் சீ
21. ர்மை மணிய முத்தப்பமுதலி
22. யாரவர்கள் மணியத்தில் சம்ப
23. ுதி சீனப்பய்யனவர்கள் கோயி
24. ல்மணியம் வளப்பூர் முதலியார் த
25. லத்தூர் அனந்தகுண விக்கிறபாண்
26. டிய பட்டர் குலசேகரமுத்தண்ணு
27. விபட்டர் தற்பருஷதேவ திருமலே
28. க் குட்டிமுதலியார் பெரிய தேவமுத்துமு
29. தலிகார் விழுப்பரதராய முத்தைய
30. னவர்கள் நாளையில் சொக்கனதசு
31. வாமி சீர்பாதந்தாங்குயரா செல்லமு
32. தலி கண்ணிறைஞ்சாமுதலி சொக்கமுதலி
33. கண்டியதேவமுதலி இந்த நாலுகளைக்கு
34. ள்பட்ட சுவிசபேருக்குஞ் சறுவமானிப்ப
35. பட்டையங்குடித்தம் யிவர்கள் ல
36. க்கைச்சேருவைக்கு நடத்திந நிடு
37. ம்ப மேல்காவல் நீங்கலாக சிசாமந்தத
38. மசிக்காலே புங்கங்குழும் செங்குழும் யிங்
39. த நாலுதிருமமும் அனுபவித்துக்கொண்
40. டவருயிடத்தில் அரமனையார் யிந்த திரும
41. ங்களுக்கு பொறுப்பென்றும் யாவினை
42. யென்று மிகுதியும் சில்லரைபண்ணின
43. படியினாலே சீர்பாதந்தாங்குயரா அனை
44. வருஞ் சன்னதிப்போய் கோபுரவாசல்
45. லேவந்து சாத்திடுமென்று கூட்டங்
46. கூட்டக் கோபுரத்திலேரி ஆண்டிமுதலிமக
47. ன் சொக்கமுதலிவிழுந்து செத்தபடி
48. யினாலே தலத்தாரெல்லாருங் சே
49. காயில் வாசலிலே கூட்டங்கூடிந
50. ாலு வாசலுந் திருத்தாப்புக்கு
51. காண்டு யிருக்குமிடத்தில் கோ
52. ட்டைக்கட்டைலே சொக்கப்பநாயக்
53. கரவர்கள் சீர்மைமணியம் முத்து
54. பலமுதலியாரவர்கள் சம்பிறுதி
55. சீனப்பய்யனவர்கள் திருச (.....)
56. முதலான சகலமானவரும் கோ
57. புரவாசலிலேவந்துயிருந்து நாய
58. க்கர் எல்லாரையும் இப்படிக்க
59. தவை சுத்திக்கொண்டு (.....)
60. ச் சீர்பாதந் தாங்குமனவரையு
61. மழைப்பிச்சுனங்க (..... .....)
62. ண்டு திருவாகந்தரங்குவ (.....)
63. த நடத்தின நாலுச்சாமத்துக்கும்
64. குடுத்த சுந்தரபட்டயமாவது பெ
65. றுப்பயர் (.....)
66. வாயிலே யென்றுட்பட (.....)
67. மாக்கட்ட (.....)

The rest, about 10 lines, broken.

TRANSLATION.

Hail! On the auspicious day of Saturday, the twentieth day and the eleventh lunar day of the former half of the month of Paṅguni of the year *Khara* current after 1632 of the Śaka era in the Āyilya asterism in the yōga named Śuddha and in Pattiravākaraṇa.

During the reign of the king of kings, the supreme king, the sun of kings, the son of the beautiful and valorous king Muttuvīrappanāyakkarayyaṉ—Vijayaraṅga Śokkanāthanāyakkarayyaṉ avargaḷ—during the generalship of the prince commander Kastūriraṅgayyaṉ; during the ministry of Śrī Veṅkaṭakṛishṇayyaṉ; during the days of Śokkappanāyakkar, the chieftain of Madura fort; during the management of Muttappamudali—the manager of the state during the days of *Sampṛiti* (accountant) Śīnappayyaṉ, the temple manager Vaḷappūrmudaliyār and the temple pañchāyats Anantaguṇavikkiramāṇḍiyabhaṭṭar, Kulaśēkharamuttaṇṇāvibhaṭṭar, Tatpurashadēva Tirumalaikkuṭṭimudaliyār, Periyadēvamuttumudaliyār and Viḻupparadarāya Muttaiyanavarḡaḷ, we give the free grant to the 64 persons—the four field holders (*karaippēr*) Śellāmudali, Kaṇṇiraiñjāmudali, Śokkamudali, Kaṇḍittevamudali and others, the servants of the god Śokkanāthasvāmī. While these were enjoying the four villages, Śīsamandam, Tamaśikkālai, Puṅgaṅkuḷam and Śeṅguḷam set apart for the Lakkaiśērvai festival without the right of watching over them, the palace began to trouble them, saying "desist," "how," and "much." All the temple servants went inside the temple in crowds and shut the gates of the gōpuram. As Śokkamudali, the son of Āṇḍimudali, got up on the top of the gōpuram, fell down and died, the temple authorities assembled at the entrance of the temple and locked the four gates. Śokkappanāyakkar, the commander of the fort, Muttupālamudaliyāravargaḷ, the manager of the State, the (*Sampṛiti*) accountant Śīnappayyar and others came to the entrance of the gōpuram. The Nāyakkar called all the temple servants, asked them the reason for having locked the temple-gates . . . . . and gave the following document for the free enjoyment of the four villages . . . . . .

No. 25. A Copper-plate Grant, dated in Kollamāṇḍu 775 (Śaka 1521), Madura Collector's Office.

This copper-plate grant is in the Collector's Office, Madura. It is written on both sides of a single plate which measures $7\frac{5}{16}$ by $3\frac{1}{4}$ inches exclusive the head. On the first side there are fourteen lines and on the second side nine. The letters are cut so very faintly that a good impression of the plate is almost impossible. This grant is No. 63 in Mr. Sewell's *Lists*, Vol. II., page 8.

First Side.

1. அருளிய செயக்கொல்லம் எளஎடு ஆவது சா
2. றுவரிஞ்சி ஆ.....பீ உயசவ தொடுகுழை மூத்தராசாவின் பண்
3. டாரத்தாரோம் குப்பையாண்டிபிள்ளைக்குப் பட்டயங்குடு
4. த்தபடி கம்முடைய கிரமம் வீரபாண்டி கல்லாரும் உப்ப
5. ராப்பட்டி உப்புக்கோடை டொம்பிச்சேரி ராமனயக்க
6. னூரு சீலமலைகூளையனூரு ஆக இந்த எழுகிராமத்துக்கும்
7. தலத்துக்கணக்குப்பிள்ளையாகத் றன்னைக்கட்டளையிட்டப
8. டியிலே அப்படியே கிரமம் ஒண்ணுக்கு நஞ்சையி
9. லே அய்ங்கல்விளைப்பாடு நிலமும் புஞ்சையிலே
10. மூன்றுபுஞ்சையும் பதக்கு விளைப்பாடு கொடிக்காலும் ெ
11. பரியகுடிக்கு இரண்டுபணமும் சிரியகுடிக்கு ஒருபணமும்
12. ஆக இந்த வகைப்படி எழுகிரமத்துக்கும் உம்பிளிகை வ
13. ற்த்தனை கிரமத்துக்குக்கிரமம் அனுபவித்துக்கொண்டு
14. புத்தூர் பவுத்திரபாரம்வகைக்கும் தலத்துக்கணக்குக்கா

Second Side.

15. ணியாட்சியாக எழுதிக்கொண்டுவரவும் இப்படிக்
16. கட்டளைபிட்டுப் பட்டயங்குடுத்தோம் குப்பை
17. யாண்டிபிள்ளைக்கி தொடுகுழைமூத்தராசா
18. வின் பண்டாரத்தாரோம் இப்படி இந்தபட்
19. டையம் எழுதினநன்மைக்கு தேவப்பிள்ளை
20. பெரியகயினன்கையெழுத்து இதுக்கு ஆ

21. தாணைருதன் இடைகூறுசொன்னவன் கெங்கை
22. க்கரையில் காராம்பசுவைக்கொன்றபா
23. வத்திலே போகக்கடவதாகவும்.வ

TRANSLATION.

On the twenty-fourth day of the month of Ā .... of the year *Śūrvari*, 775 of the victorious Kollam era, the priests of the first (*eldest*) king of Toḍukuḷai gave the following grant to Kuppaiyāṇḍipiḷḷai. As we have appointed you to be the temple accountant in our seven villages of Vīrapāṇḍinallūr, Upparāppaṭṭi, Uppukkōḍai, Dombichchēri, Rāmayaṉāyakkanūru, Śīlamalai, and Kūḷaianūru, we give you in each village wet lands in which 5 *kalams* of paddy seed are sown, three dry fields, lands in which 2 *marakkals* of paddy are sown for garden lands, 2 *paṇams* from each large family, and 1 *paṇam* from each small family. May you enjoy all these exempt from taxation and write the temple accounts and transmit the right to your sons and grandsons. Thus ordering, we the priests of the first king of Toḍukuḷai give this grant to Kuppaiyāṇḍipiḷḷai. The handwriting (*signature*) of Dēvapiḷḷaiperiyanayināṉ, who has done the favour of writing this Śāsanam. He who injures this charity shall go in the sin of having killed a black cow on the banks of the Ganges.

No. 26. *A Grant dated Kali* 4708 (*Śuka* 1529) *belonging to the Aḻagar Mountain.*

This copper-plate grant is in the Madura Collector's Office. It is engraved on both sides of a single plate which measures 10¼ by 8⅓ inches exclusive of the head. There are sixty-four lines on the first side and fifty-six on the second. The lines are most irregularly written. The contents speak for themselves. On the whole it is a funny grant.

First Side.

1. வ்ஹஷ்ரீமன் மகாகலியுக சகாற்த்தம் சதுளாளசு மேல்ச்செல்லாநின்ற ஆனந்தவரு ஸை
2. ஸீ ஸருவ ஸ்ரீமது சுவாமி ஆணைவன் அளகர் தெஞ்சோலைச் சீர்ப்பதக்காறியு ரங்கராச படர் ஹி
3. ருமாலிருஞ்சோலை பெரிய செய்மான் திருமாலை ஆண்டார் அமுதார் திருமலைநம்பியள் அலங்காரநம்பியள் ஹி
4. ருமலைநம்பிகள் சட்டுபொகநம்பியள் தெய்வசிகாமணிநம்பியள் திருமாலிருஞ்சோலைநம்பியள் ஹி
5. யாகஞ்செய்யத அமுதார்சேனை அமுதார்வடவாமலை அமுதார்நாச்சியாந் பரிகலம் நாறண அ
6. ய்யன் பண்டாரி அளகறப்பய்யன் திருமாலிருஞ்சோலைப் பெரியார் சேது அறசப்பெரியார் சவுந்திர
7. ரூச அலங்காரப்பெரியார் கடியு திருமலையன் யேகாங்கி கஷ்த்தூரி சொங்கயன் ஆச்சுரூச
8. ஆண்டா கணகுனு கவண்டர் சேருவை ருமுரூசா அளகாஷ்திரிநாயகுன் தலையாரி உத்தணரூயன்
9. மேட்டுத்திவணப்பணையக்கன் திருவாளி ஆசாரி பரமசாமி ஆசாரி ஈசுபரனுசாரி அண்ணுவிக் கொத்தன்
10. அலங்காரக்கொதன் தெய்வசிகாமணி நட்டுவன் சீர்பதிநாடு மதுரைநாடு மதும்மூணூர்த் தேவமார்
11. அயிலான்குடிச் சோலைக்கோன் மானங்குழமாகாணம் ஆனைவெட்டித்தேவன் தலைதிண்ணித் தேவன்
12. அள்ளரன்குடி சோதியாபடி சோதியாகவண்டன் தெருக்குடம் பொன்னனம்பலகாறன் கிடாரிநத்தம் அ
13. னம்பலகாறன் வயர்பட்டிசுறடி மல்லனம்பலகாரன் காகசுட்சி யம்பலகாரன் புலிவெடிய
14. ம்பலகாறன் கல்லங்தெரி பொய்கைக்கரை ஆமாந்தூர் சேறுவை மாலாகவண்டன் தெம்பா
15. கவண்டன் அழகுகவண்டன் ருமுகவண்டன் சின்னகவண்டன் ஆண்டி கவண்டன் மேல்முகந் திரு
16. ப்பதிமாகாணம் நாட்டுசுணக்கு காமனுசாரி தொண்டன் புகிரனம்பலகாரன் கொட்டையன

17. ம்பலகாரன் சீதபடி வய்யனம்பலகாரன் மஞ்சம்படி மஞ்சனூயகூன் அடைமான் கோ மான் சே
18. றுவைகாறன் வெள்ளியக்குடைம் சாகபிள்ளை மதியான்பிடாரன் மகாவனபாரபடிப்பிச்ச பிள்ளை
19. சலம்படி திருவேட்டைக்கோன் உசிலம்படி அலங்காரவேளான் கொடிமங்கலம் பெரிய கருப்பக்கோன்
20. அக்கரைபாண்டி வீரக்கோன்தருனூர் பெரியான்கோன் வெளிச்சநகமீ னு ஊசுந்துப்படி சாளரபடி பெரியனு
21. கன் அய்யநாயக்கன் வெளிச்சநகம் பெரியனுட்சி பொம்மனுசாரி மர்வானம்பலகாரன் சந்தையு ரப்பெ
22. னுயககன் பெகான்படிப் பெரியக்கன் பெரியபடிப் பெய்யமனுயக்கன் சில்வாரயெறம்படி சின்ன
23. னுயக்கன் பண்ணை கூவனூர் அளகிரினுயகூன் குளமங்கலமீ னு ஆவமிகவண்டன்
24. கலந்தானம் அனந்தக்கொதுச் சீர்பதி நாட்டுத்தேவமார் அம்பலகாறர் கவணடர் க
25. னும திருப்பதிமர்காணம் கணக்கபிள்ளை னுயகுமார் அம்பலகாறர் கவண்டர்களும் சறுவத்துரு
26. னும் அப்பநேந்தியருப்பதியில்க் கூடங்கூடி ருசகாமுதிரிமூ நலினுபிள்ளை அவர்கள் சம் புருது வீரருகுமுதலியா
27. ர் சதிர மந்தரணையு மாச்சியனுயகூன் வெளிட்சந்தங்காணையு கருகனுயகூன் வெள்ளைய னுயகூன்
28. இவர்கள் முன்னுசுக்கோரின விபகாரமாவது சீர்பதி ஊரிலிருசு வில்லவராயபிள்ளை மகள் திருமலைய
29. பளனூர்பிள்ளையு பாரிகூாரவலையன் கோபாலசிங்கன் மகள் அலங்காரபுதிரனும் வளஞ் சிய புதிர
30. னு காணிகாட்ச விபகாரமாகவந்து கனுர் யேரி அவர்கள் வாய்மொழி கேள்க்குமிடதில் அலங்கார
31. புதிரன் வளஞ்சியபுதிரன் அண்ணன்தம்பி இருவரில் தமையன் அலங்காரபுதிரன் மகன் மாரிவரி
32. லசி சிருடிப்பில்ப்பிரந்தவன் யேகபுதிரனுகவந்தவன் சுவாமி ஆண்டவன் அளகர் கொட் சிகி யெனுங்
33. தருளிவந்திருக்கையில் நிதியப்படி திருவாபரணப்பொடினுய் ஒப்பிவிட சிருந்தனுகச்சோதி
34. கும்வனையில் அஷ்காகடையும் ஒகைசோதியும் பெரிய அன்பரில் சந்தையங்கண்டபடியி னுலே தகப்ப
35. னலங்காரபுதிரன் பெற்றனுய் தலையை அருசு சன்னதியில் பச்சத்தரம் வச்சுப்போட்டு வெகுனு
36. ள் பிள்ளையில்லாமலிருந்து அன்னியதில் மாங்குளது வலச்சினுய் கலியாணம்பண்ணி அவள்வ
37. யற்றிலே ஒரு ஆணம்பிள்ளைபிரந்து திருமலைக்கொளுந் தலங்கார்புதிரனென்று பேருங்கு
38. டுத்துப் பிரபல்லியமாயிருந்தவன் சிதப்பன் வஞ்சியபுதிரனை நிருகரிதுகள்ளிப்போட்டுத்
39. தன் பங்காளி திருமலையாள்வார்பிள்ளையுடனே கூடிக்கொண்டு திருமவளநாயாண்மெ உம்பள
40. படுகாவில்த்தொளில் நிதம்வகைப்படிகொண்டு அனுபவிதையிடதில் வளஞ்சியபுதிரன் மக
41. ன் வெள்ளிமலையன் துடந்து அன்னியதில் மாங்குளது வச்சிவருகில்ப் பிரந்தபிள்ளைகிரு
42. ாணி இல்லை யென்றுசொன்னபடியினுலே சருவத்திருளுங்கூடி தீதது இவர்கள் நாயடா
43. ண்மை சந்திரவல்விநாச்சியார் நாகவல்விதிருமமான கவனபடி - வீரகுளம் - பெரியனு
44. யகுரவர்கள் பெரிய அபசாகுடளைதிருமமான நாயகுர்குளம் - பிள்ளைகுளம் - சின்னகுளம்
45. அறுபெலிகுண்டய்யன்குளம் சேர்ந்த பனிரண்டுதிருமதில் நாயடாண்மை உம்பளகை
46. ள் வீரசூளதில் நாலாநத்தவ குகறுங்காலிவயடவ பயபெரியனுயகுர்குளதி அளதி
47. யமணவாளன்வ பயமாவடி வபயசிவிலிகுளதில் செங்கப்பள்ளடி வபயகோவிந்தன்
48. நிலதில் விளாவடி உகுயதலைசூளதில் திருகல உகுய பிள்ளைகுளதில் மணச்செ
49. ய் உகுய சின்னசூளதில் குமிளடி உகுய அறுபெலிகொண்டய்யன் குளதில் நெடுங்க

50. ண உபய செங்குளகில் மாலகடி உபய இவளவு நஞ்சை உம்பளமும் அலங்காரபுகி
51. ரனுடனே பாகியு வளஞ்சியபுகிரனுடனே பாகியுமாக ஆண்டுகொள்வாருகவு கலெகுள
52. ம் அலங்காரபுகிரனுகு ரகுகூணிக்கை கிருமமாகுக் கெல்லையாவது கீள்பாற்கெல்
53. லை ஆலவருபகிண்மேற்கு யெல்லைகூல்லுகு நகாதன்குண்ருகுமேற்கு தென்பாற்
54. கூகெல்லை ஆமாந்தூர் சின்னகுளகூச் சேகுப்பிடி சின்னப்பாளைகி வடகுமேல்
55. பாற்கெல் கைகல்லுகுளகூக் கீள்கடைக்கொம்பு யெல்லைகூல்லுகும் கூமபுருகுண்டுகு
56. கிளகு வடபாற்கெல் கைடைகுள கூள்வாய்ச் சொரிப்பாளைகித் தெற்கு இந்த ஞங்கெ
57. ல்லகுள்ளாகிய நஞ்சைமுப்பது மூகூணியு புஞ்சை திட்டுதிடலும் அலங்காரபுகி
58. ரனுகு சருவ்மானிப காணிகாட்சி உம்பளகிருமானடியிலுலே அலங்காரபுகிரனுட
59. பாகியு கிருமலை ஆள்வார்பிள்ளையு வஞ்சியபுகிரனுடண்பாகியுமாக ஆ
60. ண்டுகொள்வாராகவு கோவில்வாசல்ப் பொகிஷங்காவல் பாரித்தொளில் வ
61. லைப்பர புரபிகாணி இருபேருஞ் சரியாள வச்சுகூகூ உதிரவாதம் பண்ணு
62. கிரபடியிலுலே சரியாள்வச்சுக்கொண்டு கோவில் அரமனைச்சம்பளம் படிசாதம் அரிசி தி
63. ருளைப்படி சுவந்திரம் தீற்த்தகூளை சுபதபந்திரம் கிராமவருகினை சகலசுவந்திர
64. மும் பேர்பாகியாக அனுபவிகூக்கொண்டு போற்காகு உதிரவாதம்பண்ணுவாரு

Second Side.

65. கவும் கோவில்திருளுள் படிதீற்தம் பரிவடம் பருகுகுடிகி அலங்காரபுகிரன் முன் தீ
66. ற்தமும் விளஞ்சியபுகிரன்மகன் வெள்ளிமலையன் பின் தீற்தமுமாகவும் வாரகில் கிரு
67. மதில்ச் சுவான பணங்களு திருமலையாள்வார் பிள்ளையுடனே பாகியு (அஞ்சி)
68. யில் அலங்காரபுகிரனுடனே மூணுபங்கும் வளஞ்சியபுகிரனுடனே சொண்டுபங்
69. குமாக குடுப்பாருகவும் இந்தப்படிகி யெண்ணெண்ணைக்கும் புகிராபுகிர பார
70. ம்பியமாக ஆண்டுகொள்வாருகவும் நெகநாச்சியார் நாகவல்லிகிருமை பெரிய்
71. யகூரைப்படி நாயகுகுளம் மக மூனவிருகும்போது கூவலானபடியிலுலே நா
72. ளது கூட்டகில்க்கூடிய காரிஷ்தாளும் தேவரான பெருகுடி உடயடிக்கை
73. னி இனிமேல் கிருமகில் பலசில்லையாய் நடவாதபடிக்கி வருசகுகையா
74. ய்தந்தது மூன்றுகளைப்பேருகும் சம்மகியாக யெளுகிகுடுகது பொதுகல்லான் பொ
75. ய்யகூரைப்படிகும் நாயிகுளத்துகும் யெல்லையாவது கீள்பாம்கெல்லைச் ச
76. ண்ணகிபாதைகு மேற்கு தென்பாற்கெல்லை பாப்பான்குளத்துளவாய் யெல்லைகூல்லுகும் க
77. (ம்) குளத்துள் வாபச்சொரிய்யானரகும் வடிகுமேல்பாற்கெல்லை தகூன்பாளைக்கு நாத
78. ங்கல்னுகுங்கிளக்கு வடபாற்கெல்லை ரிஷபகிரிகித்தெற்கு இந்தஞங்கெல்கைகுள்பட்ட
79. பொய்யக்களை நாயகுகுனம்க மூனூருகும் பொதுகூவலானபடியிலுலே மூணுக
80. ளைப்பேருகும் உட்படிக்கை பண்ணினது சுவாமி ஆண்டவன் அளகாதரு...
81. வளர உச்சமத்தில்ச் சகாபாணதண்ணெண்ணைக்கிக் கோவில்வாசலில் மூணுகளைக்கும் பெ
82. ரதுவில் மூப்பதுபணமும் மூணுதோசையும் மூகுறணி அருசிச்சாதமும் மூணுகளைப்பேரும்
83. வாங்கிக்கொண்டு கிருமகிலார் சில்லளை பண்ணுதபடிகி இருப்பாராகவும் (கீழ்பாற்கெ
84. ல்லை) கிருசன்னதிப்பாதைகி மேற்கு வெள்ளியகுண்டத்துராவாய் சகாகூல்லுகு
85. ம் பிள்ளைதோப்புப்பாளைகும் வடகு மேல்பாற்கெல்லை மஞ்சனபட்டி யெல்கைக
86. ல்லுகும் கொடும்புய்யாளைகும் அச்சனும்பிளை யெல்லைகூல்லுகும் வருகூப்பா
87. ளைக்கும் கிளகுவடபாற்கெல்லை செல்லன்படி யெல்லைகூல்லுக்கும் செவதக் கு
88. டைகுடியிலடி தொட்சிச்சொரிப்பாளைகும் தெற்கு இன்னன்கெல்லைக்குள்
89. ளிய நஞ்சை புஞ்சை திட்டுதிடல் மெடுகொடு சகலமும் காவல்குருணிமகன்
90. வருகி சாவலானடியிலுலே வருகிகு உடன்படிக்கை வீரகுளகில்ச் சம்பாச
91. செயின் பயகல்லுக்குளகில் கவங்காவிவயம் னகூயகலைகுளகில் கிரு
92. ப்பால கூடலனபய ஆமாந்தூரில்ப் பாளையடிவபய பிள்ளை குளகில்விலு மூகாணிவ கல
93. ய பாப்பான்குளத்தில் கிணதடி வகூய இவளவுநஞ்சையு காவல் உம்பளமாக பகிக்கெ
94. ாண்டு வாயமடைகு ஒருகளஞ் நங்குருளியு மூக்கையு புஞ்சைகல்லு வீரமாதடிப்புஞ்சை ஒரு
95. புஞ்சையு கிருமகில் வருசகில்ப் பதுப்பணமும் மொருதுப்படிய பகிக்கொண்டு கிரு
96. மத்தில்ச்சில்லளை பண்ணுமலிருப்பாருகவு சிப்பிசாஷ்திரம் ஈசுபரனுசாரி சுவாமி

97. ஆண்டவன் சன்னதில் திருப்பீடவேலை (blank in the plate)
98. யில்வெகு அவதிப்படதே தன் வங்கிஷதில் கலையை அருது ரதப்பெலிகொடுத்து அதின் பி
99. ரகு திருப்பீடகமம வலங்காரமாயி முகிப்பிவிச்சபடியிலே இந்த லங்கெல்லை கருனிட்டகி
100. ருமும் நல்லன்படி முதலாகிய கிருமங்களில் நாடுக்கணகு கேது உடபடிக்கை பண்ணி த
101. னது வீரகுளதில் நவ்வலடிச்செய்வ கலடுயகுளதிருப்பால்கூடல் உகூடசிவலகுளதிலப்ப கடி உகூ
102. டதலை குளதில் மணச்செய் உகூய கல்லுகுளதில் மணச்செய் உகூய ஆமாந்தூர் நிலகை யடிவேம்புவ படம
103. ளலைகுளதில் பருபரியபுகடிவ படசுதன் இவனுளதில் ஒடைசெய் உகூய அருடய்யன்குதில் கு - ளம்வ
104. கூய செங்குளதில் கிளர்வடி உசுயபப்பான் குளதில்ப் பாரைடி உசுய இவளவு நஞ்சையு
105. நாட்டுக்கணகு உம்பனதுகு விட்டுதுத்தபடியிலே கல்லன்படிகு வடிகு வெப்பாலை புஞ்சை
106. ஒருபுஞ்சையு குடிகி ஒருபணமும் போகதுகுருணி தவசமும் நஞ்சையில் வாய்மை
107. கொருதாநுகுங் குருணியு இந்தப்படிகுப்பதி ஆண்டுகொண்டு நாட்டுகணகுகாணி யாச்சி யாக புக
108. கற்புதிரற்பதமயியமாக ஆண்டுகொள்வாராக ஆகொலதச்சு நலமைகாணியாச்சியு நாட்டு
109. கணகுகாணியாச்சியு ஈசுபாஞ்சாரி புதிருபுதிரபாறமபிறியமாய் ஆண்டுகொள்வாறுகவு இற
110. கிருமதுகு தொட்டிபலன்தொட்டியா னடியிலே பல்லன்தொடடிகு வீரகுளதில் கிளர்
111. வடி வசுய இர அரமாநிலமும் தொட்டிமைப்புறுசை யெல்கைகுறைப்புஞ்சையில் அரை கூடும்
112. உளளகொலிசுவங்கிரமும் பதிக்கொண்டு கொடிமைகாணயாடிசி ஆண்டு வருவாகுகவும் இதப்ப
113. டிகுக் கடாகாரியஷ்தாள் சகலறுந்தீதகடி இலுலே அவரவருகு எளுதிகுடுதடகு ஆண்டுவ
114. ஹபவிதுக்கொள்வாறுகவு. இப்படி நாலாவகையும் பிறிசத்தீர் மானம்பண்ணிகுடுத
115. டியிலே இதற்கு ஆதாமொருவன் ஆச்சேபமபண்ணினால் வங்கிஷமும்மற்றுச் சன்னதில்
116. க்கோகதியும்பண்ணின தோஷதில்ப் போவாறுகவு இதப்படிகுச் சாச்சி அப்பன்பெரும ·
117. ள் இந்தப்படிகு இந்தச்சாதன மெளுதினேன் சவுந்திரரூச அலங்காரப்பிரியார்
118. கையெளுதுச் சுவாமி யாண்டவனளகர் ஸ்ரீபாதமேதுணை இந்தப்படிகுதல
119. மதாலம் அனந்தக்கோத்து ருகாமுதிரி இந்தப்படிகு ஸ்ரீபாதந்துணை
120. வ.

Translation.

Hail! On the 15th day of the month of Tai, of the year *Ānanda*, current after 4707[1] of the great Kali era, we Raṅgarājabhaṭṭar, who serve in the south garden of the god Aḷagar, Periya-Śeymān of Tirumāliruñśōlai, Tirumālaiāṇḍāramudār, Tirumalainambiyaḷ, Alaṅkāranambiyaḷ, Tirumalainambiyaḷ, Śaṭṭupākanambiyaḷ, Deyvaśikhāmaṇinambiyaḷ, Tirumāliruñsōlainambiyaḷ, Tiyāgamśeyda Amudār, Śēṉai Amudār, Vaḍavāmalai Amudār, Nāṟaiṉayyaṉ, the.....of the goddess, the priest Aḷakarappayyaṉ, Śētuarasapperiyār, the *periyar* of Tirumāliruñśōlai, Savundararāśa Alaṅkārapperiyār, the baton bearer Tirumalaiyāṉ, Yēkāṅgi Kashttūrireṅgayyaṉ, Āchāharāśa-Aṇḍākāṇakkakavaṇḍar, Śēruvai Ramarāja Aḷakāshttiri Nāyakkan, Talaiyāri Uttaṇḍarāyaṉ Mēṭṭuttīvaṇappaṉāyakkaṉ, Tiruvāḷi Āśāri, Parama Sāmiāśāri, Īśuparaṉāśāri, Aṇṇāvikkottaṉ Alaṅkārakkottaṉ, Deyvaśikhāmaṇinattuvaṉ, the *tērars* of Śīrpadināḍu, Mattunāḍu, and Mattummūṉūr, Śōlaikōṉ of Ayilāṉkuḍi, Āṉaiveṭṭittēvaṉ of Māṉṅguḷamākāṇam, Talaitiṉṉittēvaṉ, Śōdiyākavaṇḍan of Allāṉkuḍi and Śōdiyappaṭṭi, Poṉṉaṉambalakkāraṉ of Terukkuṇḍam,

[1] Kaliyuga Śakarttam (கலியுகசகர்த்தம்) in the original, is a jumbling of Kaliyuga and Sālivāhana Śaka. It is here used to mean only Kaliyuga, I think; but 4708 of Kali era is not Ānanda but Prabhava. The grant does not seem to be a genuine one.

the Ambakkāraṉ of Kidārinattam, Kavadimallaṉambalakkāraṉ of Vayarpaṭṭi, the Ambalakkāraṉ of Kāvakkaṭchi, the Ambaḷakāraṉ of Pulivēḍi, Mālakavaṇḍaṉ the Śēruvai of Kallanderi, Poykaikkarai and Āmāndūr, Tembākavaṇḍaṉ, Aḷakukavaṇḍaṉ Rāmukavaṇḍaṉ Śinnākavaṇḍaṉ Āṇḍikavaṇḍaṉ, Kāmaṉāśāri the Nāṭṭukkaṉakku of the Tiruppadi division (*Mākāṇam*) of Mēlmukam, Tondaṉpattiraṉ Ambalakkāraṉ, Kōṭṭaiyaiṉ Ambalakkāraṉ, Vaijyanambalakkāraṉ of Śīdapaṭṭi, Mañjanāyakkaṉ of Mañjampaṭṭi, Āṇḍamāṉkōmaṉsēruvaikkāraṉ, Sāttappiḷḷai of Veḷḷiyakkuṇḍam Madiyāṉpiḍāraṉ, Pichchaipiḷḷai of Ma ..... kavanapparpaṭṭi, Tiruveṭṭaikkōṉ of (U)śalampaṭṭi, Alaṅkāravēḷāṉ of Uśilampaṭṭi, Periyakkaruppakkōṉ of Koḍimaṅgalam, Vīrākkōṉ of Akkaraipāṇḍi, Periyāṉkōṉ of Taruṉūr, Periya Nākana Ayyanāyakkaṉ, the Maṉiyam of Velichchanattam, Ulśunduppaṭṭi and Śālarappaṭṭi, Periyaṉāṭchi Bommaṉāśāri of Veḷichchanattam, Māvānambalakkāraṉ, Periyastel of Śaṇḍaiyūr, Periyanāyakkaṉ of Pēḍanapaṭṭi, Peyyamanāyakkaṉ of Periyapaṭṭi, Siṉṉanāyakkaṉ of Śillavāryerampaṭṭi, Aḷagirināyakkaṉ of Paṉṉaikkāvaṉūr, Avarikavaṇḍaṉ the *Maṇiyam* of Kulamaṅgalam, the *tēvars*, Aṃbalakkārars and Kavuṇḍars of Kalandānām, Ānandakōttu and Śīrpadināḍu, and the accountants, Nāyakkars Ambalakkārars and Kavaṇḍars of the Tiruppadi division—thus we all assembled at Appantiruppadi, and, in the presence of Ṟājakaramudiri, Nallināpiḷḷai, Vīraraghu Mudaliyār, the accountant, Māchchiyanāyakkaṉ, the choultry agent, Karuttaṉāyakkan of Veḷichchanattandāṇaiyam, and Vellaiyanāyakkaṉ requested thus:—Alaṅkāraputtiraṉ and Vaḷañjiyaputtiraṉ, the sons of Parikkāravalaiyaṉ Gōpālaśingaṉ (*? alias*) Tirumalayapalaṉūrpiḷḷai, disputing the right of temple service, came and asked the opinion of Kanēri Avargaḷ. Betwixt the two, the elder Alaṅkāraputtiraṉ, and the younger Vaḷañjiyaputtiraṉ the only son of the elder Alaṅkāraputtiraṉ by his wife was made the servant of the god Aḷagar. While thus serving on a certain evening he delivered the ornament box. On examination he was suspected. Consequently the father Alaṅkāraputtirāṉ cut the head of the dog (*son*) that he gave birth to, and offered it in the sacred presence. For long time he was without a son and afterwards married into a different caste, the bitch—a fisherwoman of Māṅguḷam. From her womb was born a son who was brought to the sacred mountain and named Alaṅkāraputtiran. He became renowned, excluded his paternal uncle Vañjiyaputtiran, took one Tirumalaiyāḻvārpiḷḷai as his partner and began to enjoy the *nāṭṭāmai*, the free lands and the daily watch. While thus enjoying Vellimalaiyān, the son of Vaḷañjiyaputtiraṉ, objected and said that no rights belong to the Māṅguḷam fisherwoman's son of strange caste. So we all assembled and settled as follows;—The village of Kaśanapaṭṭi.—The betel-leaf (*Nāgavalli*) village of the goddess Chandiravāllināchchiyār, and which is under their management (*nāṭṭāmai*), Vīrakuḷam, Nāyakkarkuḷam endowed by the great Nāyakkar for the sacred bath, Piḷḷaikuḷam, Śinnakuḷam and Arupelikuṇḍayyaṅkuḷam with the management of the twelve villages joined to it, the free lands of——$\frac{3}{80}$ *kāṇi* of Nālanattam in Vīrakuḷam, $\frac{1}{20}$ *kāṇi* in Karuṅkālivaṭṭam, $\frac{1}{20}$ *kāṇi* of Aḷagiyamanavāḷaṉ in Periyanāyakkarkuḷam, $\frac{1}{20}$ *kāṇi* of Māvaḍi, $\frac{1}{20}$ *kāṇi* of Seṅgappalḷaḍi in Śivilikuḷam, $\frac{3}{80}$ *kāṇi* of Vīlāvaḍi of Gōvindaṉ's land, $\frac{3}{80}$ *kāṇi* of a field in Talaikuḷam, $\frac{3}{80}$ *kāṇi* of Maṇachchey in Piḷḷaikuḷam, $\frac{3}{80}$ *kāṇi* of Kumiḷaḍi in Śiṉṉakuḷam, $\frac{1}{20}$ *kāṇi* of Veḍuṅgan in Arupelikoṇḍayyaṉkuḷam, and $\frac{1}{20}$ *kāṇi* of Māḷkaṭṭi in Seṅkuḷam—thus of all the wet lands and free lands, let Alaṅkāraputtiraṉ enjoy half and Vaḷañjiyaputtiraṉ enjoy the other half. The boundary of Talaikkuḷam which is given as a gift for the blood. Eastern boundary west of Avvarupattiṉa? west boundary stone and Nakādaṉkuṇḍu; southern boundary, north of Āmāndūr, Śiṉṉakuḷam, Śettuppiḍi, and Śiṉṉapārai; western boundary, east of the boundary stone in the east corner of Kallukkuḷam tank, and Kallukkuṇḍu; northern boundary, south of the Śoriṟpārai which is inside the above tank;—As the 33 kāṇis of wet lands, dry lands, and hills and vegetable garden with the above four limits are the free lands, let Alaṅkāraputtiraṉ enjoy half, Tirumala Aḻvārpiḷḷai and Vañjiyaputtiraṉ enjoy the (*other*) half. Let both of them watch the treasury outside the temple gate, be responsible for the keys, employ the requisite servants, and enjoy each the half of the temple and palace salaries, the fixed cooked rice, the fixed rice, the fixed allowance for festivals, the fixed allowance on bathing places, the village fees and other privileges. During the festivals the sacred water, the sacred cloth and the baton shall be first offered to Alaṅkāraputtiraṉ and then to Veḷḷimalaiyāṉ, the son of Viḷañjiputtiraṉ. Of the money to be levied in the village let Tirumalaiyāḻvārpiḷḷai collect half, and of the remaining half Alaṅkāraputtiraṉ give $\frac{3}{5}$ and Vaḷañjiyaputtiraṉ $\frac{2}{5}$. Thus let them enjoy these always transmitting them to their sons and grandsons. As Periyakaraippaṭṭi and Nāyakkaṉkuḷam the betel-leaf (*Nāgavalli*) village of Nekanāchchiyār are under the common watch of the three, the managers that have assembled and the temple people make the follow-

ing arrangement:—The villagers instead of paying in separate portions for these three watches must engage themselves to pay annually for them, and give a written, (*śāsanam*) to that effect. The boundary of Poyyakkaraippaṭṭi and Nāyikuḷam. Eastern boundary west of the *Sannidhi* path; southern boundary, north of the boundary stone inside the Pāppāṅkuḷam, and the Pachchoriyanār (?) inside the Karkuḷam; western boundary, east of the Takkānpārai rock and Nādankallu; northern boundary, south of the Ṛishabhagiri. Thus Poyyakarai and Nāyakkankuḷam as they are common to the three watchmen the engagement was made. For the three watch services, the three in common shall receive 30 *paṇams*, three *tośais*[1] and the cooked rice of three measures of raw rice, and without troubling the villagers do their duty; eastern boundary, west of the *Sannidhi* path, north of the stone in the field of Veḷḷiyakkuṇḍam and the rock Piḷḷaittōppuppārai; western boundary, east of the boundary stone of Mañjanappaṭṭi, Kodumbiyārai, the boundary stone of Achchanāmpiḷḷai, and the Valukkappārai rocks. Thus the watch of all the wet lands, dry lands, sand hills, vegetable garden and, other places within the above four limits, the fixed portion as stated in the engagement, $\frac{1}{20}$ *kāṇi* of Śembāchchey in Vīrakuḷam, $\frac{1}{4}$ *kāṇi* of Kavaṅgālivaṭṭam wet land in Paṭṭakallukkuḷam, $\frac{1}{20}$ *kāṇi* of Tiruppālkūḍalan land in Talaikuḷam, the 2 *kāṇis* of Pāraiyaḍi in Āmandūr, $\frac{3}{80}$ of a *kāṇi* in Piḷḷaikuḷam and $\frac{3}{80}$ of a *kāṇi* under the well in Pappāṅkuḷam—all the above wet lands do ye enjoy free. One *kalam*, one *marakāl* and three handfuls on every wet land, the dry land of Vīramādaḍippuñjai among the dry lands, 10 *paṇams* annually in the village and one *duppaṭṭi* cloth do ye receive from the village and do your duty without troubling the villagers. As Īsuparanāchāri, the sculptor, before the god, after undergoing great trouble in finishing the *pīṭha* work, at length cutting a human head in his family he offered the blood to the god and successfully completed the *pīṭha* work, the village within the following four limits, the *nāṭṭukkaṇakku* office in Nallaṉpaṭṭi and other villages, $\frac{3}{80}$ *kāṇi* of Avaladiśey land in Vīrakuḷam, $\frac{3}{80}$ *kāṇi* of land in Nāyakkakulattiruppālkūḍal, $\frac{3}{80}$ *kāṇi* of *pattaḍi* land in Śivālakuḷam, $\frac{3}{80}$ *kāṇi* of Maṇachchey land in Kallukuḷam, $\frac{1}{20}$ *kāṇi* of Nilakaraiyaḍivēmbu land in Āmāndūr, $\frac{1}{20}$ *kāṇi* of Parūpariyaputtaḍi land in Maḷaḷaikuḷam, $\frac{3}{80}$ *kāṇi* of land in the bed of the tank, $\frac{3}{80}$ *kāṇi* of land in Aruḍayyankuṭṭikuḷam, $\frac{1}{40}$ *kāṇi* of brackish land in Śeṅguḷam and $\frac{1}{40}$ Śey of land near the rock in the Pappāṅkuḷam—as all the above lands with the dry land Veppālaipuñjai we have given in free enjoyment for the management of *nāṭṭukaṇakku* office, do you manage the *nāṭṭukaṇakku* office, collecting one *paṇam* from each family, one *marakāl* of grain for every crop, and one *marakāl* for every field of wet land and transmit these privileges to your sons and grandsons. The privilege of artisanship, and *nāṭṭukkaṇakku* may Īśvarāchāri enjoy and transmit to his sons and grandsons. As Palantōṭṭi is the *tōṭṭi*[2] of this village, to Palantōṭṭi are given $\frac{1}{40}$ *kāṇi* of brackish land in Vīrakuḷam, half the garden on the dry land of Purāśaiyelkai embankment and the fixed allowance of the temple. Let him enjoy his shəre. As all the agents of the village have thus settled, let every one enjoy his share as given written (*in this śāsanam*). As the donations are thus made publicly in all the four[3] ways—if any one objects to this, his family shall become extinct and he shall go in the sin of having committed cow-murder in the sacred presence (*of the god*). Thus the witness Appan Perumāḷ; the signature of Savundararāja Alaṅkārapiriyār who wrote this grant. May the feet of the god Aḷakar, our ruler, help us. The impression of the Anantakōttuka (?) seal of the temple. Thus may the sacred feet help us.

No. 27. Sale deed of Sinnakadirabhūpālasamudram dated Śaka 1652.

This copper-plate grant is preserved in the District Court, Madura. It is engraved on three plates, each of which measures $10\frac{3}{4}$ by 8 inches exclusive of the top. The first plate is engraved on one side and the other two plates are engraved on both the sides. An abstract of this grant appears in No. 33, p. 6, Mr. Sewell's *Lists*, Volume II.

First Plate.

1. ஸ்வஸ்திஸ்ரீ ராசாதிராச ராசபரமேசுர ராசமாற்தாண்
2. ட ராசகெம்பீர ராசசிரோமணி வில்லுஞ்விசயன்
3. சொல்லுஞ் அரிச்சந்திரன் கொடைஞ் கற்னன் படை

[1] *Tośāis*: Round cakes prepared of rice and black gram equally mixed—muffins.
[2] *Tōṭṭi*: A scavenger, or one who does menial services.
[3] *Four ways*, means in all the ways.

4. ஸ்ரீ ரூமன் தனலெட்சுமீ சவுபாகியலெட்சுமீ வீரலெ
5. ட்சுமீ விசையலெட்சுமீ சவுபாக்கியலெட்சுமீ கர
6. வாசனை பூலோகதேவேந்திரன் பாண்டிமண்ட
7. லவ்வாபரூசாரியன் சோழமண்டல வ்ரதிஷ்ட
8. ஞசாரியன் தொண்டமண்டல வ்வாபஞசாரி
9. யன் ஒடியர் தளவிபாடன் ஒடியர் மோக
10. ந்தவிழ்தான் துலுக்கர் தளவிபாடன் துலுகர்
11. மோகந்தவிழ்தான் பூவ[1]தெட்சண பசிமஉதர
12. சமுதிராதிபதி ஈழம் கம்பளம் யாப்பாண
13. ம் முதலாகிய வன்பதாறுதேஸமும் திறைகொ
14. ண்டு கெசவேட்டைகண்டருளிய வீரஇவீ(ற)
15. ன் விருதரசர் கொடந்தவிழ்தான் க(ட்டா)
16. ரிச்சாளுவன் வங்கிநாராயணன் அ.....
17. லரமுடியுளே இடறியபதத.....
18. நாராயணன் ஆளுகனங்..... .....

Second Plate—First Side.

19. ன் பொறுமைஇதருமன் அறிவுஇ அகவ்டியன்
20. துயநிகுறக கியபரிபாலன் அதாசூரவீரவி
21. கூறமாதிதன் சமரமுகரணவீரன் பதிதெ
22. ட்டுக்கொயதூ வன்னியர்மிண்டனம்
23. லகலவங்கினு மனங்கலங்கலங்காத கண்டன்
24. அடையலர்சிங்கம் அடைந்தாற்இ தாபரன்
25. விரூபாகேஷவராபாஉ மறவாதவருரூராட்ச
26. மாவிகாபரணன் அஷ்டதிகுமொருகொடைஇ
27. லாளுகின்ற விடிவ்வி விசயாபுர வீரசிங்கா
28. சனாதிபதியாகிய ஸ்ரீமன் மஹாமண்டலே
29. சுரமேதினீ மீசுரகண்ட தேவமஹாராய
30. ர் வீரப் பற்புடதேவமஹாராயர் வீரவச
31. ந்தராயர் விசுவபதிராயர் சதாசிவராயர் ப
32. றபுடதேவமகாரூயர் ஞரசிங்கரூயர் கிஷ்ண
33. ரூயர் ரூமராயர் திருமலைராயர் ஆனைகொ
34. ந்திவெங்கிடபதிராயர் அச்சுதராயர் சிகொங்க
35. ரூயர் ரூச்சியபரிபாலனம்பண்ணியருளாநின்ற
36. ராச்சியதில் தென்திசையில் பாண்டிமண்டலா
37. திபதியான மதுரைமீனாட்சி ஸுந்தரேஸ்வரஸ்வா
38. மி வரப்பிறசாதியான ஞகமணயகர் விஸ்வநாதனய
39. கர் முதுவீரப்பனயகர் குமார கிட்ணப்பன
40. யகர் கஸ்தூரி சொங்கப்பனயகர் பெரியவீரப்ப
41. னயகர் திருமலைனயக்கர் முதுவீரப்பனயகர் சொ
42. நாதனயகர் சொங்க கிட்ணமுது வீரப்பனயகர்
43. விசயசொங்க கிட்ணமுது வீர சொகுநாதனயகர்
44. அவர்கள் ராச்சியபரிபாலம் பண்ணியருளா
45. நின்ற விசயாற்ப்புதமான சாலீவாகன சகா
46. வதி கூசுரூடுயக - கலியவதி சதுஅரூடுயஇ
47. தின்மேற் செல்லானின்ற சவுமியவரி தைமீ
48. உயிளவ ரூயிற்றுகிழமையு திருஷணவகூழு
49. ம்தூதியெயு உதிரகூஷதூமும் வ்ரக

[1] The left corner of the first plate is broken.

Second Plate—Second Side.

50. உ-ஸாயோம உ-ழவணிகாணஉ-ங்கூடின சு
51. பதினகில் கிண்டுகுல்லுச் சீற்மயில் டம்ப
52. ஞடில் தெத்துமாங்கை சுன்னிவாடிகூகிப
53. கியான இறைகுடி யாகிபன் வல்லகுவர்குல
54. கீபன் நிகளங்கமல்லன் வெள்ளப்பகுறைராய
55. ஞன ஸ்ரீமன்காடு வெடியப்பஞயக்கர் நடுசு
56. கலையப்பய்ஞயகுர் நாரசிங்ஞயகுர் சின்ன
57. ணஞயகுர் நாரசிங்கஞயகுர் சின்னகூகிர் ஞய
58. கூர்பெச்சின்னகூகிரஞயகுர் சொங்கண்ஞய
59. கூர் ஞரசிங்கஞயகுர் சின்னகூகிர் அப்பயஞயகு
60. ரவர்கள் அணைப்படிசு வரகிஞமமாகவவுஜ
61. ர ராஜபுரகிலிருசும் அசேஷவிதது மஹா
62. செகங்களுசும் புது அணைகாவழிசு வரகிஞ
63. மமாக சின்னகூகிர பூபால ஸமுதிரதகை ஹ-ஏ
64. ஊக கூயஸாவகம்பண்ணிசுடித்தோம் இ
65. துசு எல்லை கீழ்பாற்கெல்லை குடவஞற்றுசு
66. மேற்சு தென்பாற் கெல்லை புதணைக்கு வடசு
67. மேல் பாற்கெல்லை வாமகமுதிரை கல்லுசு
68. கிழசு வடபாற்கெல்லை பழய அமுரஹார
69. தது எல்லைசு தெற்கு இந்தஞன்கெல்லைசு
70. ள்பய நிலமும் தங்கள் கயில் சுக கூய
71. மாக மதுரைகுவிணை கூழ் ஞம் சொசு
72. ம் வாங்கிக்கொண்டு தாம்பூல ஹிரணை
73. உஉகபூவ-ர்மாக ஊனம்பண்ணினபடியிஞலே
74. இந்தப்புலகில் நஞ்சை புதுகிருகலுசு ஞ
75. லத்தொருவாரமும் ஈ வெள்ளாமைசு மூ
76. ன்றிலொருவாரமும் மூன்றும் வெள்ளாமை
77. சு அஞ்சில் ரொண்டுவாரமும் அரமனைசு குடி
78. துக்கொண்டு எள்ளுப்பயறு பூவரசிசு அர

Third Plate—First Side.

79. மனைசு ஞறிலொருவாரமும் இந்த ஞன்
80. கெல்லைகுள்பய புஞ்சையில் குடியிருப்பு
81. சு கலவெளைப்புரவும் மோவரஜா ஹ-மிசு
82. ஞற்கல விளைப்புரவும் ஆக அங்கல விளைப்
83. புரவும் ஸவ-ர்மாகவுமாக அநுபவித்துக்கொ
84. ண்டு மிச்சமுண்டாகிய புஞ்சைசு கலவி
85. ளைப்புரவுசு எட்டுப்பொன் வீதம் அரம
86. னைசு செலுதிக்கொண்டு வரிவிலாடம்
87. வெட்டி கொடம் ஸவ-ர்மானியமாக அனுப
88. விதுக்கொண்டு அணைகோல்வாய்கு
89. ள் வெட்டுகால் வெட்டுசு முன்னீடு
90. போட்டு வடியும் முகலும் அரமனை
91. மேல்வாரதிலே காலகிறயத்துசு பற்றி
92. க்கொள்வாருகவும் சொற்சுவந்திரம் ப
93. ழய கிருமது ஒப்பந்தம் னடப்பிதுக்கொ
94. ண்டு நிதிநிட்சேப செலதரு பாஷாண அகூ
95. ணைா மாமிவிஜிவஹாயுமென்கிற அஷ்டலோம

96. ஸ்வாமியங்களும் உாகாதி வினிவிகயங்க
97. ளஞ்ஞ யோகியமாக புதர பவுதர பாரம்பரியமாக
98. க ஆசந்திராற்கஸ்தாயியாக அநுபவித்து
99. க்கொண்டு சுகதிலேயிருப்பாருகவும்
100. இந்தப்படிஞ்ஞ லவுஜரருஜ சின்னகுதிர
101. பூபால லமுதிரம் சேஷவிதுன மகாசெ
102. னங்களுஞ்சும் பூதானந கிறயசாலநமெ
103. ழுதிஞ்துத்தோம் சின்னகுதிர் சுப்ப
104. யுையகுோரம் இந்த தற்மதுஞ்ஞ யாதா
105. மொருதன் விகாதம்பண்ணினலும் கெ
106. ங்கைகினையிலே காரும்பசுவைக்

Third Plate—Second Side.

107. கொன்ற தோஷதிலே போககூடவா
108. ருகவும் ஒ உாநவாயுயோகொஜ உா
109. நாகஜ்ரயோநுவாயுநம் | உாநாகவ்வ
110. மஹவாவ்நாதி வாயுநாஉ2ுகம்வஉ.
111. ஸ்ரீரஸு.

TRANSLATION.

Hail to the king of kings, the supreme king, the sun of kings, the majestic king, the chief of kings, a Vijaya in his bow, a Hariśchandra in his word, a Karṇa in giving, a Rāma in his army, at whose hand live the goddess of wealth, the goddess of valour, the goddess of victory, and the goddess of riches, the Indra of this world (*Bhūlōka*), the commander who established the Pāṇḍiyamaṇḍalam, the commander who established the Chōḷamaṇḍalam, the commander who established the Toṇḍamaṇḍalam, the breaker of the army of Oṭṭiyars, who stopped the pride of Oṭṭiyars, the breaker of the army of Tulukkars, who stopped the pride of the Tulukkars, the lord of the eastern, southern, western and northern seas, who takes tribute and celebrates the elephant hunt in Īḷam, Kambalam, Yāppaṇam and other countries, the most valorous of the valorous, who stopped the pride of Virudarasar, who is the dagger-armed Śāluva.....a Dharma in his patience, an Agastya in his knowledge, the punisher of the wicked and the protector of the good, the most valorous Vikramāditya, the valorous soldier in battle-fields, the breaker of the Vaṉṉiyars of the 18 *koṭṭams*, who is not agitated in his mind though the mountain be agitated, the lion to his enemies, the protector of the refugees, who never forgets the feet of Virūpākshadēva, who is ornamented with the garland of Rudrākshamālā, and who is the valorous king of Viṭhala Vijayapuram.

The reigning emperors and lords of the world, Gandadēvamāhārāyar, Vīrappurapuḍadēva Mahārāyar, Vīravasantarāyar, Viśvapatirāyar, Sadāśivarāyar, Prapuḍadēvamahārāyar, Nāraśiṅgarāyar, Kṛishṇarāyar, Rāmarāyar, Tirumalairāyar, Ānaigondi Veṅkaṭapatirāyar, Achyutarāyar, and Śireṅgarāyar were ruling in the north. During the reign of the kings of the Pāṇḍiyan empire over the south,——the kings of Nāgamanāyakkar who has received the divine favour of Mīnākshi Sundarēśvara, the god of Madura, Viśvanāthanāyakkar, Muttu Vīrappanāyakkar, Kumāra Kiṭṇappanāyakkar, Kastūri Raṅgappanāyakkar, Periya Vīrappanāyakkar, Tirumalaināyakkar, Muttu Vīrappanāyakkar, Śokkanāthanāyakkār, Raṅga Kiṭṇa Muttu Vīrappanāyakkar, and Vijaya Raṅga Kiṭṇa Muttu Śokkanāthanāyakkar.

On the auspicious day of Sunday, the third lunar day and the twenty-seventh day of the dark half of the month of Tai of the year *Saumya* current after 1651 of the victorious Śālivāhana era, which corresponds to 4830 of the Kali era, in the Uttara asterism, the yōga named Sukarma and Vanikakaraṇa, the lord of Tettumāṅgurai, Kannivāḍi and Iraikuḍi in the Ḍamba province, which is situated in the country of Dindigul——Śinnakadirappanāyakkar, the light of the Vallavar family, the brave warrior who is called Veḷḷaippakkarairāyan, and (*whose ancestors are*) Śrīman Kāḍuveṭṭiyappanāyakkar, Naḍukkuttalaiyappanāyakkar, Nāraśinganāyakkar, Śinnaṇanāyakkar, Nārasiṅganāyakkar, Śinnakkadiranāyakkar, Pechinakkadiranāyakkar, Reṅgannāyakkar, and Siṅganāyakkar,——Śinnaṇanāyakkar gives in gift and sale the village of

Puduaṇaikkaraivaḷi, otherwise named Śinnakkadirabhūpālasamudram to all the learned inhabitants of Aṇaippaṭṭi, otherwise called Savundararājapuram.

The boundaries of this are:—Eastern boundary, west of the Kuḍavanār river. Southern boundary, north of the new embankment. Western boundary, east of the Vāmanamuttiraikkal. Northern boundary, south of the boundary of the old agrahāram. As we in donation with betel-leaf and water give into your hands the lands within the above four boundaries for the Madura *Kalipaṇams* 300, may you enjoy the wet fields, one-fourth of the proceeds of new fields, one-third of the proceeds in the next crop, two-fifths of the proceeds of the third crop, one-fourth of the proceeds of sesamum, pulses and Pūvarasa trees, do ye give to the palace of the dry lands; do ye enjoy free lands which sow 5 *kalams* of seeds—lands which sow 1 *kalam* of seeds for house-quarters and lands which sow 4 *kalams* of seeds for grazing cattle. Of the dry lands do ye give to the palace at the rate of 8 *pons* for lands sowing 1 *kalam* of seeds. Do ye enjoy free the public paths and cow stalls. The palace have the right to collect the tax with interest in case of failure. May you enjoy possession of the property as in the old village. The treasures, treasure-trove, water, trees, stones, the eight kinds of enjoyments—durability, accessibility, validity, perfection, &c.—the right to give the lands in gift or sale may you happily enjoy during the existence of sun and moon and transmit them to your sons and grandsons. Thus we Śinnakadirappanāyakkan give in writing to all the learned inhabitants this sale and donation grant of Savundararājapuram, otherwise called Śinnakkadirabhūpālasamudram. He who injures this charity shall go in the sin of having killed a black cow on the banks of the Ganges. Of donation and protection, protection is more praiseworthy than donation. By donation a man obtains a place in the Svarga; by protection the place of Achyuta himself.

No. 28. *A Grant belonging to Va ttilaikkuṇḍu Temple, dated Śaka* 1651.

This copper-plate grant is in the Collector's Office, Madura; it is written on both sides of a single plate which measures $10\frac{3}{4}$ by $6\frac{5}{8}$ inches exclusive of the head. There are twenty-three lines on the second side, making up a separate grant. An abstract of this grant is to be found in Mr. Sewell's *Lists*, page 8 (65B).

Second Side.

1. சுவஸ்திஸ்ரீ விசையபுதைய - சூசுஸாதுய மேல் செல்லாகின்ற ஆனந்தஹு ஆவணிமீ
2. யஉதி புதன்கிளமையும் பூசநட்சேத்திரமும் திசமியும் சிவணமயோகமும் வத்திரவாகரண மும் இ
3. ப்படிக்கொத்த சுபதினத்தில் காசிவிசுவேசுரர் விசாலாட்சியம்மன் சன்னதிக்கு வத்தி
4. லக்குண்டு வயிரவணயக்கணூர் வூதிதாசேஷவித்துவன் மகாசனங்கள் சம்மதியில் சீ
5. ர்மைவணிதம் பஞ்சக்கிரமம் மீ யு ருயஸ்ரீ கயிலாசமுதலியாரவர்கள் உச்சிக்காலக் க
6. ட்டளை நடத்திவிக்கிறதுக்கு வத்திலக்குண்டுச சுங்கத்தில் அரமனையாருக்கு உள்ள வீத
7. த்தில் தினம் ஒருபணம் வீதம் நாளதுஹு ஆவணிமீ முதல் புத்திரவளத்திர பாரம்பரைய
8. மாக ஆசந்திராற்கமாக காசிவிசுவேசுரர் விசாலாக்ஷயம்மன் சன்னதி உச்சிக்காலக்
9. கட்டளைக்கு சுங்கத்தில் தினம் ஒருபணம் கட்டளையிட்டபடிசு நடக்கத்தாக பஞ்ச
10. க்கிரமம் உத்தியோகத்துக்கு வந்தபிறபு பிராம்மணப்பிறவுக்களாலும் சூத்
11. திரப்பிறவுக்களாலும் யாதாமொருவ்வாரகிலும் அபிமானிச்சு உச்சிக்காலப்பூசை
12. க்கட்டளை சொந்தக்கட்டளையாய் சுங்கத்தில் அரமனைப்பணத்தில ஒருபணங் குடு
13. த்து நடப்பித்தபடிசு ஆச்சந்திராற்கமாக ஆண்டனுபவித்துக்கொள்ளக் கடவாராக
14. வும் இந்த உச்சிக்கால்க்கட்டளைத் தற்மத்துக்கு வாக்குசகாயம் அற்தசகாயம் பண்
15. ணின பெயர்கள் கோடி சிவலிங்கப்பிறதிஷ்டையும் கோடி விறுமப்பிறதிஷ்டையும்
16. அனேகங் கோதானம் பூதானம் பண்ணினபலனை யடைவாராகவும் இந்த தற்மத்துசு
17. விகாதம் நினைத்தபெயர்கள் கெங்கைக்கரையிலும் சேதுக்கரையிலும் கோஹத்
18. திவ்ரஹத்தி ஸ்ரீஹத்தியும் மாதாபிதாவையும் குருவையும் கொன்றதோஷத்
19. திலேயும் மக்கம்தினத்திலேயும் பன்றியை அறுத்துதின்ற தோஷத்திலே போ
20. கக்கடவாராகவும் வத்தல்குண்டு விசவணதசுவாமியார் விசாலாக்ஷியம்மன்
21. உச்சிக்காலசுட்டளைசு உள்ளூர்சுங்கத்தில் அரமனைபணத்திலு பு - க - குடுத்துவர
22. ச்சொல்லிக் கட்டளையிட்டோம் அந்தப்படிசு ஆசந்திராற்கமாக நடத்திவிச்சுக் கொ
23. ள்ளவும் மீனாட்சியம்மன் துணை.

TRANSLATION.

Hail! On the auspicious day of Wednesday the tenth lunar day and the twelfth day of the month of Āvaṇi of the year *Ānanda* current after 1650 of the victorious era of the great king Śālivāhaṇa has passed, in the asterism of Pūśa (*Pushya*), in the yōga named Śiva, and in the karaṇa of Pāttiva, Rāyaśrī Kayilāśa Mudaliyār, the (*Maṇiyam*) manager of the five villages, with the consent of the learned people of Vaittilaikkūṇḍu-Vairavanāyakkanūr, fix from this Āvaṇi month 1 *paṇam* a day from the portion of the toll income due to the palace to conduct the mid-day *pūjā* of the sacred presence of the god Kāśiviśvēśvara and the goddess Viśālākshīamman. He who succeeds to the office (of the *Maṇiyamship*) of these five villages, whether he be a Brāhman officer, Śūdra officer, or any other officer, must with respect conduct this charity of giving 1 *paṇam* daily from the toll income to the sacred presence of the god Viśvēśvarar and the goddess Viśālākshīamman, transmit it to his sons and grandsons, and make it last during the existence of the sun and moon. This giving of 1 *paṇam* during the existence of the sun and moon from the palace toll share must be regarded (*by the officer paying*) as a charity conducted out of his own private money. He who renders assistance by words and assistance by money to this mid-day worship income shall procure the merit of having consecrated a *karōr* of Śivaliṅgas, of having consecrated a *karōr* of other gods, and of having bestowed in gift several cows and fields. He who injures this charity shall go in the sin of having committed on the bank of the Sētu and the Ganges, cow-murder, Brāhman-murder, female-murder, the murder of mother, father and preceptor, and of cutting and eating a pig at Mecca and Medina (*if a Muhammadan*).[1] Thus we order to give from the palace toll income of this village 1 *paṇam* daily to conduct the mid-day *pūjā* of the god Viśvanāthasvāmī and the goddess Viśālākshīamman. Thus do ye all conduct it during the existence of the sun and moon. May the goddess Mīnākshīamman help us!

No. 29. A Grant belonging to Vaittilaikkuṇḍu Temple, dated Śaka 1654.

This copper-plate grant is preserved in the Collector's Office, Madura. It is written on both sides of a single plate which measures 11⅞ by 5½ inches exclusive of the head. An abstract of this is given in Mr. Sewell's *Lists*, Volume II, page 8, No. 64.

First Side.

1. சுவஸ்ரீ கிரி மகாமண்டலேஸ்வர விசைய அற்புதைய சாலிவாகன சகாற்தம் ஆகூாருயிநல் செலலா
2. நின்ற விரோதிகிறுது(வரு) ஆவணிமீ உடதி வகிலெ(ஞ்)ண்டு வகிரூாத்தில் காசிவிசுவேஸ்வர விசாலாட்சியமமன்
3. சன்னதிசு வகிலெ(ஞ்)ண்டு வயிரவனனூற்ஸ்கிதா சேஸவிதுவன் மகாசனங்களும் தலதுமணி யு ஆ
4. திறணப்பயனவற்களும் சம்பிரிதிகூண்ரு முத்துவீரப்ப முதலியாரும் திருவாசிதாறண வி
5. ளசுதற்மம் உண்டுபெண்ணிச்சபடியிலே இந்த தற்மம் விடசு எண்ணச்செலவுசு நூவரு ஆ
6. வணிமீ முதல்புகிர பரபவவுகிர பாறமறையமாகநடதிவிப்போமென்றுசம்மதிச்சு தாமபிரசாஸ
7. னம் யெளுதிவிச்சபடி மாதம் ஒன்றுசு மகாசனங்கள் கடைவரியில் பு உ. தலத்து அரமனை மணியு பு
8. இ - கஇ தலதுச் சம்பிரிதி பு - வரு - நாட்டுக்கணசு பு - இ - டாகூற நரசிங்காயற் விசுவாச ராயற் பு - க - சுந்தரசா
9. றம் ஆதியப்பன் சேருவை பு வரு - கெந்தம லெட்சுமன் சேருவை பு வரு - கொட்டாறம் கொல்லச்சேவு
10. கள் - பு - வ - அளவுகாறர் பு - வ - தணல் கும்பன் வெங்கிடாத்திரி - புஇ - நீராணிகுள்சனு - உ - சு பு - இ - அரமனை சுங்கம் மீய
11. காறன் புஇ - கூளப்பநாயக்கரவர்கள் வகை சுங்க மீயகாறன் புஇ - க - சு காசுகூாறகோமுடியள் பு - க - கூாசுகார செடிய
12. ள் பு - க பட்டுனூல்கூாறன் பு - இ - தயாற் பு வரு உள்ளூர்கொடிகூல்கூாறர் பு - க - உள்ளூர் வாணியற் பு - ஈ - ஆ மாச

[1] See line 19, Makkamadinattilēyum as it stands in the original, which is translated into Mecca and Medina.

13. ம் ஓண்ணுஞ் ணைக - பு உவ - ம் இந்தப்பணம் திருவாசிதோரண நிதியவிளஞ்சு செல்லுங்
14. ளகவரும் சம்மதிச்சு தாமபிரப்பட்டையு யெளுதிவிசுஞ்டுதபடியிருலே யிந்த உபயு ஆச்சந்
15. மாக புதிரபவுதிர பரம்பறையாக நடத்திவிச்சு கொண்டுவருவோமாகவு யிந்த வகிலெஞ்ண்டு
16. கூறாருஞ் தலதூ மீ யதூஞ் வந்தவர் தலத்து சம்பிரதி கண்டுவந்தவர் தலதூச் சேருவஞ்தலதூ
17. சேவுகதூஞ் தலதூச்சேவுகதூஞ் வந்தவர்கள் சுங்கதூனாஞ்வந்தவர்கள் யிவர்களனவரும் யிந்ததற்
18. மதூஞ் சம்மதிச்சு நடத்திவிபார்களாகவு யிந்தபடிஞ் தற்மம் நடகி விடுமீ கில் யிந்த தற்ம
19. தூஞ் யாரா
19. மொருவள் விகாதம்பண்ணினாள் ஆனல் கெங்கைகூனையிலே காரும்பசுவைகொண்ணதோச
20. கில் போகடவானுகவு மாதரு கவனு பண்ணின தோசகிலே போகடவானுகவு யிந்தப்ப
21. டிஞ் மாதம் பனிரொண்டேகால்ப்பணமும் நாட்டுகூணஞ்ப்பிள்ளேய் அறுவிட்டு திருவாசிதிருவிள
22. ஞ்கர்மம் ஞட்டுகூணஞ்ப்பிளேயள் நடகிவிச்சுகொண்டு வருவாருகவு யிவற்கள் சம்மதியில் யி

Second Side.

23. ந்தப்பட்டையம் எளுதிகது திருமகூணஞ் ஆண்டியப்பிளே எளுதூ சுபமஸ்து உ
24. உள்ளூர் வேட்டகாமன் வரிசதூஞ் பு உ.

Translation.

Hail! On the auspicious day—the second day of the month of Āvaṇi of the year *Virōdhikṛit*—current after 1653 of the victorious era of the great king Śālivāhaṇa had passed. As the charity of a Tiruvāśiviḷakku lamp[1] has been made by the learned inhabitants of Vaittilaikkūṇḍuvayiravanāyakkanūr, the temple *Maṇiyam* Ādinārāyaṇappayyar Avargaḷ and *sampṛiti* Kaṇṛāmuttuvīrappamudali for the sacred presence of the god Kāśi Viśvēśvara and the goddess Viśālākshī of Vattilaikkūṇḍu *Agrahāram*, for the cost of oil for the lamp charity we give the following revenue and agree to transmit the charity to our sons and grandsons;—2 *paṇams* on the bazar tax of the inhabitants including ⅓ *paṇam* the palace manager's money, *i.e.*, 1½ *paṇams* (*excluding the latter*); ⅜ *paṇam* on the temple *sampṛitis*; ½ *paṇam* on the Nāṭṭukkaṇakku accountants; 1 *paṇam* on Ṭākur Narasingarāyar Viśuvāśarāyar; ⅝ *paṇam* on Sundarasāram Ādiyappan Śēruvai; ⅜ *paṇam* on Gendam Lakshumaṇ Śērvai; ¼ *paṇam* on servants doing duties in the front entrance and garden of the temple, ¼ *paṇam* on the distributors,[2] ½ *paṇam* on the tax-collector Kumban Veṅkaṭādri; ½ *paṇam* on the Nīrāṇikkam people; ½ *paṇam* on the palace toll manager; 1 *paṇam* on Kūḷappanāyakkaravargal's toll manager; 1 *paṇam* on the Komuṭṭi money merchants; 1 *paṇam* on the Śeṭṭi money merchants; ½ *paṇam* on the silk weavers; ⅜ *paṇam* on the goldsmiths; 1 *paṇam* on the gardeners of this village; and ¾ *paṇam* on the oil-sellers of this village—thus in total 1 *poṉ* and 2¼ *paṇams* for the Tiruvāśiviḷakku lamp all agree to pay monthly. With their consent as they give this copper document in writing let us conduct this charity during the existence of the sun and moon and transmit it to our sons and grandsons. Those who succeed to the managership (*Maṇiyam*) of the temple of Vaittilaikkūṇḍu-Vairavanāyakkanūr, who succeed to the *Sampṛiti*-ship of the temple, who succeed to the watchship of the temple, who become servants to the temple, and who succeed to the office of collecting tolls—all these must manage this charity with respect. While the charity is thus being conducted, if any one injures it, he shall go in the sin of having murdered a black cow on the banks of the Ganges, and he shall go in the sin of having committed incest with his mother. Accordingly every month the accountants of the village shall collect the 12¼ *paṇams*, keep accounts and conduct the charity of the Tiruvāśi sacred lamp. The signature of Āṇḍiyappiḷḷai the village accountant who wrote this grant, with their (*the donors'*) consent. May prosperity abound! Two paṇams annually on the village shroff.

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[1] *Tiruvāśiviḷakku.*—*Tiruvāśi* is the ornamented arch over the processional image. *Tiruvāśiviḷakku*, hence, means a row of lamps over the ornamented arch of the processional images or a row of lamps placed over any ornamented arch in the temple.

[2] *Distributors* = Aḷavukaran. Those that weigh out or measure out grain in the temple.

No. 30. *A Grant belonging to Vaittilaikkundu Temple, dated Saka* 1666.

This copper-plate grant is in the Collector's Office, Madura. It is written on both sides of a plate which measures $7\frac{1}{4}$ by 5 inches excepting the head. There are twenty-nine lines on the first side and twelve on the second. An abstract of this grant is given in Mr. Sewell's *Lists*, Volume II, page 8 (No. 60).

First Side.

1. ஷஹிஸ்ரீ ஸாலிவாஹந ஸஹாவ்ழ ஆசுஸாசுலடு இதன்மேல்ச் செ
2. ல்லாகினற ருதுரொற்காரிஷ்டு ஆவணிமீ லஅஉ புதன்கிளமை கிறியோ
3. தசியும் உத்திராடநக்ஷத்ரமும் சுபயோக சுபகரணம்பெற்ற சுபதினத்தி
4. ஸ்ரீமகு வத்திலைக்குண்டு வயிரவனுயக்கனூருக்குப் பிறிதிநாம
5. மான வீரபூபால சமுததிரதிதா சேஷவித்துவ மகாசனங்களும்
6. மகாராச ராயஸ்ரீ வெங்கிட்டராய ரய்யரவர்கள் காரியத்துக்கு
7. கற்த்தரான ரகுநாதபண்டித ரய்யரவர்களும் விஜனுதசுவா
8. மி விசாலாக்ஷியம்மன் சன்னதிக்கு பெரியமேளம் உண்
9. டுபண்ணிவிச்சு பட்டையமெளுதிக் குடுத்தபடி பட்டைய
10. மாவது பெரியமேளம் சனம் சு - ஐ சம்பளம் கூட்டளையிட்டது மீ
11. கஐ ணை - சு - ய - ள - நிகுதிபண்ணிவிச்சுதுஐ விபரம் அரமனையார்
12. உபையம் தலம் ஆள்க்கட்டளை மாதம் க - ஐ சனம் க - ஐ ணை க - மகா
13. சனங்கள் கூலிப்பிடித்தத்தில் ஆள்க்கட்டளை மீ க - ஐ சனம்
14. ந - ஐ ணை ந பட்டிவகையில் சனம் க - ஐ மீ க - ஐ கட்டளை ணை - க -
15. குழப்பனர் பூசாரினர் கொப்பயனர்வகை - ந - ஐ காவ
16. வில் ஆள்க்கட்டளை மீ - க - ஐ சனம் க - ஐ ணை - க - ய - உ - சுங்கத்தில்
17. மீ - க - ஐ - ய - ந மேல்ப்படிகோவில் மகமையில் மீ க - ஐ ய - உ - ஆ - மீ -
18. ஐ ஆள்க்கட்டளை ஆறுபொன்னும் வளுபணவீதம் நிகுதிபண்
19. ணினபடிஐ இந்தவ்ரு ஆவணிமீ முதல் சந்திராதித்தியவரைக்கும்
20. புத்திரபவுத்திர பாரம்பரையமாக சம்பளதுஐ ஊரிவேவி
21. க்கும் விலைக்கு நெல்லுஐடுதது இந்தப்படிக்கு அரமனையா
22. ரும் மகாசனங்களும் பாளையப்பட்டுக்காவலும் தற்மம் ந
23. டத்திவிப்போமாகவும் இப்படி நடக்குமிடத்தில் யாதாமொரு
24. வர் இந்த தர்மத்துக்கு விகாதம்பண்ணினால் பிராமணனை
25. சனங்களிலே ஆகிலும் உததேசவ்ளாளிலே ஆகிலும் விகா
26. தம் நடப்பிவித்தால் காசியிலேயும் சேதுவிலேயும் கோ
27. டி விறுமஹ்தி கோஹஹ்தி ஸ்ரீஹதியும் மாதருகவனமும் ப
28. ண்ணின தோஷத்திலே போகநடவாராகவும் சூத்திரா
29. ன உத்தியோகவ்ளாள் பாளையக்காறர் முதலிப் பிள்ளைமார் சி

Second Side.

30. வபக்தர் விஷ்ணுபக்தர் குடியானவர்கள் ஆராகிலும் விகாதம்
31. பண்ணினால் காசியிலே காராம்பசுவைக்கொன்ற தோஷ
32. மும் குலதெய்வம் குருவைக்கொண்ணதோஷத்திலேயும்
33. மாதுரு கவனம்பண்ணினதோஷத்திலேயும் போவாளு
34. கவும் மூசலுமாளுகப்பட்டவர்கள் யிந்த தற்மத்துக்கு விகா
35. தம் பண்ணினால் மக்காவிலே பண்ணியை பட்சித்ததோ
36. ஷத்திலேயும் அல்லாவுஐ கொண்டு நினைத்ததோஷத்திலே
37. யும் போவாளுகவும் இந்த தற்மம் ஆசந்திராற்கதாகியா
38. க நடத்திவிப்போமாகவும் இந்தப்படிஐ அரமனையார் ம
39. காசனங்கள் பாளையப்பட்டுக் காவல்க்காறர் சம்மதிபில்
40. கிறமம் கணக்கு ஆண்டியப்பன் கையெளுத்து விசாலா
41. க்ஷிஸஹாய'ஸ்,

TRANSLATION.

Hail! On the auspicious day of Wednesday the thirteenth lunar day and the eighteenth day of the month of Āvaṇi of the year *Rudhirōdgāri* which is current after 1665 of the Śālivāhaṇa era has passed, in the asterism of Uttira (Uttarāshāḍa) in the Śubhayōga and Subhakaraṇa, we the learned inhabitants of the village of Vaittilaikkūṇḍu Vairavanāyakkanūr, otherwise named Vīrabhūpālasamudram, and Raghunāthapaṇḍitarayyaravargaḷ, the agent of Mahārājarāyaśrī Veṅkaṭarāyarayyaravargaḷ established a band of musicians for the sacred presence (*sannidhi*) of the god Viśvanāthasvāmī and the goddess Viśālākshīamman and give the following śāsanam. We order for each month for the six persons that form the band 6 *poṉs* and 7 *paṇams* and make the following arrangement: 1 *poṉ* for each month for one person from the palace endowments; 3 *poṉs* each month for three persons out of the deductions from wages made by the inhabitants of the village; 1 *poṉ* from the pound income each month for one person, 1 *poṉ* and 2 *paṇams* from the three watchmen's fund (*called*) Kūlappanār, Pūśārinār, and Koppayanār funds; 3 *paṇams* each month from the tolls, and 2 *paṇams* every month from the temple endowments, thus in total 6 *poṉs* and 7 *paṇams* each month we appoint from the Āvaṇi month of this year. The palace, the inhabitants of the village, the Pāḷaiyakārs, and the watchmen, must for the money to be paid, give to the persons paddy, at the rates at which it is sold in the village, and (*thus paying*) manage this charity during the existence of the sun and moon, transmitting it to their sons and grandsons. While the charity is thus being conducted, if any one injure it, whether he be Brāhmaṇ or officer, he will go in the sin of having at Kāśi and Sētu committed a *karōr* Brāhmaṇ murders, female murders, and incest with his mother. If a Śūdra officer, Pāḷaiyakār, Mudali, Piḷḷai, Śiva devotee, Vishṇu devotee, peasant, or whoever he may be, if he injure this charity, he shall go in the sin of having killed a black cow at Kāśi, in the sin of having killed his family god, preceptor, and in the sin of having committed incest with his mother. If a Mussalman injure this charity he shall go in the sin of having eaten pigs at Mecca and in the sin of practising treachery to Alla. We shall all conduct this charity during the existence of the sun and moon. Thus with the consent of the palace, the inhabitants of the village, the Pālaiyakārs and the watchmen, the handwriting (*signature*) of Āṇḍiyappan, the village accountant. May Vīśālākshī help us!

No. 31. *Grant belonging to Paḷaṇi Temple, on four plates,* 4·8 *to* 5 *inches across, and* 9·4 *inches to* 9·8 *inches high, with heads* 2 *inches high, written across. At the head is the vēl of Subrahmaṇya between two peacocks.*

Plate Ia.

1. ஆறுமுகம் துணை சிவமயு
2. வ வையகீடுக மாமளை ம
3. ண்ணுக மெய்விரும்பிய அன்
4. பர்விளங்குக சையவரன்னெ
5. ரிதான் தளைத்தோங்குக தெ
6. ய்வவெண்திருநீறு சிறக்கவே
7. வ கருணைபொழி திருமுகங்க
8. ளாறும்வாழி கரகமல பன்னி
9. ரண்டு கையும்வேலும்வாழி
10. இருசரண மெந்தலைமேல் ந
11. ாழுமோங்க யிந்திரவிக்கப்பா
12. லு மினிதும்வாழி அருள்ப
13. ரவி அமரர்சிரைமீட்டே ஆ
14. ண்ட ஆரிரண்டுதிருநயனத்த
15. ளகும்வாழி மருவணியும ை
16. பங்கடப்பந்தாருமார்பும்வாழி ம
17. யில்பரிசெஞ் சேவல்க்கொடி
18. யும்வாழி அடைந்தவர் துணைவ
19. ாவாழி அடியவற்கெளியாய்
20. வாழி மடந்தைதன் மைந்தாவ
21. ாழி மாதவன் மருகாவாழி திடம்
22. புனை வேலாவாழி தேவாருயிரே
23. ாவாழி படந்தபோரசுரர்கூத்தா
24. ன பரமனேவாழி வாழி ஸ்ரீ கிரி
25. புவன தகன பரமேசுபரகுமார
26. ன் தேவர்கள் தேவன் தெய்வ
27. லோக நாயகன் அகிலாண்ட
28. கோடி விறுமாண்ட நாயகன்
29. கோகநகனேச சரசமாடிக் கு
30. ட்டிக்குடிமியை நெட்டைபொ

Plate Ib.

1. க்கி கொல்விறும்ம பதங்கொடு
2. த்த குமாரக்கெ மஹான கொக்
3. காரவலைகொட்டரூவுத்தன் வ
4. க்கிறமிடு அசுரேசர் வட்டநீர் ெ

5. ராப்ப உக்கிறமயில்லேறிவரு
6. ம் உத்தண்டகீரன் பக்கறைப்ப
7. கட்டாரக்கரபட்டிடா படைக்க
8. ழாத்தில் கொக்கரித்துடல்க்கி
9. ளித்தகுக்கிடக் கொடிக்குமாரன்
10. கூளிகொட்டக்கூகை பிசாசுக
11. ள் தொக்கநிறத்ததழமொத்தசூ
12. ரன் மழவாதற்க்கு வடிவேலெ
13. டுத்த சேவுகதீரன் மகாமுரவோ
14. ங்குங் கொக்குநாகமுரைவெட்டி
15. விட்ட தேவர்சிரைமீட்ட தேவ
16. ர்சேணுபதி திசிரகினிலெனவ
17. ரிப்பரியவிசிடு மரகதகலாபன்
18. மயூரவாகனன் நாரதன்வழுத்த
19. வெள்ளியில்ப்பிறந்த திருபுரி ெ
20. காட்டுத்தகாவருமதியோன் அ
21. கஷ்த்தியர்குச் செந்தமிள்ப் பனு
22. வனு மாறெளுத்துண்மையு
23. ம் ஒதிவித்தவன் தேனுவுக்கு
24. யின்பம் சிரப்பாலழித்தவன் சூ
25. ரியனுக்குப்பதவி தொன்றயழி
26. த்தவன் வாணிக்கு வாக்கு வரமு
27. ங்கொடுத்தவன் மலைமகள்க்
28. கின்பமும் வாள்வுங்கொடுத்த
29. வன் அசுரர்குலைகாரன் அம
30. ராபதிகாவலன் தொடுசெரிகா

Plate IIa.

1. திரன்ன தோகைமயில்வாக
2. னன் சீதரன்திருமகன் சிவ
3. சுப்பிரமன்னியன் சண்டப்பிர
4. சண்டன் லண்டக்கொருமிண்ட
5. ன் உத்தண்டகுமார யாறுறுநூ
6. றுயஷட்டமங்கலமயாவினங
7. குடி பழனிக்கதிவன் பத்திப்பி
8. றியன் பற்த்தவற்த்திநாசலன்
9. பாபதிபுத்திரன் சிவசுதகணுப
10. தி விக்கிணவிணுயகன் தெய்வச
11. கொதரன் யெல்லா தேவர்களு
12. ம் வல்லாபிதாவாகிய பழனி பிவ
13. ல வேலாயுத சுவாமியார் திரு வி
14. ளப்படிக்கு ளாவாகு தெவாய
15. ருளிப்பாடல் பீத்திரிளை பழ
16. னிமலை வேலாயுதசுவாமியார் தி
17. ருப்புரம்குன்றம் சீர்அலவாய் ஆவி
18. னங்குடி எர்கம்பழமுதிர்சோலை
19. குன்று தொரலடலும் யாகபதியா
20. கிய ஆருதிருப்பதியிலும் எளுந்து
21. யருளி தில்லை திருவணுமலை தி
22. ருக்காளத்திரித் திருத்தனி திருவே
23. ங்கிடம் திருப்பதியிலும் எளுந்து அ
24. ருளி மகாபூசை கொண்டருளிய நிற
25. த்திய சுப்பிறமணிய சுவாமிக்கு
26. யுகந்தப்பத்தராகிய மகாமண்ட
27. லேசுரன் அரிய தமுவிபாடனப்ப
28. ாசைக்குத் தப்புவராயகண்ட
29. ன் முவாயகண்டன் முத்தமிளார
30. யகண்டன கண்டநாடுகொண்ட
31. நாடுகொடாதவன் மண்டலிகாக
32. ண்டன்துலுக்கதளுவிப்படன்து
33. லுக்க மோகமதவிள்த்தவன் சே
34. ாழமண்டல பிறதிட்டானசாரி
35. பாண்டிமண்டலத்தவனசாரி சே
36. ரமண்டலத்திசைய வுதாரன் ெ
37. தாண்டாமண்டல சண்டனப்பி
38. றசண்டன் எமண்டலமும திை
39. ாகொண்டருளி ராசாதிராச
40. பரமேசுரன் ராசமாத்தண்ட

Plate IIb.

1. ன் ராசகெம்பீரன் ராசம
2. ரான் ராசபிரதபன் என்னப்பட்ட
3. புகள் பூன்று யின்சொல்வியினிது
4. தளித்து வள்ளுவர் மாவுகாத்து மூ
5. ப்பால் மொளியும்படி யிக்கு அல்ல
6. ாவைகடிந்து நல்லாவைநாடி க
7. ாலமெலியக் குடித்தளைக்க ஆறி
8. லொன்று கடமைகொண்டு அசை
9. யாமணிக்கட்டி யாசாயாளுநா
10. ளியில் அறத்துக்கு தறம்மனா
11. ப்போலவும் பொறுமைக்கு புமை
12. ாதேவியைப் போலவுங்குடைக்
13. குக்கர்ண்ணனைப்போலவும்
14. படைக்கு ருமனைப்போலவு வி
15. ல்லுக்கு விசைஅனைப்போல
16. வுஞ் சொல்லுக்கு அரிச்சந்திரன
17. னப்போலவும் கரிக்குத் தேவேந்
18. திரனைப்போலவும் யுளிக்குக் கதி
19. ரோனைப்போலவும் யளிக்கு சந்
20. திரனைப்போலவும் ஆக்கினைக்கு
21. ச்சுக்கிதினைப்போலவும் து
22. ஷ்டநிற் சிஷ்ட்டபரிபாளினஞ்

23. செய்து அறுபத்திநாலு பலகிரி
24. துர்க்கத்துக்கும் யருபத்தாறுவன
25. துற்க்கத்துக்கு முப்பத்தாறு ச
26. லத்துற்க்கத்துக்கு யிரனூத்திப்
27. திலுலு கணவாய்க்கும் பதிநெட்
28. டு மன்னியருக்கு எளுபத்தேளு
29. பாளையக்காரருக்குந் தொஷணப்பி
30. றவெனன் அதிபதியாகி நாவலொ
31. கம் பெருந்தீவில் விசயநகரத்
32. தில் வீரப்பிரதாபெசுரனுகிய வீர
33. சிங்காசனத்தில் எழுந்தருளி
34. மகராயர் அரியராயர் பிறதா ரு
35. த்திரராய திருயம்பு கராயனே
36. ர் வசந்தராயர் யச்சுதராயர் தி
37. ஷ்ணராயர் யெறதிம்மராயர் வெ
38. ங்கிடபதிராயர் விருப்பாட்சிரா
39. யர் முசுகுந்தராயர் குமார நரசி
40. ங்கராய சிக்கராயர் சீரங்கராய
41. ஓதியுணர்ந்து யுலகமுளம் ஓ

Plate IIIa.

1. ருகுடைக்கீழாண்டு வேதவொழியு
2. ம் விழாவாவீதியும் அந்த உடமும்
3. யாகசாலையு சைவநெறியுந் தபொ
4. தணவிளக்கமு மாடமாளிகையும்
5. கூடாகோபுரமுந் தண்ணீர்ப்பந்
6. தலுந் தபனசத்திரமும் யிவைமுத
7. லான பலவிதநம்மையும் சந்தத
8. ம் நடக்கத் தனிமணிகட்டிப் பதி
9. நெட்டாயுதந் தோளில்பெறவே
10. த்தி அல்லவைகடந்து நல்லவை
11. நாடிகால மெலிய குடிதளைக்க ம
12. குட மன்மதன் சுகுட சுத்தன்விரு
13. து துவிட்ட நெட்டேன் கொட்ட கொ
14. லாகலன் விகடமிடு மருவலாகன்
15. மகுடமுடிதிரிதி விருதுகங்காண
16. ம் கட்டும் வீரப்பிரதவன் மும்முற
17. சறையு முத்தமிள் விநோதன் தப
18. நெறியுள்ளவன் சத்தியவாசகன்
19. சிவநெறிதழைக்கத் திருநீறுமிட்
20. டவன் சொக்கநாதருக்கு முக்கியகு
21. ணவான் உச்சிதபோசனன் யச்சு
22. தநாராயணன் மெச்சியபாலன் க
23. ச்சியிலதிவன் விசுவனுதநாயக
24. கர்கிஷ்ட்டணப்பனுயக்கர்ஸுத
25. தூரிரங்கப்பனுயக்கர்குமாரகிஷ்
26. ட்டணப்பனுயக்கர் வெங்கிடாப
27. தினுயக்கர் முத்துளைப்பனுய
28. க்கர் திருமலைனுயக்கர் நான்ம
29. ாடக் கூடலில் மதுரைமானக
30. ரில் உரைஊரில் சிராப்பள்ளி
31. யில் வீத்திருந்து திக்குவீசை
32. யம் பண்ணிச் செங்கோல்செலு
33. த்துளுள் தனது ராட்சியமாகிய
34. கொங்குமண்டலம் நாையநூா
35. நாடுவஞசிலடாபுர சீர்மையில்
36. வைய்யகாபுரிநாட்டியில்ப் பழனி
37. மலைவேலாயுத சுவாமியார் அ
38. தல விதல சுதல நிதல தராதல மக்

Plate IIIb.

1. தல பாதாளலோகமும் பூலோக பு
2. வலோகம் தவலோக சனலோக ச
3. த்தியலோக மகாலோக தெய்வ
4. லோக ஆகப்பனுலு லோகத்துக்
5. கும் சாலோக சாமிபச்சாரூப சாயு
6. ட்சியபதஞ்சரிதை திங்கையெ
7. ாகஞானமுள்ள சத்தியவாசகன்
8. அசுபதி கெஷபதி நரபதி தனபதி ந
9. மகொடி நாராயணன் வங்களா
10. சிங்களா சீனகா ஆரியா பப்பரா
11. ஞட்டியா மதங்கா மாளுவா மறவா
12. மலையாளா கொங்கா கலிங்கா
13. கறன்னடா துளுக்கா துளுவா ம
14. ாரூடா குதா குச்சிலியா குரூவா விப்
15. படிய கொத்த பொகளும்சொன்னப
16. டடதினென்ன பூமியும் எளுதிவு
17. மசுள்ந்த நாவல பெருந்திவிலநா
18. பதிய திபுலொகாபுரந்தரன் பூறுவ
19. தெஷ்ணன வையகாவூர்நாட்டி
20. ல் பழனி சீர்மைக்கு அதிபன்திரு
21. மலைனுயக்கர் காரியத்துக்கு கற்
22. த்தரான சின்னேபனுயக்கர் கொ
23. சலசின்னேபனுயக்கர் கடுப்பு
24. விசின்னேபனுயக்கர் காக்கிவ
25. ட்சின்னேபனுயக்கர் யிமமுடிப்
26. பட்டாத்து வேலாயுத சின்னேபனு
27. யக்கர் குமாரசின்னேபனுயக்கர் பி
28. டருதி விரட்சிபாரம் செய்யிரனுள

29. யில் அன்பத்தாறு தேசத்தில்
30. யுள்ளாவளர்முடிவாளர் அனை
31. வோரும்குடி பழனிதலத்தில் ம
32. டாசிவலே உண்டுபன்ன வெனு
33. மென்று பழனி சின்னெடனுயக
34. கர் தவராசபண்டியித கயிலாசா
35. நம்பியார் களடிப்பட்டர் நம்பியார்
36. நல்லாகுருக்கள் பாணிபத்திர உ
37. டையார் பெரியவிறுமையணன்
38. பிள்ளே பழனிகவுண்டன் மத்து மு

Plate IVa.

1. ண்டா தானம் பரிகலாம மும்
2. பதகா வீரமுடிவாழா மடசிவா
3. லேயத்துக்கு தம்புராசதனப
4. ட்டையம்குடித்தபடி கலியுகசகா
5. த்தம - சஹுநாஅய்ச - இ - மேல் செல
6. ரநின்ற விகாரிஹு தையிமீ - யநுஉ -
7. சோமவாரமும் பூசநட்செத்திரமும் பெ
8. த்த சுவத்தினததில் சட்சன்ன சுத்த
9. சிவாசார சம்பன்னரான அகோர
10. வீரமயேசுரவகையில் சிதம்பர
11. உடையார் சிவனே அலங்காரபண்
12. டாரத்துக்கு மட சிவாலேயள் வா
13. யுவமூலேயில் வயிரவன் சன்ன
14. திக்கு தெற்கு மட சிவாலயத்தில்
15. யாதமமொருவந்த பேருக்கு உப்பு
16. ஊருகாய் நீர் காரமசு குறவா க
17. ட்டாளே பணிசொண்டு பெருக்கு
18. சோமவாரகட்டாளே - யஉ - பெற் அ
19. ம்மவசிக்கட்டலே - சு - பேற் யிந்த
20. படிக்கு அய்யர் நம்மிடாதற்மத்தி
21. ல் நடத்தி வரும்படிக்கு வீரமுடிவள
22. ர் தம்மரசதன பட்டையகட்டாளே
23. யிடொயிந்தபடிக்கு சேறமண்ட
24. லம் சோழமண்டலம் பாண்
25. டிமண்டலம் தொண்டமண்ட
26. லம் இன்னுநகுதேசத்தில் யிரு
27. க்கப்பட்ட வீரமுடிவளற் வீரபத்திர
28. சுவாமி வலதுடையில்லபெற
29. ந்தநித்த மல்லிகைராய அஞ்
30. சுமனிக்கு அசையாதகண்டன்
31. தும்பிலு மதுயன்துரையில்
32. திக்கிவளராங்க மன்னகாலி
33. ட்டெரி கடைகட்டிய முக்கிவெட
34. டுவரை வெட்டுமகணன் செமா
35. னேசெயம் கொண்டவன் க
36. லிங்கதினை கொண்டவன் மங்
37. கையார் மணவளன்வெள

Plate IVb.

1. ளையானேயும் வெள்ளைக் கெ
2. ாடையும் வெட்டுபாவடையும் ஒ
3. வைய வெஞ்சாமரமும் யிப்படி மி
4. காவீருது பெத்து விக்கள்ளய ெ
5. னயும்மடித்த அவன் உடலைதளி
6. யகாவும் தலேமூளைகஞ்சியா
7. கவுகண்ணமுளி லேமும் உதிரம்
8. சந்திரகாவியும் துடையப்பலகையு
9. ம முளங்கால் கொட்டாபிடியகஷ
10. ம்கையயிகரத்து கொம்பும்வீரா
11. லகம்முள்ளுயிடிக்கியும் பாதம்
12. கொரம்பும் யிந்தபடிக்கு மிகாவி
13. ருறுபெத்தவீர முடிவாளர் அனை
14. வொரும் அந்தலே நாகமானது
15. அஞ்சுதலேயிலு யெனையெடுத்
16. து ஒருமிடாரில் யெனைக்கினுப்
17. பொல் நான்யிவன் யென்றுசொ
18. ல்லாமல் குடிக்கு சொண்டுபணமு
19. ம் கலியாணவீட்டுக்கு மாப்புளை

TRANSLATION.

May the Six-faced (*Subrahmaṇya*) help us! Prosperity!

May the world last long; may the great rain wash (*the earth*); may truth-loving friends become illustrious; may the good path of Śiva flourish luxuriantly; (*and*) may the divine white ashes become glorious.[1] May the beautiful six faces, shedding grace, live long; may the twelve arms carrying lotuses in their palms and the javelin, live long; may those two feet which shine over my head every day live long, even after the sun and moon; may the beauty of those twice six fine eyes which reign supreme, after liberating the Amaras from their captivity, live long; may those six breasts wearing the Maru[2] plant——bowered by its green forest, live long; may the peacock,[3] horse, and red-cock banner live long; mayest thou, the friend of those that place their faith in thee, live long; mayest thou who art easily obtained by devotees live long; mayest thou, the son of the woman (*Pārvatī*), live long; mayest thou, the nephew of Mādhava, live long; mayest thou, of the strong javelin, live long; mayest thou, the dear life of the Dēvas, live long; mayest thou, the divine foe of the Asuras that raised the war, live long.

The son of Śrī Paramēśvara, who burned the Tribhuvanas; the god of gods; the lord of the Daiva (*divine*) world; the lord of the vast universe which has many *karōrs* of worlds under it; the Kumāra, who argued with the lord of the swans (*Brahmā*), and, after cuffing him on his head and pushing him out by his lock, gave him his Brahmaship;[4] the brave commander who comes riding on his peacock, which is as terror-striking as the battle-field of the Asuras, where the horse chieftains whirl amidst the tumultuous cry of trumpets, and the Asuras' blood collects in pools, turning the place into a very burning-ground; the Kumāra of the cock-banner, who, shouting in the battle-field, tore (*to pieces*) the bodies of the Asuras without falling into the hands of the many by-standers; the warrior that has (*commands*) the shining army of the Kūḷis[5] that are howling and the Kūkais[6] and other devils that are bawling; the brave soldier that has taken up the beautiful javelin in the cause of the weak and the old; the commander of the Dēvas who liberated Indra that cut the mountains, the trees of which extended to the skies; the possessor of the emerald-coloured peacock—which shines as it were the ill-luck of the Tiśira—as his vehicle; the moon (*Subrahmaṇya*), born in the sacrifice (*Yāga*) which Nārada bred up (*kindled*), and who came to burn Tiripurakōḍu; he who taught Agastya the pure classic Tamiḻ, the *Āgamas* and the truth of the six letters;[7] he who by his power gave happiness to the Dhēnu (*cow*); he who acted so that the sun might see his path; he who granted the promised boon to the Vāṇī (*Sarasvatī*); he who gave life and happiness to the mountain daughter (*Pārvatī*); the slaughterer of the Asuras; the guard of Amarāvatī; he who has for his vehicle the peacock of the flowing tail which shines like gold; the nephew of Śrīdhara (*Vishṇu*); Śiva Subrahmaṇya; the fierce destroyer; the exceedingly fierce (*god*); the clamorous (*god*); the bold Kumāra; the lord of the 600 holy places of Paṭṭamaṅgalam, Āvinaṅguḍi, Paḻani (*and others*); he who is fond of devotees; the possessor of the mountain on which live the devotees; the son of Pārvatī; the son of Śiva—Gaṇapati himself; the lord (*breaker*) of all obstacles; the brother of all the gods; the supreme javelin-armed god (*Vēlāyudhasvāmī*), the god of all the gods, and the javelin-armed god Subrahmaṇya of the Paḻaṉi mountain, who sits, amidst worship, in the holy places celebrated in songs,——in Tiruppuraṅkuṉṟam, Śīralavāy, Āvinaṅkuḍi, Erkaḷam, and Paḻamudir-Śōlai, among the mountains, the six Tiruppatis, otherwise called Yāgapati, and Tillai, Tiruvaṇāmalai, Tirukkāḷāttiri, Tiruttaṇi, Tiruvēṅkaṭam, and Tiruppadi.

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[1] This is one of the stanzas of the Tēvāram—

"வையமீடுக மாமழைமண்ணுக
மெய்விரும்பிய அன்பர்விளங்குக
சைவனன்னெரிதான்தழைத்தோங்குக
தெய்வவெண்திருநீறு சிறக்கவே."

[2] *Maru-plant* (மரு): a fragrant plant sacred to Subrahmaṇya—*Origanum majoranum*.

[3] Peacock, horse, and red-cock banner are sacred to Subrahmaṇya.

[4] It is said in the *Skāndapurāṇa* that Brahmā came to pay a visit to Śiva when Subrahmaṇya was very young and playing outside the mansion of Śiva on the Kailasa. Brahmā did not know who the boy was and hence did not behave respectfully to him. Subrahmaṇya was greatly enraged thereat, and, calling Brahmā, asked him whether he knew the *Vēdas*; Brahmā replied that he was the author of the *Vēdas*. Subrahmaṇya then asked Brahmā to explain him the meaning of *Oṁ*. Brahmā was not able to do it and hence Subrahmaṇya imprisoned him; after long captivity Paramēśvara interfered, and by his kind recommendation Brahmā was released. This story is alluded to in the above passage

[5], [6] Kūlis; Kūkais (கூளி; கூகை), dwarfish imaginary demons. They form parts of Śiva's *gaṇa*.

[7] The *Shaḍakshara*, a mantram sacred to Subrahmaṇya, like the *Pañchākshara* sacred to Śiva.

In the reign of Śiṉṉōpanāyakkar, who is the son of Vēlāyudha-Śiṉṉōpa Nāyakkar of the Immaḍi title; (*whose ancestors are*) Śiṉṉōpanāyakkar, Kochchala Śiṉṉōpanāyakkar, Kaḍuppuli-Śiṉṉōpa Nāyakkar, and Kākkivaḍa Śiṉṉōpanāyakkar,[1] a devotee of Subrahmaṇya till the end of the *yugas*, the sovereign of the great world; the destroyer of the army of Ariya; who cuts to a thousand pieces and three thousand pieces those failing in (*the correctness of*) their language; who cuts to a thousand pieces those that do not possess the three Tamiḻs; who conquers all the countries that he sees and never gives back a country once conquered; who punishes (*other*) emperors; who destroyed the army of the Tulukkas; who put a stop to the pride of the Tulukkas; the commander that established the Chōḻa-maṇḍalam; the commander that established the Pāṇḍiya-maṇḍalam; who is favourably liberal to the Śēra-maṇḍalam; who is exceedingly fierce to the Toṇḍa-maṇḍalam; the king of kings, the supreme king, the sun of kings, the powerful king, the royal prince, the famous king that has conquered every kingdom with his army and attained fame; who speaks favourably and gives readily; who reigns, protecting the low people, educating his people in sweet words and the three genders, rejecting what is bad and following what is good, taking a sixth part as tax from flourishing and prosperous subjects and hanging up a bell; who is as Dharma in his charity, as earth in his patience, as Karṇa in his liberality, as Rāma in his army, as Vijaya in (*wielding*) his bow, as Hariśchandra in (*keeping*) his word, like Dēvēndra for his example, like the Sun for his lustre (*majesty*), like the Moon for his coolness, and like Sugrīva in having his commands executed; who punishes the wicked and protects the good; who causes fever to the 64 hill forts, 46 forest forts, 36 water forts, 214 mountain passes, 18 maṉṉiyars, and 77 poligars; who is well known to the famous Mahārāyars that sit on their valorous lion-seat at Vijayanagaram, which resembles the nine worlds put together, the Mahārāyars: Ariya Rāyar, Piṛatā Uruttira Rāyar, Tiruyambuka Rāyar, Vasanta Rāyar, Achchuta Rāyar, Kishṇa Rāyar, Yera Timma Rāyar, Veṅkaṭapati Rāyar, Viruppāṭchi Rāyar, Muchukunda Rāyar, Kumāra Narasiṅga Rāyar, Chikka Rāyar, and Śrī-Raṅga Rāyar,[2] who rules the whole world under one umbrella; who reigns causing the practice of the good deeds of instruction in the *Vēdas* and the necessary rules not to be deviated from, of the construction of halls and sacrificial grounds, of the inculcation of the light of the path of Śiva, and of the erection of halls, palaces, pinnacles, towers, water-pandals, choultries for the poor, and other charities; who has tied (*hung*) up one single bell[3] and raised over his shoulders the eighteen weapons; who wears his crown like a Manmatha (*Cupid*), rejecting the bad and following the good, while everything becomes cheap and the people prosper; who is pure by his good acts.....; who is the chastiser of the wicked; who delights in war; who is the flying heron (*a great hunter?*).....; who is famous for his valour and wears a crown on his head and a valorous bracelet (*on his arm*); who is proclaimed by the three drums as delighter in the three Tamiḻs; who possesses the path of penance (*in him*); who is a truth speaker; who wears the holy ashes in order that the path of Śiva may triumph; who is specially good to Śokkanāthar; who diets properly; who is the protector extolled by Achyutanārāyaṇa; who is lord in Kachchi (?); who, when Viśvanāthanāyakka, Kṛishṇappanāyakka, Kastūri Raṅgappanāyakka, Kumārakṛishṇappanāyakka, Veṅkaṭapatināyakka, Muṭṭulaippanāyakka, and Tirumalaināyakka ruled over the great city of Madura of four stories and halls, over Uṛaiyūr and Śirāppaḷḷi after the completion of their conquest of the quarters (*regions*), is the lord of Vañjiladāpuram country, situated in the province of Naraiyaṉur of the Koṅgu empire, and has earned a name as the truth-speaker, possessing a knowledge of the *Charitai* and *Kirigai* yōga by the favour of the javelin-armed god (*Subrahmaṇya*) of the Paḻaṇi mountain, situated in the Vayyakāpuri country—the god who is the donor of the divine states of bliss of *Sālōka Sāmīpa Sārūpa* and *Sāyujya*[4] to the fourteen worlds of Atala, Vitala, Sutala, Nitala, Tarātala, Mahātala and Pātāḷa, and Bhūlōka, Bhuvalōka, Tapōlōka, Janalōka, Satyalōka, and Mahālōka,[5] who is the Aśvapati, Gajapati, Narapati, and the Dhanapati, who is the Nārāyaṇa of nine *karōrs*, who

[1] All the names are given continuously till we come to Vēlāyudha Śiṉṉōpanāyakkar, whose son is the last Śiṉṉōpanāyakkar. So I have translated the previous names as the *ancestors*; though there is no such statement in the original it is implied.

[2] An almost imaginary list of the *Mahārāyars* of Vijayanagar. There seems also to be some confusion of the Maisūr Rājas, too, with the Rāyars.

[3] For the applicants to give notice by ringing it.

[4] *Sālōka Sāmīpa Sārūpa Sāyujya* are the four states of bliss;—*Sālōka*, is obtaining the happiness of being in the place of God; *Sāmīpa*, of being near to God; *Sārūpa*, of bearing the image of God; *Sāyujya*, of being identified with God, being absorbed into his essence.

[5] The mythological fourteen worlds; the seven nether and seven upper.

is the Indra of Bhūlōka from his being the king of Vaṅgālā, Śiṅgālā, Śīṉakā, Āriyā, Pappara, Naṭṭiyā, Mataṅgā, Māḷuvā, Maṛava, Malayāḷā, Koṅgā, Kaliṅgā, Karṉāṭā, Tuḷukkā, Tuḷuva, Māṛāṭā, Kudā, Kuchchiliya, Kuṛavā, Vippaṭṭiyā, Kottapōkaḷam[1] and other countries, and of the central continent which is surrounded by the seven islands; who is the lord of the Paḷaṉi country, situated in the eastern and southern Vaiyakāvūr province, and who is the agent to Tirumalaināyakka.

In the reign of Śiṉṉōpanāyakka, the Muḍivālars of the fifty-six countries wished to consecrate a temple of Śiva in a maṇḍapam in the inhabited portion of the holy place of Paḷaṉi: (and consecrating accordingly) the Vīramuḍivālars, Śiṉṉōpanāyakkar of Paḷaṉi, Tavarājapaṇḍitar, Kailāsanambiyār, Kannaḍipaṭṭānāmbiyār, Nullākurukkaḷ, Pāṇibhadrauḍaiyār, Periya Virumaiyaṉṉa piḷḷai, Paḷaṉi Kauṇḍaṉ, and others give the following copper-plate grant to the Śiva temple in the Maṭham, to maintain from their donations the charity of feeding six persons every new moon, of feeding twelve persons every Monday, and of supplying salt, pickles, water, and vegetables to twelve of the pilgrims who come to the Maṭham-Śiva temple at the southern corner of the Sannadhi of Vairava, (*whose temple is*) north-west of the Maṭham-Śiva temple of the Alaṅkāramaṇḍapam, and in the cyclic year Vikāri, current after 4584 of the Kaliyuga era had elapsed, on the auspicious day Monday, the 15th day of the month of Tai and in the asterism of Pushya, order Chidambaramuḍaiyārśivaṉ of the family of Aghōravīramahēśvara to conduct the charities. The Vīramuḍivāḷars (*and Śiṉṉōpanāyakka*), born from the right thigh of Vīrabhadra, whose renown for valour is ever growing (*on the increase*), who is brave and never fears the terror (*infusing*) bell of Nittamallikairāyar, who is the drinker of the juice of the Tumbili tree, who is the most beautiful king of the kings, whose fame grows (*reaches*) to the extent of the quarters, the cutter of those crossing their boundaries and cut down by force the inhabitants of his kingdom, the conqueror of Semāṉ, who conquered the King of Kaliṅga, the Cupid to young females, who has the great paraphernalia of white elephant, white umbrella, white banners, cloth waving signals, and double white chāmaras, who beat the thief Vikkaḷḷa and turned his trunk to food, the brain-matter of his head into gruel, the blueness of his eyes and the blood into a reddish colour, his thigh into a plank, his knees into a stick to be carried in his hand in place of the elephant goad, his nails into pincers for drawing out thorns, and his legs into sticks.

The Vīramuḍivāḷars and Śiṉṉōpanāyakkar order the Viramuḍivālars of the four countries of Śēramaṇḍalam, Śōḻamaṇḍalam, Pāṇḍiyamaṇḍalam and Toṇḍamaṇḍalam to maintain this charity. Like the five-hooded serpent which, though eating by its five mouths, sends down the food by one throat, all the Vīramuḍivālars of the universe, in union, without saying 'mine' or 'thine,' must pay at the rate of two *paṇams* for every family, one *paṇam* for every bridegroom of a married house, one *paṇam* for every bride's house, and a half *paṇam* for every Piḷḷaiyārpūjai feast in order to maintain their relationship with us and to bring no decrease to this charity. He who renders to this charity assistance by words, assistance in person, assistance by money, shall get the benefit of one who has bathed in the seven holy rivers of Paḷaṉi and worshipped (*the god*) Kailāsanātha, (*the goddess*) Periyanāyaki, (*the god*) Paḷaṉiyappa, and (*the goddesses*) Vaḷḷi and Dēvānai: he who obstructs this charity shall go in the sin of one who has killed a cow with black udders on the banks of the Ganges. Prosperity!

No. 32. *Paḷaṉi Grant, dated Śaka* 1729.

This copper-plate grant is in the District Court of Madura. It measures 1 foot 6 inches by 1 foot, exclusive of the head. Before the commencement of the grant on the first side there are the figures of Subrahmaṇya with Vaḷḷiyammai to the left and a liṅga to the right and of two devotees on both ends. It is a beautifully-written modern plate with fifty-three lines on the first side and forty-two on the second. For an abstract of it—see No. 24, page 4, Vol. II, Mr. Sewell's *Lists*.

First Side.

1. உலையரீடுகமாமணிமன்னுக மெய்விரும்பிய அன்பர்விழங்குக சைவநன்நெறிதான்
2. தினைத்தோங்குக தெய்வவெண்டிருணீறுசிறக்கவேஎ கருணைபொழி திருமுகங்களாறும்
3. வாழிகரகமலம பன்னிருகைவேலும் வாழி யிருசரணமென்றலைமேல் சூழுமோங்கயிர்

[1] The vulgar notion of the other countries; many of them are imaginary. See Note 3, p. 134.

4. துறவிக்கப்பாலுமினிதும்வாழி அறுள்பறவி அமரர்சிறைமீட்டேயாண்ட ஆறிரண்டு தி
5. ருகயனத்தழகும்வாழி மருவணியும்பைங்கடப்பமார்பும்வாழி மயிற்பறி சேவற்கொ
6. டியும்வாழிவாழிவ ஷ்ணுஸ்ரீ கிரபுவநதகன பரமேசுபறகுமாரன் அமறசிறைமீட்
7. டி தேவர்கள் தேவன் தெய்வலோகநாயகன் அகிலாண்டகோடி பிறமா
8. ண்டநாயகள் கோகநகன் சிரசிற்க்குட்டிக் குடுமி கெட்டைபோக்கிக்கொலு
9. பிறுமம் பதங்குடுத்த குமாரகெம்பீரன் கொக்கறுவளையாழி கொட்டறுவுத்த
10. ன் வக்கிரமிடு அசுசேசர் வட்டநீரொப்ப உகநிரமயிலேறிவருமுத்தண்ட
11. வீரன் பக்கரப்பகட்டறக்கரபட்டிடப்படைக் கழத்திற்க் கொக்கறித்துடலை
12. கிழித்த குக்குடக்கொடிக்குமாரன் கூழிகொட்டக்கூகை பசாசுகள் தொ
13. ழ நிரததமிதாழ மொறறச்சூரன்மாள சுரக்கு வடைவையநல்போலெழுந்
14. த வடிவேலெடுத்த மகாபராகிரமன் கொக்குநாகமுற வெட்டிட்டதேவற்
15. சிறைமீட்ட தேவசேனபதி சிரகினிவெண்வளைபறிய வீசுமரகதகலாபமயூ
16. ரவாகனன் நாரதன் வழர்த்த உவேழ்வியிற்பிறந்து கிருகுபுறைகோட்
17. டுத்தகரில் வருமதியோன் அகத்தியர்க்குச் செந்தமிட் பனுவலாரொழுத்துண்
18. மையை யோதிவைத்தவன் வாணிக்கி வாக்குவரங்கொடுத்தவன் மலைமகட்
19. க்கின்பங்கொடுத்தவன் நற்கீரனை சிறை நன்றுய்விடுத்தவள் பாண்டியன்
20. சுரமும் பருங்கூன்தவிளத்தவன் வட்சிமிதேவிக்கி நல்லவரம்விடுத்தவன் க
21. ரமதேனுக்குக் கருணைபுரிந்தவன் சூரியன் பதவிதோன்ற அழித்தவள் பூமிதேவி
22. க்கிப் புகள்வரமீந்தவன் யிடியானதற்குயியல்பதம்புரிந்து அய்வர்பெர்களி
23. ல்த்திருவாவினங்குடியான பொதியமாமுனிக்காய்ப்பொய் வடகிரியில்
24. க்கதித்தமாய் மாந்தகன் கிரிதன்னை அதிதமாய்க் காவடியாய்க் கொண்டுவந்
25. து அதிதமா யிடும்பாஅசுரனைத்தடித்து ஆளக்கொண்டகண்டன் அசுரகுலகா
26. ரன் அமராபதிகாவலன் தொடுசெறிகாதினள் தோகைமயில்வாகனள் சண்
27. டப்பிறசண்டன் வன்டற்குமிண்டன் ஆரூறு னூரூறு அடமங்கலம் யிரூறுபள்ளிபிற
28. சைந்த வையாபுரிஆரூலுங்காணுச்சுனை சந்தனச்சுனைபேரூன சரவண
29. கிற்ப்பிறந்தவன் நற்பதமான நான்முகந் தீர்த்தமும் சீர்புதமான உயர்நாக
30. தீர்தமும் அனுபுதமான அருள்பஞ்சசயனமும் சீர்பதம்புரியு சித்தர்குகைவாசமு
31. ம் சித்தர்களொக்கும் சிறந்தகருநெல்லிமுகர்கள் கார்க்கு முதிர்சோகிவிருட்சம்ப
32. ல நிதர்கள் சொக்குநிறைந்த வெண்சாரை பத்தருக்காகிய பற்பலமூலியும் கள்
33. னிகாரவனம் கருநெல்லிவனமின்னியமகிள்வனம் மிகுபூரச்சவனம் புண்ணி
34. யரபோற்றும்புகள் வில்வனமும் உன்னிதபற்பல உயாபுட்பவனம் நிண்ணயமா
35. கியே நெருங்கிய மிருகங்கமும் பன்னியவண்டினங் கீதங்கள்பாட அன்னமயி
36. ல் கிளியாகியபட்சிகள் குன்னுமொழியாய்க் குளர்மொழிகூர விருமகி
37. ரிமோட்சகிரி விழங்கும் வருககிரி கர்ம்மமதுநீக்குங் கனசத்தி சிவகி
38. ரிபழனியங்கியிலித்தியாகியள் சூளநகிலகியசொரூப பரிபூரண சச்சிதாநந்த
39. பரப்பிறும்மமூற்கியாகிய வால் தெண்டாயுதக்கடவுள் ராசன்னிய தானத்துக்குப
40. பூருவதெட்சிண பச்சிம உத்தரசத்தசமுகிரதக்குளவகையாகிய அங்க
41. ங்கு சலம் வந்திமருட்டகம் வங்கஞ்சொன்கம் தகபாஞ்சாலம் வங்கழம் திரூவ
42. டம் காஷ்மீகரம் வந்தி சிங்கலங் காந்காரம் சிந்து கெவுனம் கலிங்கமெடியு
43. கெவுடங் காம்போசம் குலிங்கு கொல்லமீளம் தெலுங்கங் கடரம்தெ
44. ராஷ்டவமிலேட்சம் கொங்கணம் கர்நடம் குந்தங்குச்சரி அருமண
45. .....கியு மதங்கமேற்பாழம் விறுடஞ்சீனம் பல்லவம் விடங்கணம் தூவகநி
46. டதம் பற்பறம் விதற்பம் குடாரம் கவுசலம் பவந்திரங் கோசலம் கன்னடம் புலிந்
47. கம் கரூடகம் சவுரூடகம் கேகயமாழுவங் கோழங் கொங்கு இந்த அன்பத்தார் தே
48. சங்களுள்ள நருதிகள் காவடிமுதலாகிய பிரார்த்தனை அவிஷேக சமாரூதனை ம
49. யேசரபூசையும்செய்து அவரவர்களுக்கு யிட்டார்த்தங்களைக் குடுக்கப்பட்ட ப
50. ழனியங்கிரி வேலாயுதப்பெருமாள் பாதசன்னியதான்த்துக்கு நமதுபத்தி
51. ப்பிறியராகிய வேமாரொட்டியார் திருப்பதியிலிருந்து பழணமலை வேலாயுதப்பெ
52. ருமாள் சன்னியதானத்துக்கு ஒருதினத்தில் த்தெரிசன்ஞ்செய்தறுள் பெ
53. .....ஞ்ஞானியினு

Second Side.

54. உஅனுவேமாசொட்டியாற் சுவாமிக்கி அபிஷேகம் அன்னசத்திறம் முதலாகி ம
55. ண்டபக்கட்டளையுவைத்து நடந்துவந்து சிலநாளைக்குப்பின் மதுரை சமஸ்
56. ானம் மங்கம்மாள்நாளைபில் பழனியாதியன் இம்முடி ப்பயடத்துக் குமா
57. ர சின்னையநாயக்கர் துரத்தினத்தில்க் கசுஸ்தூர நங்காசொட்டியார் மு
58. ன் தாமத்தைசுறிது நம்மசொட்டிகுலம் அனவோர்களுக்கும் தர்ம்ம
59. ங்கிடைக்கும்படியாய் சொட்டிகுல மனவோர்களுக்குந் தெரியப்ப
60. டுத்தி தலைக்கட்டு மேலபணம் விதித்துச் சாதகஞ்செய்து சுவாமிக்கி மேல்
61. ப்படித் தர்ம்மத்தைப் பரிபாலனஞசெய்து சில நாழாளதால் உ சுவி
62. ஸ்ரீ சர்ச்சன சுத்தசிவாசார சம்பன்னன சைலபகவதிப் பிறசன்னன் விபூதி
63. ருத்திறுட்சமாலிகாபரணன் பஞ்சாமந்திர பரிபூரணன் செங்காவி ரிஷபத
64. துவசன் குருலிங்கசங்கம் பத்திமறவாதோன் திருகால யிஷ்டாலிங்கார்ச்சன
65. பூசகன் அரிபூசை குருபூசை மயேசுரபூசை மரவாதோன் யேகலிங்க நஷ்ட்டாப
66. றணன் எமநெமயெமாசன பிறுணயாமப்கிறதயாகாரதியான தாரண சமாதி அ
67. டாங்கயோக நிஸ்டக்கிரியா சம்பன்னன் ஆயம் பூர கடம்பவனம் சிவனமுத்தி
68. புரத்திவெழுந்தறுளிய சதுர்கிரிமகுத்துவ மகாலிங்கரூபமாய் வடிவெடுத்து சொட்டிய
69. ள்கோத்திரத்தில் சுந்தராரூசாைப் பிளளையாய்ப்பாவித்துச் சிகபுருடரூய் நடந்துவருவதில் ச
70. துரகிரிச்சாற்வில் கூவலநகறம் சொடிவம்மூசம் அன்னதான சோமசுந்தர சொன்
71. பதாயுற் பதியாகி சுயஸ்ரம்பம்நாடி அன்னதானம் நடப்பிதுவருவதால் அன்னகோடி சன்னி
72. யதானதில் மேலெழுதிய தர்ம்மதைசுறிது சொடிகுலதரானவருமெழுதிசுடுத தர்ம்மசாசனு
73. பழனிபடணம் பெரியனையகி சன்னதி ய்சானுவடவாடநாயகன் தோடதுசு தெசு பூந்துளை
74. ாமடதுசு மேசு கொல்லமடதுசு கிளசு ரூசவீதிசு வடசு கீள்மேல் மூளமருய தென்வடல்
75. முளம-ா-யிதுள்ளிய மடமு செம்பாவய்யன்மனேசு மேசு சுந்தர சாஸ்தாமனேகிளசு ரூசவீ
76. திசு வடசு அல்லசலுள்ளவால் வீச்சு உள்ளதில் சதிரமுமலைமேலரையு சுவமிசு திரும
77. ஞ்சனம் சந்தணமாலை வில்வம் தீபமுதலாகிய நெவேத்தியமு முச்சிகூலகுடளை கந்தசடி
78. திருநாள் மண்டபகுடளையு நடந்தது வருகுரதுசு சுவாமிகிப் பூசைசெய்குர அகிலாண்
79. டசுருகள் குமாரரூகிய சரவனெருகூலுசு சொடிகுலமனவோரும் சுந்தராரூலிங்கசுவா
80. மி முன்பதாயுங் கமுசு எழுதிவிச்சுசுடுத சாசனம்சாலிவாகன சகார்தம் கூளாஉலகசு செல்ல
81. ாநின்ற அச்சைய்வருஷம் மார்களிமீ 8 உயிசவ அமரபட்ச திறையோதசி மங்களவாரம் கேை
82. யநட்சதிரம் திவிகரதிவோகங் கிரசிகரணு தெட்சணயணமுங்கூடிய சுபதினதில் உ
83. ங்களுசு னங்கள் அமுந்தவருமானம் கலியாணதுசு மாப்பிளை-பு-உ-பெண்-பு-உ குடிதனகா
84. ரனுசு யாபாரகாரனுசு (blank in the plate) கட்டுகுடமை மெலடியானுகுள் ஆளாகிய
பேருசு புக அர
85. சில்வாதவனசு பு-க-இமணி
86.
87. யிப்போது நம்மகுலதர்ம்மங்குடிகறடகநம்முவம் முசத்தாசொந்த தேசங்க
88. ளிருந்தாலு யிந்தபடி ஹுலுவு வாங்கிககொணடு மேல்படி கட்டளையு அன்ன
89. சதிரமடவாலயமு சவறச்சணைபண்ணிக்கொண்டு வறவு ஆகாசம் பூமி சந்திர
90. சூரியாள் கல்லுங் காவேரி புல்லும் பூமி உள்ளவனையியில் ஷையாரனவருமெழுதி
91. சுடுத சாசனம் யிதுசு விகாதஞ்செய்தபேர்களுசு கெங்கையில கூறும்பசுவைக்கொன்
92. றதோஷதில்ப்போவாரூகவு ஷை தர்ம்மதுசு அர்தசகாயு வாசுசகாயு சரீரசகாயுசெய்த
93. பேர்களுசு தெண்டாயுதகூடவுளாரை தெர்சனஞ்செய்து ஆயுரூரூகியமு அட அயிசுரி
94. யமு தனகனகவாகனசமுதியு ஒண்ணட்சயமாக ஷையாசு னவோருமெலுதிவிச்
95. சுசுடுத மகாதர்ம்ம உதார பரிபாலின சாசனம்உ பழனியங்கிரியாற் ரச்சிப்பாரூகயு

Translation.

May the world last long; may the great rain wash (*the earth*); may the good path of Śiva flourish luxuriantly; (*and*) may the divine white ashes become glorious.

May the beautiful six-faces shedding grace live long; may the twelve arms carrying lotuses in the palms and the javelin live long; may those two feet which shine over my head every day live long, even after the sun and moon; may the beauty of those twice-six fine eyes which reign supreme after liberating the Amaras from their captivity live long; may those six breasts wearing the *maru* plant—bowered by its green forest live long, live long.

The son of Paramēśvara who burned the Tribhuvanas, the liberator of Amaras from their captivity; the god of gods; the lord of the divine world; the lord of the vast universe which has many *karōṛs* of worlds under it; the Kumāra who argued with the lord of the swans (*Brahma*) and after cuffing his head and pushing him out by the lock, gave him his Brahmaship; the brave commander who comes riding on his peacock which is as terror striking as the battle field of the Asuras where the horse chieftains whirl amid the tumultuous cry of trumpets and the blood of the Asuras collects in pools; the Kumara of the peacock banner, who shouting in the battle field tore to pieces the bodies of the Asuras without falling into the hands of the many bystanders; the warrior that commands the shining army of the *kūlis* howling and the *kūkais* and other devils bawling; the brave soldier that has taken up the beautiful javelin in the cause of the weak and the old; the commander of the Dēvas who liberated Indra that cut the mountains the trees of which extended to the skies; the possessor of the emerald-colored peacock—which shines as it were the ill-luck of Triśira—as his vehicle; the moon Subrahmaṇya born in the sacrifice (*yāga*) which Nārada bred up (*kindled*) and who came to burn Tripurakōḍu; who taught Agastya the pure classic Tamiḻ, the *Āgamas* and the truth of the six letters; who granted the promised boon to Vāṇī (*Sarasvatī*); who released Narakkīra (?) from his imprisonment; who removed the fever and the hunch-back of the Pāṇḍiyan; who conferred a good boon upon Lakshmīdēvī; who gave happiness to the Kāmadhēnu (*cow*); who so acted that the sun might see his path; who granted the famous boon to the goddess earth; who sits in Vaḍagiri which was brought by Podiyamāmuṉi to Tiruvāviṉaṅguḍi;..... who obstructed the path of Iḍumbāsura and cut him to pieces, the slaughterer of the Asuras; the guard of Amarāvatī; who has for his vehicle the peacock of the flowing tail which shines like gold; who was born in Śaravaṇagiri which has several springs unseen by any and which is one of the six hundred sacred places of Paṭṭamaṅgalam, &c.; who is in Varāhagiri otherwise called Brahmagiri and Mōkshagiri in which are the *tīrtha* of the four-faced (*Brahma*) which confers good bliss (*on those bathing in it*), the wonderful Nāgatīrtha, the wonderful five-favor yielding beds, caves wherein dwell the Siddhas serving the god, Nelli trees which give food to the Siddhas, the Sōdi[1] trees guarded by Muttars,[2] Veṇśārai cobras causing fear to the beholders, several roots and fruits fit for the devotees, Nelli gardens, Makiḻa gardens, Purasa gardens, Vilva gardens praised by the charitable people, several flower gardens, and several beasts and in which mountain the bees hum, the swans, peacocks, parrots, and other birds give forth sounds of melody; who is the javelin-armed god of the *Parabrahma* and *Sat-chid-ānanda* shapes living in the Paḻaṉi mountain potent to purify from bad acts; and who is the javelin-armed god of the Paḻaṉimalai, to which for performing *abhishēka*, *samārādhana*, *Mahēśvarapūjā* and other ceremonies come pilgrims from countries situated within the east, west, north, and south seas,—the fifty-six countries of—Aṅgam, Kuśala, Vandi, Marāṭṭam, Vaṅgam, Soṉkam Takam Pāñchālam, Vaṅgaḻam, Dirāvaḍam, Kāshmīram, Vandi, Siṅgaḻam, Kāntāram, Sindu, Kevuṉam, Kaliṅgam, Oṭṭiyam, Kevuḍam, Kāmbōjam, Kuliṅgam, Kuḍaku, Kollom, Īḻam, Teluṅgam, Kaḍarram, Tērādavam, Milēṭcham, Koṅgaṉam Karṉṉāṭam, Kundam, Kuchchari, Arumana ..... tiyam, Mataṅgam, Ērpāḻam, Viruḍam, Śīṉam, Pallavam, Viḍaṅgaṉam, Sāvakam, Niḍadam, Parparam, Vidarbham, Kuḍāram, Kavuśalam, Pavandiram, Kōsalam, Kannaḍam, Puliṅgam, Karāḍam, Savurādakam, Kēkayam, Māḻuvam, Kōḻam, and Koṅgu.[3]

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[1] *Sōdi* trees (Sans: *jyōti-vṛiksha*).—A tree said to shine in the dark.

[2] *Muttars.*—Those who have obtained liberation from the evils of sin (Sans. *mukta*).

[3] In Hindu-Tamiḻ Geographies the following 56 countries are enumerated:—

1. அங்கம்	...	Aṅgam.	9. கன்னடம்	...	Kaṉṉaḍam.
2. அருணம்	...	Aruṇam.	10. கன்னடம்	...	Kaṉṉāḍam.
3. அவந்தி	...	Avanti.	11. காசம	...	Kaśam.
4. ஆந்திரம்	...	Āndiram.	12. காசுமீரம்	...	Kāśumīram.
5. இலாடம்	...	Iḻāḍam.	13. காந்தாரம்	...	Kāndāram.
6. ஒட்டியம்	...	Oṭṭiyam.	14. காம்போசம்	...	Kāmbōjam.
7. கருசம்	...	Karuśam.	15. கிடாரம்	...	Kiḍāram.
8. கலிங்கம்	...	Kaliṅgam.	16. குருகு	...	Kuruku.

Vēmāreḍḍiyār, a devotee of Subrahmaṇya, came to the sacred presence of Paḷaṉi from Tiruppadi, and, after worshipping the god, appointed a charity for the sacred bath, food-choultry, &c. It continued for sometime. Afterwards, during the time of Maṅgammaḷ of Madura and during the management of Kumara Śinnōpanāyakkar of the Immaḍi title, the lord of Paḷaṉi, that all our Reḍḍi families might get a portion of the merit, Kastūri Raṅgā Reḍḍiyār spoke to all of us of the Reḍḍi family, fixed a *paṇam* rate on each family by a grant, and conducted the above charity of the god.

Hail to Annadāna Sōmasundaram of the Reḍḍi family of Kūvalnagaram on the slope of Śaduragiri, who performs all the sacred rites of the pure Śiva faith, favoured by the mountain Bhagavatī, wearing Rudrāksha beads for his ornaments, having attained the perfection of the five mantras, having a red-colored flag bearing a bull ensign, unforgetful of his faith to Guruliṅga, worshipping three times his favourite Liṅga, unforgetful of the worship of Hari, Guru and Mahēśvara, having for his ornament a single Liṅga, having attained the eight parts of the Yoga, called *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhara*, *dhāraṇa*, *dhyāna* and *samādhi*,[1] and born in the Reḍḍi family as the son Sundarēśvara to the god Mahāliṅga, who sits in Āyambur Kaḍambavanam, Śivanmuttipuram, as well as in Śaduragiri. As he (Sōmasundaram Reḍḍi), planting a pillar, conducts the charity of the giving (*distribution*) of food, we all, the members of the Reḍḍi family, give this charity grant in written :—

In Paḷaṉi town a *maṭham*, 50 cubits from east to west and 100 cubits from north to south, situated to the south of Yīśānuvaḍavāḍanāyakkar's garden in the sacred presence (*sannidhi*) of Periyanāyaki, west of the Pundurai-maṭham, east of Kolla-maṭham and north of the Rājavīthi street, a choultry having spacious garden and houses on both sides, west of Śembāvayyan's house, east of Sundarasāstrī's house and north of the Rājavīthi street and a room on the mountain.

We all of the Reḍḍi family given in written the following grant in the presence of Sundara Rāmaliṅgasvāmī to Saravaṇaikkurukkaḷ, the son of Akhilāṇḍagurukkaḷ, for the maintenance of sacred water, sandals, wreaths, *Bilvapatra*, light, sacred meals, Uchchikāla service, Skandashasṭi service, and the Maṇḍapa service during festivals.

On the auspicious day of Tuesday, the thirteenth lunar day and the 24th day of the latter half of the month of Mārgaḷi of the Dakshiṇāyana of the year *Achchaya* (*Akshaya*) current after 1728 of the Śalivāhaṉa Śaka has elapsed in the Kēṭṭai asterism, Tirutiyōga, and Kiraśikaraṇa, we appoint to you

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17. குடகம்	...	Kuḍakam.	37. துளுவம்	...	Tuḷuvam.
18. குந்தளம்	...	Kuntaḷam.	38. தெங்கணம்	...	Teṅgaṇam.
19. குரு	...	Kuru.	39. நிடதம்	...	Niḍadam.
20. குலிந்தம்	...	Kulindam.	40. நேபாளம்	...	Nēpāḷam.
21. கூர்ச்சரம்	...	Kūrchcharam.	41. பப்பரம்	...	Papparam.
22. கேகயம்	...	Kēkayam.	42. பல்லவம்	...	Pallavam.
23 கேரளம்	...	Kēraḷam.	43. பாஞ்சாலம்	...	Pāñchāḷam.
24. கொங்கணம்	...	Koṅgaṇam.	44. பாண்டியம்	...	Pāṇḍiyam.
25. கொல்லம்	...	Kollam.	45. புலிந்தம்	...	Pulindam.
26. கோசலம்	...	Kōśalam.	46. போடம்	...	Poḍam.
27. சகம்	...	Śakam.	47. மகதம்	...	Magadham.
28. சவ்வீரம்	...	Śavvīram.	48. மச்சம்	...	Machcham.
29. சாலவம்	...	Śālavam.	49. மராடம்	...	Marāṭam.
30. சிங்களம்	...	Siṅgaḷam.	50. மலையாளம்	...	Malaiyāḷam.
31. சிந்து	...	Śindhu.	51. மாளவம்	...	Māḷavam.
32. சீனம்	...	Śīṉam.	52. யவனம்	...	Yavaṉam.
33. சூரசேனம்	...	Śūraśēṉam.	53. யுகந்தம்	...	Yugandam.
34. சோழம்	...	Sōḻam.	54. வங்கம்	...	Vaṅgam.
35. சோனகம்	...	Śōṉakam.	55. வங்காளம்	...	Vaṅgāḷam.
36. திராவிடம்	..	Dirāviḍam.	56. விதர்ப்பம்	...	Vidarbham.

[1] The 8 kinds of *yōga* are :—

1. *yama*—restraint of the appetites.
2. *niyama*—religious observances.
3. *āsana*—position.
4. *prāṇāyāma*—breathing in a particular way.
5. *pratyāhārā*—restraining the sense.
6. *shāraṇa*—fixing the mind on a member of the body.
7. *dhyāna*—silent meditation.
8. *samādhi*—silent contemplative worship.

the following income: For every marriage 2 *paṇams* from the bridegroom, 2 *paṇams* from the bride, on every landholder, trader ..... 1 *paṇam* ....May you collect this income from our caste people wherever they live and conduct the above charity. May you also conduct the food distribution and the *maṭham* charity. We all give in written this charity that it may continue during the existence of the sky and earth, the sun and moon, the stone and Kāvērī and the grass and earth. He who injures this charity shall go in the sin of having killed a black cow on the banks of the Ganges. He who renders assistance in money, assistance in words, assistance in person to this charity shall secure the meritoriousness of having worshipped the javelin-armed god, and shall live happily with the eight kinds of enjoyments. He shall also become rich and live without any want. This charity, which is given written by all, ought to be protected by every one. May the god of the Paḷaṉi mountain help us.

No. 33. *A Copper-plate Grant dated in the Cyclic Year Krōdhana.*

This copper-plate grant is in the Collector's Office, Madura. It is written on both sides of a plate which measures $6\frac{3}{4}$ by $3\frac{1}{2}$ inches exclusive of the head. There are twelve lines on the first side and six on the second. An abstract of it is given in Mr. Sewell's *Lists*, Vol. II, page 8, No. 62.

First Side.

1. குறுதனவரு வையாசிமீ உலக கெற்பியகவண்டன்
2. சிறுகவண்டன் எங்கள் ரண்டுபேருக்கும்
3. காட்டுக்கள்ளரில் சாய்படை தாங்க
4. பிச்சன்வந்து சாவல்க்கட்டுப் பு
5. ளியில் சாவல் படுபார பாற்கயில் எ
6. ங்களுக்கு புள்ளை பூந்தபடியினு
7. லே ஆமக்தூர் முதலான வட்டகைசு
8. தங்களுசு வெகுமானங் கட்டளையிட்டது வருச
9. திலே ஒரு சேலையும் துப்பட்டி தலைப்பாகும் வந்தண
10. னைக்கு ஒருகை கஞ்சியு ஒருகை பிட்சயு கட்டளையி
11. ட்டோம் திருமூர் கெற்பிய க்வுண்டன் அண்ணவி கவண்
12. டன் கரிப்பொன்ன கவண்டன் உடுப்புக்குளம் ச

Second Side.

13. துரவடங்பன் பிச்சை சுவந்தரம் அவர்களு
14. குடுகபடியினுலே தான் எண்ணெண்ணைக்கும்
15. வாங்கிவருவாராகவு யிந்தப்படி கம்மிடைவா
16. சல கணகப்பிள்ளை சிகிரபதிரன் எளுது
17. கெறபிய கவண்டன்
18. சிறுக்கவண்டன்.

TRANSLATION.

On the twentieth day of Vaiyāśi month of the year *Krōdhana*, we Gerpiyakkavaṇḍan and Śiṟukkavaṇḍan order the village of Amandūr, &c., to grant the following privileges to Pichchan, who has come to us like an adopted son from the country robbers' side (*Nāṭṭukkaḷḷār*) to guard us and to act as the village watch. Annually a woman's *sāḍi* (Tamiḻ—*śēlai*), a *duppaṭṭi* (body cloth), a turban, a handful of gruel, and a handful of alms for every time that he does obeisance (*vandana*), we order to be given to him. As Tirumūr Gerpiyakavaṇḍaṉ, Aṉṉāvikavaṇḍaṉ, Karippoṉṉakkavaṇḍaṉ and Saturavaḍaṅgaṉ of Uḍuppukuḷam, have also given him the privilege of taking alms, let him collect it always. Thus the signature of Śittirapattiraṉ who is our accountant sitting outside of our house.

Gerpiyakavaṇḍaṉ.
Śirukkavaṇḍaṉ.

III.

COPPER-PLATE GRANTS IN THE MADRAS CENTRAL MUSEUM.

NINE SPURIOUS GRANTS.

THE first nine of the following are transliterations and translations of ten out of thirteen spurious plates now in the Madras Museum. Ten are mostly in modern Grantham characters, while the other three are in Telugu. Of the ten, two being exactly similar, there are only nine different grants. Though resembling each other in form, characters, language, and other respects, they all differ in minor details. Hence the transliteration and translation of each of the nine are given: there are more than a dozen spellings for one and the same word, and they seem to have been so spelt purposely; and one and the same word occurs in one context as the name of a person, and in another as the name of a place. No key has yet been found to the history of these plates.

No. 1.—*Museum No.* 1.

TRANSLITERATION.

First Side.

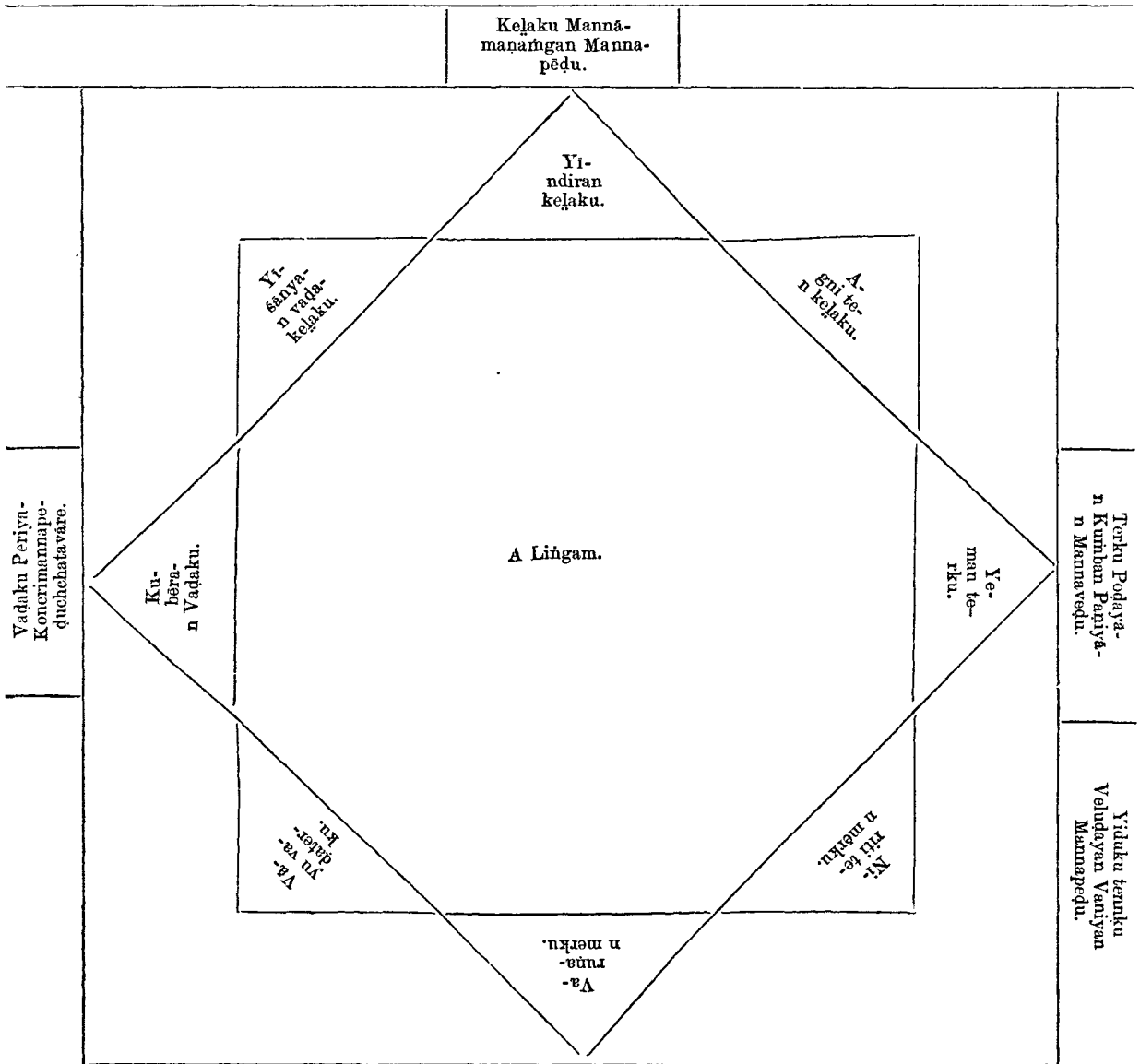
1. Kaliyugāntaṁ varasharh 4190 Śālivā-
2. hana Śakābdaḥ varusham 1011-ku chel Man-
muda varusham
3. Chittire māsaṁ 22-ṭēdi Kāñchimaṇḍalaṁ
4. Chaturvēdabhūmibhavanattil dikku-8-kō-
5. ṇaṁ-16-kaḷapukōṇam Paharaṇyapuri-
6. staḷattukku mērkku Haraṇyapustaḷattu-
7. kku vaḍakku Konaikoḍam Pañchanadi staḷa-
8. ttilē Vīrādivīran Vīraśaṇguḍaiyava-
9. n Śōḷarājā Aḷakaiyyaru-
10. kku Agrahāraṁ paṇṇār rathā gaja turaga
11. padādigaḷuḍayavar agrāhāra(t)ai
12. t(ai) aḷichchi koḷam parichchi Pañchapenne n-
13. āḍu 4-kki Mantaveṭṭu ākunen Mantaveṭṭu-
14. ku Tuḷuvaiyeṇāṁ Periyaniyān
15. Periyakāmaṇi bhūmipālakan Pe-
16. rimalayān Perīyavarāya kōṭi-
17. rameṇāṁ pēr kuḍuttēn kaḷuvu-
18. koṇam | ¼ | 64 aḍikōlāl kuḷi |
19. 6000 | Mantaveṭṭukku chellaṁppaḍi agrāhā |
20. ram māḍapidi | 4 ku keḷaku tenkeḷa
21. ku terku tenmērku mērkku vaḍa me-
22. rku vaḍaku vaḍakeḷaku āka tiku
23. 8-kku navakoṇaṁ | ⅛ geḍi | 24 | ge |
24. ḍi 1-kku kuḷi 250 ๐

TRANSLATION.

After 4190 of the Kali era 1011 years of the Śālivāhana Śaka had elapsed in the year *Manmatha* on the 22nd day of the month Śittirai, the most powerful of the powerful, the Chōḷa king, Vīraśaṅguḍaiyān, constructed an *agrahāram* for Aḷakaiyyar, an *agrahāram* to the west of Paharaṇyapuristaḷa, north of Haraṇyapustala, in the holy site of Pañchanadistalam of Konaikoḍam, which is in the Chaturvēdabhuvanam of Kāñchīmaṇḍalam, which is divided into 8 directions, 16 angles, and 1 minor angle.[1] The Rāyar, with his chariots, elephants, cavalry and infantry, destroyed the *agrahāram* of Aḷakayyar, dug a tank and constituted the country of Pañchapennēnāḍu, with its four divisions of Mantaveṭṭu, &c. I, Tuḷuvaiyaṇām (?) Periyan, the king of Periyakāmaṇam, the lord of Perimalai, who am of the kindred of Periyavarāyar, gave one-fourth of this village, which, by the measuring-rod of 64 feet, is 6000 *kuḷis*. Mantavēḍu, which is within the eight limits, of east, south-east, south, south-west, west, north-west, north, and north-east and the nine angular limits, is divided into twenty-four portions, each of which contains 250 *kuḷis*.

[1] திக்கு-அ-ஒகாணஅ-யகு-கழி ஒகாணஅ-க || which is translated into 8 directions, 16 angles, and 1 minor angle.

TRANSLITERATION—*Second Side.*



TRANSLATION—*Second Side.*

East. Mannāmaṇaṁgan-Mannapēḍu (*village.*)

North. Periyakōṅēri Mannapēḍuchchatavare (?)

South. Podaya-ṅkumbanpaṇiyān (?) Mannavēḍu.

South of this Vēḷuḍaiyān Vaniyan Mannapēḍu.

Indra or East.

Agni or South-East.

Yama or South.

Nirṛiti or South-West.

Varuṇa or West.

Vāyu or North-West (North-South ?)

Kubēra or North.

Iśānya or North-East.

Liṅgam.

East portions 6 ; for which (6 *portions*) *kuḻis* 1500.

North portions 6 ; for which (6 *portions*) *kuḻis* 1500.

South of the river portions 6 ; for which *kuḻis* 1500.

West portions 6 ; for which (6 *portions*) *kuḻis* 1500.

According to the copper-plate grant granting Mantapeṭṭu may you enjoy it during the existence of the sun and moon and the grass and earth. This is written by Narasiṁhāchāri .. ..

For this Koṭṭayan gave *pons* 150

Thus for 2 in total, *pons* 500.

West. The *agrahāram* of Yeḷiṁpōḍu.

No. 2.—Museum No. 2.

TRANSLITERATION.

First Side.

1. Kaliyugāntam || varusham || 4190 Śālivā-
2. hana Śagābdaḥ || varusham 1011 || chel Man-
matha || varusham
3. Chittirē || māsam 22-tēdi || Kāñchīmaṇḍalattuk-
4. ku kiḻakku Toṇḍamaṇḍalam Chaturvvē-
5. tabhūmibhavanattil tikku || 8-kku || kō-
6. ṇam || 16 || kaḻuvukoṇam || 1 || Haruṇṇya-
7. nadikku merkku Haruṇyapurustalattu-
8. kku vaḍakku Konaikoṭṭam Pañchanadi staḻa-
9. ttule Vīrādivīran Vīraśaṅguḍaiyavan
10. Śōḻarājā Alakayyarukku agrāram
11. paṇṇār rada geja turaka patādi yuḍaiya-
12. van rāyar Aḻakayyar agrārattai aḻi-
13. chchu kuḻam parichchu Pañchapaṇānāḍu nāḻā-
14. kki Mantapeṭṭākkinen Mantaveṭṭukku
15. Tuḻuvacheriyaṇīnuk - Kucheri
16. yaparāya gōtran nenruchoku
17. ḍutten kaḻuvu kōṇam || ¼ || 64 ||
18. laḍikōlāl kuḻi || 6000 || Mantaveṭṭukku
19. vela yidukku vaḍakku Periya Kō-
20. neri Mattaparāya gōtram kuḻi 6
21. 4 || laḍikōlāl || kuḻi || 3500 || yi-
22. dukku vaḍakku Kudachcheri Uttaparāya-

Second Side.

23. gōtran || kuḻi || 44 || laḍikōlāl || ku-
24. ḻi || 5000 || yidukku mekku Kallaṇapuram
25. Kallirāya gōtram || kuḻi 64 || laḍikō-
26. lāl || kuḻi || 3750 Mantaveṭṭukku
27. chelumpaḍi agrāra muttaraikal yi-
28. rukkuḍu tāmraśāsana paḍikku Sū
29. yya Śandrādi varaikku bhūmiyum pi-
30. llum uḻḻa maṭṭukkum anupavikkavu-
31. m Pañchavaṇā nāḍu nālukkum Ko-
32. ṭṭaiyān kuḍutta pon || 1000 reṇḍ-
33. āvadu Aṇi Narasimhāchāri suva-
34. hasta likitam

Yekkōl
Appāji

TRANSLATION.

After the Kaliyuga year 4190 the Śālivāhana Śaka year 1011 has passed, the year *Manmatha* being current on the 22nd day of the month Śittirai, the most powerful of the powerfuls, the Chōḻa king, Vīraśaṅguḍaiyān, constructed an *agrahāram* for Aḻakayyar, an *agrahāram* to the west of the ver Haruṇṇyanadi, north of Haruṇyapurustaḻa, in the holy site of Pañchanadistalam of onaikoṭṭam, which is in the Chaturvēdabhuvanam of Toṇḍamaṇḍalam, which is divided into directions, 16 angles, and 1 minor angle, and which is situated to the east of Kāñchīmaṇḍalam. The Rāyar, with his chariots, elephants, cavalry, and infantry, destroyed the *agrahāram* of Aḻakayyar, dug a tank and made it into the country of Pañchapaṇānāḍu, with its four divisions of Mantapeṭṭu, &c. I, Tuḻuvacheriyaṇīyān, who am of the kindred of the Kucheriyaparāya,(?) gave one-fourth of this village, which, by the measuring-rod of 64 feet, is 6000 *kuḻis*. The boundaries of Mantaveṭṭu; north of this is Periyakōnēri (*which belongs to* —— *of*) the kindred (*gōtra*) of Mattaparāya, which village is 3500 *kuḻis* by the measuring-rod of 64 feet; north of this is Kuḍachchēri (*which belongs to* —— *of*) the kindred of Uttaparāya, which village is 5000 by the measuring-rod of 44 feet; west of this is Kallaṇapuram (*which belongs to* —— *of*) the kindred of Kallirāya; which village is 3750 *kuḻis* by the measuring-rod of 64 feet. There is a stone inscription for Mantaveṭṭu in the *agrahāram*. As stated in the copper-plate grant, may you enjoy the village during the existence of the sun and moon and the earth and grass. Koṭṭayan gave 1000 *pons* for the Pañchavaṇānāḍu, with its four divisions; secondly, this was written by Aṇi Narasimhachāri's own hand.

Yekkōl
Appāji

No. 3.[1]

TRANSLITERATION.

First Side.

1. Kaliyugāntam varusham 4190 Śā-
2. livāhana Śakābdam varusham 1011
3. chel Nanadha (Manmatha?) varusham Chaitra-
   mmāsa-
4. 22-ku Kāñchimmaṇḍalattukku kisha-
5. kku Toṇḍammaṇḍala-Chchaturvēdā bhūmi-
6. vvanattila dikku-8-kōṇam-1
7. 6-kaḷipu koṇam-1 | Araṇyanadi-
8. kku mēṛku Araṇyapūrvastalattuk-
9. ku vaḍakku Konaikoḍam Pañcha-
10. nadisalattil Vīrādivīran Vīraśaṁ
11. guḍaiyān Śōḷarājā Aḷakayya-
12. rukku Agrāram paṇṇār ratha-gaja-tū-
13. raga-padādi-yuḍaiya Rāyar Aḷa-
14. kayyar Agrārattai aḷichchu-kkoḷa-
15. m-paṛichchu Pañchapaṇānāḍu nālākki ma-
16. nta peḍḍākkiṉeṉ pratināma vaḍak-

Second Side.

17. ku niruti dikku Koḷakōnēri Matta-
18. parāya gōttiram kaḷi koṉam
19. | ¼ | 64-aḍikkōl kuḷi 105
20. 0 Mantaveṭṭukku śellu Koṉako-
21. nēri muttirai kallirukkudu a-
22. grāra muttirai kallirukkudu tāmra-
23. sāsaṇa paḍikku Sūrya Chandrādi varai-
24. kkum bhūmiyum pullu(m?) uḷḷamaṭṭukkum a-
25. nubhavittu-kkoḷḷavum yidukku
26. Koṭṭaiyān kuḍutta poṉ 750
27. yidu Muḍalaṇa Narasiṁhāchāri sosta likitam

Yajva
Appāji

TRANSLATION.

After the Kaliyuga year 4190 the Śālivāhana Śaka year 1011 had passed, the year *Manmatha* being current on the 22nd day of the month of Śittirai, the most powerful of the powerful, the Chōḷa king, Vīraśaṅguḍaiyān, constructed an *agrahāram* for Aḷakayyar, west of the river Araṇyanadi, north of the Araṇyapūrvastala, in the holy site of the Pañchanadisalam of Konāikoḍam, which is in the Chaturvēdibhūmi of Toṇḍammaṇḍalam, which is divided into 8 directions, 16 angles, and 1 minor angle, and which is situated to the east of Kāñchīmaṇḍalam. The Rāyar, with his chariots, elephants, cavalry, and infantry, destroyed the *agrahāram* of Aḷakappayyar, dug a tank and constituted the district of Pañchapaṇānāḍu with its four divisions—Mantapeḍḍu, &c. For the one-fourth of Mantaveṭṭu, which is 1,050 *kuḷis* by the measuring-rod of 64 feet, there is a stone inscription named Koṉakōnērimuttiraikkal. There is another stone inscription in the *agrahāram*. May he enjoy these according to the copper-plate grant during the existence of the sun and moon and the earth and grass. For this Koṭṭaiyan gave 150 *pons*. This was written by Muḍalaṇa Narasiṁhāchāri's own hand.

Yajva
Appājī

[1] No. 4 of Mr. Sewell's *Lists*.

No. 4.—*Museum No.* 5.

TRANSLITERATION.

First Side.

1. Kaliyugantam || varusham || 4190 || Śāli
2. vāhana Sagābdaḥ || varusham 1011 || śel Man-
matha
3. varusham Chittirai māsam || 22-tēdi || Kāñchi-
maṇḍalattu-
4. kku kiḻakku Toṇḍamaṇḍalaṁ Chaturvvēda-
5. bhūmibhavanattil dikku || 8-kku || koṇam || 1
6. 6 || kaḻivukoṇaṁ || 1 || Aruṇṇyyanadik-
7. ku mērkku Haraṇṇyyapurustaḻattukku va-
8. ṭakku Konaikoṭṭaṁ Pañchanadi stala-
9. ttile Vīrādivīran Vīraśaṅguḍaiyavan
10. Śōḻarājā Aḻakayyarukku agrāram pa-
11. ṇṇār rada gaja turaga padādi yuḍaiyavan
12. rāyar Aḻakayyar agrārattai aḻichchu kuḻam pari-
13. ḻam parichchu Pañchavarṇānāḍu nālākki
Manta-
14. veṭṭākkinen Mantaveṭṭukku uḍaiy-
15. ān Kumpan Vanniyarāyanenru pēr ku-
16. ḍuttēn kaḻuvukoṇaṁ || ¼ || 64 || laḍi-
17. kōlāl kuḻi || 7500 || Mantaveṭṭukku
18. chel yidukku nīriti tikku Veḷḷuḍaiya-
19. n Vanniyarāya kōttiran kuḻi || 64 ||
20. laḍikōlāl kuḻi || 1925 yidukku
21. kiḻakku Kishṇapēḍu Vaṇṇiyakōttira-
22. n kuḻi || 64 || laḍi kōlāl kuḻi | 2000
23. yidukku kiḻakku Gevuḍi Vanniyarāya kōtra-

Second Side.

24. n kuḻi || 64 || laḍi kōlāl kuḻi || 3
25. 200 || yidukku kiḻakku Tiruvemkuḍaiyā-
26. n Vanniyarāyakōtran kuḻi || 64 || laḍi
27. kōlāl kuḻi 2500 Mantaveṭṭukku
28. chelluṁ paḍi Aḻavumidiponnakiri a- |
29. grāra muttiraikkal yirukkudu tāṁpa-
30. rasāsanapaḍikku Sūyya Śandradiva-
31. raikkum bhūmiyum pullum uḷḷa maṭṭu-
32. kkum anupavikkavum Pañchavarṇā nāṭu
33. nālukkum Koṭṭaiyān kuṭutta
34. pon || 1000 || mūṇāvadu Ani Narasimha
35. chāri svasta likhitam

Yekkōl
Appājī

TRANSLATION.

After the Kaliyuga year 4190 the Śālivāhana Śaka year 1011, the year *Manmatha* being current, the 22nd day of the month Śittirai, the most powerful of the powerful, the Chōḻa king, raśaṅguḍaiyān, constructed an *agrahāram* for Aḻakayyar, an *agrahāram* to the west of the river uṇṇyyanadi, north of Haraṇṇyyapurustala, in the holy site of the Pañchanadisthalam Konaikoṭṭam, which is in the Chaturvēdabhūmi-bhavanam of Toṇḍamaṇḍalam, which is ided into 8 directions, 16 angles, and 1 minor angle, and which is situated to the east of Kāñchīmaṇḍalam. The Rāyar, with his chariots, elephants, cavalry, and infantry, destroyed the *agrahāram* of Aḻakayyar, dug a tank and constituted the country of Pañchavarṇānāḍu, with its four divisions of Mantapeṭṭu, &c. I, Uḍāiyān Kumpam,(?) otherwise named Vaṇṇiyarāyan, gave one-fourth of the minor angle of this village, which, by the measuring-rod of 64 feet, is 7500 *kuḻis*. The boundaries of Mantaveṭṭu: south-west of this is the 1,925 *kuḻis* of land measured by the measuring-rod of 64 feet and belonging to Veḷḷuḍaiyān, who is of the kindred of Vanniyarāya; east of this is Krishṇapēḍu (*which belongs to.... of*) the kindred of Vanniyarāya, which village is 2000 *kuḻis* by the measuring-rod of 64 feet; east of this is the 3200 *kuḻis* of land measured by the measuring-rod of 64 feet and belonging to Gevuḍi, of the kindred of Vanniyarāya; east of this is the 2500 *kuḻis* of land measured by the measuring-rod of 64 feet and belonging to Tiruvēṁkuḍaiyān, who is of the kindred of Vanniyarāya. There is a stone inscription in the *agrahāram* of Aḻavumidiponnakiri testifying to the grant of Mantaveṭṭu. As stated in the copper-plate grant may you enjoy the village during the existence of the sun and moon and the earth and grass. Koṭṭayan gave 1000 *pons* for the Pañchavaṇanāḍu with its four divisions; thirdly, this is written by Aṇi Narasimhā chari's own hand.

Yekkōl
Appājī

No. 5.—*Museum No.* 6.

TRANSLITERATION.

First Side.

1. Kaliyugāntam ⌈ varusham 4190 ⌋ Sālivāhana Śāgāpta-
2. m ⌈ varusham 1011 śel Manmatha varusham Chittirai māsam 22-ku Kā-
3. ñchīmaṇḍalattukku kiḻakku Toṇḍamaṇḍa-
4. lam Chaturvvēdabhūmibhavanattil tikku ⌈ 8-ku
5. ⌈ koṇam ⌈ 16 ‖ kalapukoṇaṁ 1 ⌋ Aruṇy-
6. yanadikku mērkku Haruṇṇyapuru stala-
7. ttukku vaḍakku Konaikoṭṭam Pañchana-
8. di stalattilē Virādivīran Vīraśaṁgu-
9. ḍaiyavan Śōḻarāja Aḻakayyaruk-
10. ku agrāram paṇṇār rada gaja turaga padā-
11. diyuḍaiyavan Rāyar Aḻakayyar agrāra-
12. ttai aḻichchu kuḻam parichchu Pañchavarṇā-
13. nāḍu nālākki Manveṭṭākkinen Manna-
14. veṭṭukku Tuluvasinnaṇiyānukku Manna-
15. parāya kōttirammenru pēr kuḍuttē-
16. n kaḻuvukoṇam ‖ ¼ ‖ 64 ‖ laḍi kōlā-
17. l kuḻi ‖ 6100 ‖ Mannaveṭṭukku chel aka-
18. kuḻapatturājuvār kuḻi ‖ 64 ‖ laḍi
19. kō ‖ lāl kuḻi ‖ 2750 ‖ yidukku ki-
20. ḻakku Dēvakanniyān Kanniyarāya kō-
21. tram kuḻi ‖ 64 ‖ laḍi kōlal kuḻi 3
22. 500 yidukku agni tikku Villuḍaiyā-
23. n Vilvarāya kōtran kuḻi ⌈ 64 ‖ laḍi-
24. kōlal kuḻi ‖ 3630 ‖ yidukku
25. vaḍakku Madiram-peṭṭān Mannirāya kō-

Second Side.

26. tran kuḻi ‖ 64 ‖ laḍi kōlāl kuḻi ‖ 1
27. 800 ‖ yidukku yīśānyam Arivurattān A-
28. dirāya kōtran kuḻi ‖ 64 ‖ laḍi kōl-
29. āl kuḻi ‖ 2150 ‖ yidirkku mērkku dikku
30. Yerra Kōneri Māttaparāya kōtran kuḻi
31. ‖ 64 ‖ laḍi kōlāl kuḻi ‖ 6100 ‖ yidu-
32. kku vaḍa tikku Vīramuḍaiyān Vīrarāya
33. kōtran kuḻi ‖ 64 ‖ laḍikōlāl ku-
34. ḻi ‖ 4000 ‖ yidukku niruti tikku Konakō-
35. nēr Mattaparāya kōtran kuḻi ‖ 64 ‖ la-
36. ḍi kōla kuḻi ‖ 1050 vaḍakku Varuti-
37. vaṭṭam Tettavarāya kōtran kuḻi ‖
38. 64 ‖ laḍi kōlāl kuḻi ‖ 4260
39. ‖ yidukku vaḍakku Uppūr-vvaiśiyan
40. Koṭṭai Pushpanti mahārishi gōtran
41. kuḻi ‖ 64 ‖ laḍikōlāl kuḻi ‖ 12
42. 50 ‖ Mannaveṭṭu kku śellu vatiyerra-
43. Kōneri kona Kōneri muttiraika-
44. l reṇḍu kiḻakkule yirukku 3
45. Agrāramuddiraikal yirukkudu taṁpara
46. śāsanapaḍikku Sūrya Sandrādivarai-
47. kkum bhūmiyum puḻum uḻḻamaṭṭukkum a-
48. nubhavikkavum Pañchavarṇā nāḍu nālukkum
49. Koṭṭaiyān kuḍutta pon ‖ 1000 ‖ muḍaḻaṇi
50. Narasimhāchāri suvahasta likhitam

Yekkōl
Appājī

TRANSLATION.

After the Kaliyuga year 4190 the Śālivāhana Śaka year 1011, the year *Manmatha* being current, on the 22nd day of the month Śittirai, the most powerful of the powerful, the Chōḻa king, Vīra Śaṅguḍaiyān, constructed an *agrahāram* for Aḻakayyar, an *agrahāram* to the west of the river Aruṇyyanadi, north of Haruṇṇyapurustaḻa, in the holy site of Pañchanadisthala of Konaikoṭṭam, which is in the Chaturvēdabhūmibhavanam of Toṇḍamaṇḍalam, which is divided into 8 directions, 16 angles, and 1 minor angle, and which is situated to the east of Kāñchīmaṇḍalam. The Rāyar, with his chariots, elephants, cavalry, and infantry, destroyed the *agrahāram* of Aḻakayyar, dug a tank and made it into the country of the Pañchavarṇanāḍu, with its four divisions of Mannaveṭṭu, &c. I, Tuḻuvaśintaṇiyan, of the kindred of Mannaparāya, gave one-fourth of this village, which, by the measuring-rod of 64 feet, is 6000 *kuḻis*. The boundaries of Mannaveṭṭu; east(?) of this is the 2750 *kuḻis* of land measured by the measuring-rod of 64 feet and belonging to Paṭṭurājuvār; east of this is the 3,500 *kuḻis* of land measured by the measuring rod of 64 feet and belonging to Dēvakanniyan, of the kindred of Kanniyarāya; south-east of this is the 3630 *kuḻis* of land measured by the measuring-rod of 64 feet and belonging to Villuḍaiyān, of the kindred of Vilvarāya; north of this is the 1800 *kuḻis* of land measured by the measuring-rod of 64

feet and belonging to Madirampeṭṭān, who is of the kindred of Manniyarāya; north-east of this is the 2150 *kuḻis* of land measured by the measuring-rod of 64 feet and belonging to Arivurattān, of the kindred of Adirāya; west of this is the 6100 *kuḻis* of land measured by the measuring-rod of 64 feet and belonging to Yerrakōnēri of the kindred of Mattaparāya; north of this is the 4,000 *kuḻis* of land measured by the measuring-rod of 64 feet and belonging to Vīramuḍaiyān of the kindred of Vīrarāya; south-west of this is the 1050 *kuḻis* of land measured by the measuring-rod of 64 feet and belonging to Konakōnēri of the kindred of Mattaparāya; north of this is the 4,260 *kuḻis* of land measured by the measuring-rod of 64 feet and belonging to——, who is of the kindred of Tettavarāya in the village of Varuttivaṭṭam; north of this is the 1250 *kuḻis* of land measured by the measuring-rod of 64 feet and belonging to the Vaiśya of Uppūr, who is of the kindred of Koṭṭai Pushpantimahāṛishi. Testifying the grant of Mannaveṭṭu, there are two stones in the east of the lands of Yerra Kōnēri and Konakōnēri. Thirdly, there is another stone inscription in the agrahāram. As stated in the copper-plate grant may you enjoy the village during the existence of the sun and moon and the grass and earth. Koṭṭayan gave 1,000 *pons* for the Pañchavarṇanāḍu with its four divisions. This is written by Madalani Narasimhāchāri's own hand.

Yekkōl Appājī

No. 6.—*Museum No.* 12.

TRANSLITERATION.

First Side.

1. Kaliyugāntam varusham 4190
2. Śālivāhana Śakābam varusham
3. 1011 kku mēl Manmatha varusham-kku Chaitra m-
4. āsam 22-tēdi Kāñchīmaṇḍalattukku kiḻakku Toṇḍamaṇḍalaṁ Chaturvēdabhūmivvanattil tikku-8-koṇam 16 kaḻivu koṇam | 1 | Āruṇyanadikku
9. mērukku Araṇya pūrva salattu-
10. kku vaḍakku Konaikoṭṭam
11. Pañchanadi stalattil Vīrādivīra-
12. n Vīraśaṁkhuḍaiyān Śōḻar-
13. ājā Aḻakayyarukku agrāram pa-
14. ṇṇār ratha gaja turaga padādiyu-
15. ḍaiyavan Rāyan Aḻakayyar a-
16. grārattai aḻichchu kuḻam paṛich-

Second Side.

chu Pañchavaṇānā || ḍu nālākka Ma-
. nnapeṭṭakkinen Pratināma
. yiśānyattukku mērukku ko-
. l Kōnēri Mattaparāya gō-
. ttiran kaḻi 8-kōṇam ¼ kuḻa
. 66 aḍi kolāl kuḻa . . . .
23. 100 agrāramutirai kal yiru-
24. kkuḍu tāmra śāsanapaḍikku pa-
25. Sūrya Chandrādi varaikkum bhū-
26. miyum pullumulla maṭṭukku-
27. m anubhavikkavam yidukku
28. Koṭṭaiyān kuḍutta po-
29. n-150-yidukku Mudalaṇi Nara-
30. sihāchāri sosta li-
31. katam

Yekōl Appājī

TRANSLATION.

After the Kaliyuga year 4190 the Śālivāhana Śaka year 1011 had passed the year *Manmatha* being current, on the 22nd day of the month Śittirai, the most powerful of the powerful, the Chōḻa king, Vīrasaṅguḍaiyān, constructed an *agrahāram* for Aḻakappayyar, an *agrahāram* to the west of the river Aruṇyanadi, north of the Araṇya pūrvasala, in the holy site of Pañchanadistala of Konaikoṭṭam, which is in the Chaturvēda bhūmi of Toṇḍamaṇḍalam, which is divided into 8 directions, 16 angles, and 1 minor angle, and which is situated to the east of Kāñchīmaṇḍalam. The Rāyar, with his chariots, elephants, cavalry, and infantry, destroyed the *agrahāram* of Aḻakayyar, dug a tank and constituted the country of Pañchavaṇānāḍu, with the four divisions of Mannapeṭṭu, &c. To the north-east and west of this is the . . . 100 *kuḻis* of land measured by the measuring-rod of 66 feet and belonging to Kolkone,(?) who is of the kindred of Mattaparāya. There is a stone testifying

this grant in the *agrahāram*. As stated in the grant may you enjoy this village during the existence of the sun and moon and the grass and earth. For this Koṭṭaiyān gave 150 *pons*. This was written by Mudalani Narasihāchāri's own hand.

Yekkōl Appājī

No. 7.[1]

TRANSLITERATION.[2]

First Side.

1. Kalibhakābdaṁ 4187 Śālivā-
2. hana Śakābdam´ 1008 kku chel Nanda-
3. nā varusham Vaiyāśi māsaṁ 22 tēdi Kā-
4. ñchimaṇḍalattukku kiḻakku Toṇḍama-
5. ṇḍalaṁ Chaturvēdabhūmi prapānattil
6. tikku-8-kōṇaṁ-16-kāḻivu kōṇa-
7. ṁ $\frac{5}{16}$ Āraṇyapurinadikku mēkku Ā-
8. raṇyapurichtaḻattukku vāḍakku Konai-
9. koḍāṁ Pañchanadichtaḻattilē Vī-
10. rādivīran Vīraśaṅguḍaiyavan
11. Śōḻarājā Dirunnipuraṁ Kiḍaṇamāchcha-
12. ri ayanakku agraraṁ paṇṇār ratha geja
13. turaga padādi yuḍaiyavar ra ‖ r ‖ Agrā-
14. rattai aḻachchu kuḻam parichchu Mantave-
15. ṭṭākkinen yidukku vaḍamēkku Pañchape-
16. nnaiyana nālupaḻeyattukkuṁ praru-
17. di Āraṇyakku tenkeḻaku Āgnimulēyan
18. Padhichiyan Nagarattan Sattaṁkku makaru-
19. chi gōttiran Neḍaparampattaṇ 6-
20. 4-aḍi kolali 9106-1 Mantapeḍḍukku
21. śellum paḍi kaḻivu koṇam $\frac{5}{8}$

Second Side.

22. taṁmraśāsanapaḍikku Sūyya Chaṁndrā-
    diva(r)ai
23. r(ai)kkuṁ bhūmiyuṁ pulluṁ uḻḻamaṭṭukkuṁ
    anu-
24. pavikkavum Narachiṁhāchari likitaṁ yidu
25. kku Koṭṭaiyān kuḍutta pon 250
26. vichapakaṁmalan vaḻakku(ḍ)ai-
27. ḍ(ai)yan Vanniyān vaḻakku(ḍ)ai-
28. ḍy(a)yān ‖ Kaikāḻavan vaḻakku
29. ḍaiyān 1 | Seṁpaḍavan vaḻakku-
30. ḍaiyān Agraram muttiraikall irukku-
31. du ಽ

TRANSLATION.

After 4187 of the Kaliyuga year 1008 of the Śālivāhana Śaka year had passed the year *Nandana* being current on the 22nd day of the month of Vaiyāśi, the most powerful of the powerfuls, the Chōḻa king, Viraśaṅguḍaiyān, constructed an *agrahāram* for Dirunnipuram Kiḍaṇamāchchari ayan —an *agrahāram* which is situated to the west of the river Araṇyapurinadi, north of Araṇyapurichtaḻam, in the holy site of Pañchanadisthaḻam of Konaikoḍam which is situated in the Chaturvēdabhūmiprapāṇam of Toṇḍamaṇḍalam, which is divided into 8 directions, 16 angles, and 1 minor angle, and which is situated to the east of Kāñchīmaṇḍalam. The Rāyar, with his chariots, elephants, cavalry, and infantry, destroyed the *agrahāram*, dug a tank and constituted the village of Mantaveṭṭu over the place. May Neḍaparampattan, who is of the kindred of Sattaṅkumakaṛishi, and who is of the city of Padhichiyinagaram, which is situated south-east of Puritiāraṇyam, and of the four tanks, which, with the river Peṇṇai make the five Peṇṇais, which are situated to the north-west of Mantaveḍḍu. May Neḍamparampattan enjoy the five-eighth portion of Mantapeḍḍu, which is 96,160 (*kuḻis* ?) by the measuring-rod of 64 feet, during the existence of the sun and moon, the earth and grass. This is written by Narachiṁhachari's own hands. For this Koṭṭayan gave 250 *pons*. The Smiths have right to plead their cause. The Vanniyars have right to plead their cause. The Weavers have right to plead their cause. The Fishermen have right to plead their cause. There is a stone inscription in the *agrahāram*.

[1] No. 13 of Mr. Sewell's *Lists*.
[2] The whole *śāsanam* of this is written in Grantha characters, except ಽ which occurs in two places, lines 6 and 21

No. 8.[1]

Transliteration.

First Side.

1. Kalibhabdaṁ 4187 Śālivāhana
2. Sakābdaṁ 1008-kku chel Nandanā varusham
3. Vaiyāśi māsāṁ 22-tēdi Kāñchīmaṇḍa-
4. lattukku kiḻakku Toṇḍamaṇḍalaṁ Cha-
5. turvēda bhūmi prapānattil dikku-8-
6. koṇaṁ 16-kāḻivu koṇam $\frac{5}{16}$
7. Āraṇyapurinadikku mēkku Araṇyapuri-
8. chtaḻattukku vāḍakku Konaikoṭṭām
9. Pañchanadichtaḻattilē Vīrādivīrā-
10. n Vīraśaṅguḍaiyān Śōḻarājā
11. Dirunnipuram Kiḍanamachchari ayarukku agr-
12. āraṁ paṇṇār ratha geja turaga padādiyu-
13. ḍaiyavar Rāyar agrārattai aḻichchu kuḻa-
14. ṁ parichchu Mantaveḍḍākkinen yiduku vāḍa-
15. mēkku Pañchapennaiyāna Nālupaḻē-
16. yattukkuṁ Purudiṇyattukku deṅgeḻa-
17. ku Agnimūlēyan Padhichiyan nakārattā-
18. n pūmipālakan Śattaṁku-makarishi kō-
19. ttiran Neḍaparampattan uraneḍapara-
20. pakkāṁ 64 aḍikōlāl 26
21. 160 Mantāpeḍḍukku chelkala-8-
22. koṇaṁ $\frac{5}{8}$ agrāraṁ madapidanu kiḻakku
23. denkiḻakku tekku tenmekku mē-
24. kku vaḍamēkku vaḍakku vaḍakiḻakku āha

Second Side.

25. dikku-8-navakonaṁ $1\frac{3}{4}$-kku geḍi 24
26. kku geḍi-1-kku $9256\frac{5}{8}$-6 Indran kiḻaku
27. Agni tenkiḻakku Yeman tekku Nirudi ten-
28. mēkku Varuṇan mekku Vāya vaḍamēku-
29. Kubēran vaḍaku Yiśānyan vaḍakiḻakku
30. āha dikku-8-kku navakōṇaṁ 4-kku kiḻakku geḍi 6-
1. kku $9539\frac{3}{4}$-3 vaḍakku geḍi 6-kku 95
2. $39\frac{3}{4}$-3 mēkku geḍi-6-kku 953
3. $9\frac{3}{4}$-3 Mantaveṭṭukku chelluṁbaḍi tāṁ-
4. mraśāsanapaḍikku Śūyya Chaṁnrādivaraik-
kum bhū-
5. miyum pullum uḻḻā maṭṭakuṁ anupavikukavu-
6. ṁ Narasiṁhāchāri likitam yiduku Ko(ṭṭ)ai
37. ṭṭ(ai)yān kuḍutta poṉ 250 āha reṇḍukku
38. pon 500 agrāraṁ mudraikalliruku
39. yidukku śuttu vaḍakku Kuṇḍākuppaṁ Manna-
40. pēḍu yidukku dekku Dachaśara mékku Pañcha-
41. veṭṭu Yiraṇavakkuṭhanattaṁ agraram tekku
42. Aḻañchil pattaṁ Attivēḍu agrāṁ yi-
43. din teku Jeganadapuraṁ akaraṁ Puttakaraṁ a-
44. grāraṁ keḻakku Maḻapattaṁ Manpeḍu vaḍakku
45 Amuramadapuraṁ agrāraṁ ॐ

Ekkōlu Appājī

Translation.

After 4187 of the Kaliyuga year 1008 of the Śālivāhana Śaka year had passed the year *Nandana* being current, on the 22nd day of the month Vaiyāśi, the most powerful of the powerfuls, the Chōḻa king, Vīraśaṅguḍaiyān, constructed an *agrahāram* for Dirunnipuram Kiḍaṇamāchchariayan—an *agrahāram*, which is situated to the west of the river Araṇyapurinadi, north of Araṇyapurichtaḻam, in the holy place of Pañchanadichtaḻam of Konaikoṭṭam, which is situated in the Chaturvēdabhūmiprapāṇam of Toṇḍamaṇḍalam, which is divided into 8 directions, 16 angles, and 1 minor angle, and which is situated to the east of Kāñchīmaṇḍalam. The Rāyar, with his chariots, elephants, cavalry, and infantry, destroyed the *agrahāram*, dug a tank and constituted the village of Mantaveṭṭu. This village—the land within the eight limits of east, south-east, south, south-west, west, north-west, north, and north-east and the nine angular limits, $1\frac{3}{4}$ of which is divided into 24 portions at $9256\frac{5}{8}$ each,—and the lands within the eight limits of *Indra*—east, *Agni*—south-east, *Yama*—south, *Niriti*—south-west, *Varuṇa*—west, *Vāyu*—north-west, *Kubēra*—north, and *Īśānya*—north-east, and the 9 angular limits, 4 of which—the east $9539\frac{3}{4}$ and 3[2] which are divided into 6 portions, the north $9539\frac{3}{4}$ and 3, which are divided into 6 portions, the west $9539\frac{3}{4}$ and 3, which are divided into 6 portions, and the south $9539\frac{3}{4}$ and 3, which are divided into 6 portions. All these may Neḍaparampattan, who is of the kindred of Sattaṁkumakaṛishi, who is a king, and who is of the city of Padhichiyanakāram, which is situated south-east of Purudinya, and of the four tanks, which, with the river Peṇṇai make the five Peṇṇais, which are situated to the north-west of Mantaveṭṭu. May Neḍamparam-

[1] *Kaḻis* (?)

[2] No. 14 of Mr. Sewell's *Lists*.

pattan enjoy the five-eighths of Mantaveṭṭu, which is 96,160[1] by the measuring-rod of 64 feet, during the existence of the sun and moon and the earth and grass. This is written by Narasimhāchāri's own hands. For this Koṭṭayān gave 250 *pons:* thus for the two, 500 *pons*. There is a stone inscription to this effect. The boundaries of this are in the north—Kuṇḍākuppam and Mannāpēḍu; in the south, Dachaśaraṁ; in the west, Pañchaveṭṭu and Yiraṇavakkuṭhanattam *agrahāram*; in the south, Aḷañchil pattam and Attivēḍu *agrahāram*; in the south, Jeganadapuram (Jagannāthapuram) *agrahāram* and Puttakaram *agrahāram*; in the east, Palapattam and Manpēḍu; and, in the north, Amuramadapuram *agrahāram*.

Ekkōlu
Appājī

No. 9.—*Two Plates exactly similar Nos.* 18 *and* 19 *of the Museum.*

TRANSLITERATION.

First Side.

1. Kaliyugāntam varusham 4190 Śā-
2. livāhana Śakabdam varusham 1011
3. chel Nynyadha (Nandana ?) varusham Chaitrammāsa-
4. 22-ku Kāñchīmmaṇḍalattukku kisha-
5. kku Toṇḍammaṇḍalachchaturvēdabhūmi-
6. vvanattil tikku 8-kōṇam 1
7. 6 kaḷipukōṇam 1 Araṇyanadi-
8. kku mēṛku Āriṇya pūrva stalattuk-
9. ku vaḍakku Konaikoḍam Pañcha-
10. nadi salattil Vīrādivīran Vīrasaṁ-
11. guḍaiyān Śōḷarājā Aḷakayya-
12. rukku agrāram paṇṇār ratha gaja tu-
13. raga padādiyuḍaiyarāyar Aḷa-
14. kayyar agrārattai aḷichchu koḷa-
15. m parichchu Pañchavaṇānāḍu nālākki Ma-
16. nnaveṭṭākkiṇeṇ Pratināma vaḍak-
17. ku niruti tikku koḷ Konēri Matta-
18. parāya kōttiram kaḷikoṇam-
19. | ½ | 64 aḍikkōl kuḻi 105
20. 0 Mannaveṭṭukku śellu Kona-
21. Kōnēri muttiraikall-irukkudu A-
22. grāra muttiraikall-irukkudu tāmra
23. sāsanapaḍikku Sūrya Chandrādiva-
24. raikkum bhūmiyum puḷḷu uḷḷamaṭṭukkum a-
25. nubhavittukkoḷḷavum Yidukku
26. Koṭṭaiyān kuḍutta pon 150
27. yidu Mudalaṇa Narasiṁhāchā-
28. ri sostalikitam

Yekkōl
Appājī

TRANSLATION.

After the Kaliyuga year 4190 the Śālivāhana Śaka year 1011 had passed the year *Manmatha* being current, on the 22nd day of the month Śittirai, the most powerful of the powerfuls, the Chōḷa king, Vīraśaṅguḍaiyān, constructed an *agrahāram* for Aḷakayyar—an *agrahāram* to the west of the river Araṇyanadi, north of the Āriṇyapūrvasthala, in the holy site of the Pañchanadisthalam of Konaikoḍam, which is in the Chaturvēdabhūmivvanam of Toṇḍamaṇḍalam, which is divided into 8 directions, 16 angles, and 1 minor angle, and which is situated to the east of Kāñchīmaṇḍalam. The Rāyar, with his chariots, elephants, cavalry, and infantry, destroyed the *agrahāram* of Aḷakayyar, dug a tank and constituted the country of Pañchavaṇanāḍu with the four divisions of Manneveṭṭu, &c. To the north and north-east of this is the 1050 *kuḻis* of land measured by the measuring-rod of 64 feet and belonging to Kolkōnēri (?) who is of the kindred of Mattaparāya. There is a stone testifying to this grant in the land of Konakōnēri. May you enjoy this village during the existence of the sun and moon and the earth and grass. For this Koṭṭayān gave 150 *pons*. This grant was written by Madalaṇa Narasiṁhāchāri.

Yekkōl
Appājī

[1] *Kuḻis* (?)

The following six copper-plate grants are also in the museum. They are in Tamil and dated.

No. 10.—*Tamiḻ Grant of Vīrasingarāyar Dēvamahārāyar, dated Śaka* 1349 (*A.D.* 1427.)[1]

TRANSLITERATION.

First Side.

1. Sibha Śrīmaṉ Mahāmaṇḍalēśvaraṉ Ariyarāyala vibhāṭaṉ bhā-
2. shakku-ttappuvarāya khaṇḍaṉ kaṇḍa ṉāḍu koṇḍu koṇḍa
3. ṉāḍu koḍāḍōṉ uttira deshshaṇa pachchami pūṛva śattasamut-
4. tirādhipati rāśa-rāśa paramēśuvara-rāśa-mārttāṇḍa-rāśa-gembhi-
5. ṛa rāśa-kula-tilaka Tulukka-daḷa vibhāṭaṉ Tulukka mohān-tavu-
6. ttōṉ Aśura-daḷa vibhāṭaṉ Śekā-daḷa vibhāṭaṉ kaḍakkaṛai-
7. kkāraṉ kaliyāṇa pūruvaṉādiśuvaraṉ ēkaṅgavīraṉ vī-
8. ṛaviṉōdaṉ Vīra-vallāḷadēvaṉ talai kuṇ(ḍu) keṇḍava-
9. ṉ Tiribhuvaṇa rāyaṉ Ashṭṭa-dikku maṉōbhayaṅkaraṉ Aśuvapa-
10. ti Geśapati Śattāṅgavayiri padiṉ-eṭṭu Vaṉṉiyarkaḷ talaik-
11. kuṇḍu kaṇḍaṉ Nāgalōka-pālakaṉ Bhū-lōka Purandaraṉ emma-
12. ṇḍalamuṇ=koṇḍa rāśa-mārttāṇḍaṉ Vīra-Lashshimī Vi-
13. śaiya-Lashshimī vara-puttiraṉ Śrī Vīṛasiṅgaṛāya rāyaṛ Dēvamah-
14. āṛāyar piraṭivīṛāchchiyam paṇṇi aruḷā niṉṛa Kāliyugān-
15. tam varusham 4517 Śālavākaṇa Śakārttam varusham 1349
16. kku mēl śellāy niṉṛa Plava varusham Māśi mādam 21-tēdi Budhaṉ kiḻa-
17. maiyum puṛvapashsha pañchamiyum Rōkaṇi ṉashshattira-
18. mum petta yitta nāḷ eḻudiya vilaiyāvaṇakaieḻu-
19. ttu śeyaṅkoṇḍa Toṇḍamaṇḍalattil Śandi-
20. ragiri ṛāchchiyattil Kīḻ-karaiyāṇa Meykkuṉṛa vaḷanāḍ-
21. āṇa Payyūr-kkoṭṭattil Āṛaṇi āttiṉ teṉkarai yā-
22. ṉa Tiruvēṅkaṭamuḍaiyāṉ tiruviḷaiyāṭṭu kirāmamāṇa Cha-
23. turvēdimaṅgalattukku piṛatiṉāmamāna Kummaṅgalattuk-
24. ku aḍutta Veḷḷḍaiyil-irukkum Vaṉṉiyarāya kō-
25. ttiram Āṇḍiyappanāyakkaṉ kumāraṉ Muttuṉāyakkan
26. ulḷidānavarum ōm eṅkaḷ kāṇikāshshi kiṛāmāṇa Ve-
27. ḷḷōḍai pādi kirāmam koḷvārōvēṇṛu murai kūṛa
28. immoḻi kēṭṭu idarkk-edir-moḻi koḍuttōṉ yi-
29. mmaṇḍalattil ikkoṇattil iṉṉāṭṭil Uppa-
30. ḷakatil-irukkum Vayiśiyaril Kōṭṭai-periya-Bommu
31. Śeṭṭi ulḷiṭṭāri ōm ṇāṅkaḷ koḷvōm-eṇṛu
32. piṛkūṛi murai kūṛiya Muttuṉāyakkaṉ ullittāraṇavaru-
33. m pirai kūriya Kōṭṭai-periya-Bommu Śeṭṭi yivai

Second Side.

34. yirutiravarum emmil-iśaindu tammil-pporundi Kumma-
35. ṅgalam Maṉṉāmaṇakkaḷavar munpākāvilai yā-
36. ka niṛchcheyda pāchchi paḍāda Paḷavērkkāṭṭu pudu varākan 1
37. 25 yinda varākaṉ ṉūttu-yirupattu-añjukkum
38. 2-aḍi-kkōlāl kuḻi 3850-kku pādikku kuḻi 19
39. 25-kku karai $1+\frac{1}{16}+\frac{1}{160}$ vilaiyāka vittu poruḷ kai-
40. kkoṇḍōm yiduvē vilaiyāvadākavum yiduvē-
41. vilai piṛa māṇamāva? dākavum yirukkālāvadu mukk-
42. ālāvadu yiduvē vilaiyāvadākavum yinda kāṇikā
43. shshayai tāṅgaḷē chandirāditta varaikkum tāṅgaḷē
44. aṉubhavittu-kkoḷḷa kkaḍavīrākavum yippuṛa māṇa-
45. ttukku yinda kāṇi kāshshakku yādoru kalaṉum-il-
46. lai kalaṉ-uḷadāy tōttappaṭṭāl ṉāṅgaḷē munni-
47. ṇṛu kalaṉ tīttu-kkuḍukka kaḍavōm-ākavum ippaḍik-

[1] For an abstract of this grant see Mr. Sewell's *Lists*, Vol. II, p. 20 (No. 148).

48. ku śammadittu eṅgaḷ kāṇikashsha kiraiyaśā-daṉam pa-
49. ṇi-kkoḍuttōm Kōṭṭai-Periya-Bommu Śeṭṭi
50. kkum Muttunāyakkan uḷḷiṭṭārum ōm yivai
51. Kaimaṇḍāṅgam Muttunāyakkan kai eḻuttu yidukku
52. śāshshi Kummaṅgalam Muttiyappa nāyakkaṉ Śiṉṉakāma-
53. ṇam Maṉṉa Reḍḍi Mudaliyār Periyakāmaṇam Nayiṉi
54. yappa Mudaliyār Poṉṉagari Pallavaveṅkaṭṭa Muda-
55. liyār yivarkaḷ śolla eḻudiṉa ṉaṉmaikku ūr-kkaṇa-
56. kku Śiṉṉanayiṉāpiḷḷai eḻudiṉa śaṭṭam yinda-chchaṭṭa-
57. ppaḍikku Śayaṇavaram Dānappāśāri pōṭṭa veṭṭu |
58. Muttiyappa nāyakkaṉ kai eḻuttu || || Maṉṉa Reḍḍi Mudali-
59. yār kai eḻuttu || || Nayiṉiyappa Mudaliyār kai eḻu-
60. ttu || || Pallava-Veṅkaṭṭa Mudaliyār kai eḻuttu || ||
61. Pakaimaṇḍāṅgam Muttunāyakkaṉ kai eḻuttu.

Translation.

Hail the lord of the great world, the destroyer of the army of Aṟiyarāyar, to Vīraśiṅgarāyar Dēvamahārāyār, who cuts into a thousand pieces those failing in the (*correctness of their*) language, who conquers all the country that he sees and never gives back a country once conquered, the lord of the seven oceans—the northern, southern, western, eastern, &c., the king of kings, the supreme king, the sun of kings, the profound king and the ornament of the royal family, the destroyer of the army of Tulukkas, who stopped the pride of the Tulukkas, the destroyer of the army of the Asuras, the destroyer of the army of the whole world, lord of all the sea coast, the one valorous man that has all good qualities in him, who has been a terrible calamity to the head of Vīravallāḷadēva, the lord of the three worlds, who causes fear to the minds of (*the kings living in*) the eight directions, who is an Aśvapati and Gajapati in himself, who has been a terrible calamity to the heads of his seven enemies and the eighteen Vaṉṉiyars, the protector of the lower world, an Indra to this Bhūlōka, the sun of kings that has conquered every world, and who is the favourite son of the goddess of Valour and the goddess of Victory. During his (Vīraśiṅgarāyar Dēvamāhārāyar's) reign, on the auspicious day of Wednesday the fifth lunar day and the 21st day of the month of the former (*white*) fortnight of the month of Māśi of the year *Plava* current after 4517 years of the Kaliyuga era and 1349 of the Śālivāhaṉa Śaka have passed. I, Muttunāyakkaṉ, son of Āṇḍiyappa nāyakkaṉ, and my brothers, who are of the kindred of Vaṉṉiyarāya, who live in the village of Veḷḷōḍai, which is adjacent to Kummaṅgalam, otherwise called Chaturvēdimaṅgalam that belongs to the (*Vaishṇava*) god Tiruvēṅkaḍamudaiyāṉ, that borders on the southern bank of the Āraṇi river, and that is situated in the Payyūr division of the fertile province of Meykkuṟṟavaḷanāḍu, which is the eastern portion of the Chandragiri country in the empire of Toṇḍamaṇḍalam. I, Muttunāyakkaṉ, with all my brothers proclaimed whether there was any one who would buy half of the Veḷḷōḍai. On hearing my call Koṭṭai-Periya-Bommu Śeṭṭi and his brothers, who are Vaiśyas ? who live in the country of Uppaḷakam, which is situated in this country in this division and in this empire came forward and said that they are willing to make the purchase. So, we—Muttunāyakkan and brothers, Kōṭṭai-Periya-Bommu Śeṭṭi and brothers, the seller that proclaimed and the purchaser that came forward—with our mutual consent settled the price for 125 genuine new Pulicat (*Paḻavērkāḍu*) pagodas before the Maṉṉāmaṇakkaḷ[1] of Kummaṅgalam. Of the 3850 *kuḻis* of land measured by the measuring rod of 32 feet, we sell half, that is 1925 *kuḻis*, which form $\frac{11}{100}$ field for the 125 pagodas. Let this be the price, let this be the settled price, and let this be the price twice and thrice. May you enjoy the land during the existence of the sun and the moon. There shall be no dispute about this document. If there happens to be any we would ourselves stand in the front and have the dispute settled. Thus with our full assent we give you this document for the sale of our lands. Between Kōṭṭai-Periya-Bommu Śeṭṭi and Muttu Nāyakkaṉ and brothers. The signature of Muttu Nāyakkaṉ of Kaimaṇḍāṅgam. The witnesses—Muttiyappa Nāyakkaṉ of Kummaṅgalam, Mannareḍḍi Mudaliyār of Śiṉṉakāmaṇam, Nayinappa Mudaliyār of Periyakāmaṇam, Pallava Veṅkaṭa Mudaliyār of Poṉṉagiri. While these persons were dictating the grant Śiṉṉanayiṉa Piḷḷai, the village accountant, kindly

[1] *Maṉṉāmaṇakkaḷ*—seems to be the designation of a village officer, something like a Registrar; it is not in use now.

copied it; and, according, to that copy, Dānappāśāri of Śayaṉavaram engraved the grant. The signature of Muttiyappa Nāyakkaṉ. The signature of Maṉṉareḍḍi Mudaliyār. The signature of Nayiniyappa Mudaliyār. The signature of Pallava Veṅkaṭa Mudaliyār. The signature of Muttu Nāyakkaṉ of Pakaimaṇḍāṅgam.

No. 11.—*Tamiḻ Grant of the same Viraśiṅgarāyar Dēvamahārāyar, dated Śaka* 1351 (*A.D.* 1429).[1]

TRANSLITERATION.

First Side.

1. Śubha Śrīman Mahāmaṇḍaśupaṛa Arirāyala vibhāṭan bhāshak-
2. ku-ttappuvaṛ-āyakhaṇḍaṉ kaṇḍa ṉāḍu koṇḍu koṇḍa nāḍu
3. koḍādōṉ uttina deshshaṇa pachchami pūṛva śatta samuttiṛādhipa-
4. ti ṛāśa-rāśa-paramēśuvaṛa rāśa-mārttāṇḍa raśa-gembhīra rāśa-kula-
5. tilaka Tulukka-daḷa-vibhāṭaṉ Tulukka mōhān=tavuttōn Aśura-da-
6. ḷa-vibhāṭaṉ śeka-daḷā-vibhāṭaṉ kaḍakkaṛai-kkāṛaṉ kaliyā-
7. ṇa pūruvanādi suvanaṉ ēkaṅga-vīraṉ vīra-viṉōdaṉ vīra-viṉōdaṉ Vīra-Vallā-
8. ḷadēvan talai kuṇḍu kaṇḍavaṉ Tiribhuvanarāyaṉ ashṭṭa
9. dikku manōbhayaṅkaraṉ Aśuvapati Geśapati sattāṅga vara
10. yiri padiṉ-eṭṭu Vaṉṉiyarkaḷ talai kuṇḍu kaṇḍaṉ Ṇāga-
11. lōka-pālaḵan Bhū-lōka-puṛandaṛan emmaṇḍalaṇum koṇḍa
12. rāśa-mārttāṇḍaṉ Vīra-Lashshimī Viśaiya-Lashshamī vara-pu-
13. ttaṛaṉ Śrī Vīraśiṅgaṛāyaṛāyar Dēvamahāṛāyar piṛativīrāchchiya
14. mpaṇṇi aruḷāy niṇṛa Kaliyakāntam varusham 4519-Śā-
15. livāhaṇa Śakārttam varusham 1351-kku mēl śellāṇi-
16. ṇṛa Vikāri varusham Śittirai mādam 24-Śōmavaramum pūruvapashsha pa-
17. ñchamiyum Rōkaṇi nashshatiramum petta-yitta nāḷ eḻudiya vi-
18. laiyāvaṇakkai eḻuttu śeyaṅkoṇḍa Toṇḍa-maṇ-
19. ḍalattil Śandiragiri rāchchiyattil kīḻ-kkaraiyāna Meykkuṇ-
20. ṛavaḷaṉāḍāṇa Payyūr'koṭṭattil Āṛaṇi āttiṉ te-
21. ṉ karaiyāṇa Tiruvēṅkaṭamuḍaiyān tiruvilaiyāṭ-
22. ṭu kirāmamāṇa Chaturvēdamaṅgalattukku piṛatināmamāṇa Kum-
23. maṅgalattukku aḍutta Kishṇṇa-ōḍaiyil-irukkum Vaṇṇa-
24. yaṛāya gōttiram Mukkā Nāyakkaṉ kumāraṉ Muttiyappa Nā-
25. yakkaṉ uḷḷittār-anēvarum ōm eṅkaḷ kaṇikāshshi-
26. kirāmamāṇa Kishṇa-ōḍai kirāmam pādi koḷvārōveṇ-
27. ṛu murai kūyim moḻi-kēṭṭum yidarkkedir moḻi-
28. koḍuttōṉ yimmaṇḍalattil yikkoṇattil yiṉṉā-
29. ṭṭil Śiṉṉakāvaṇamaṅgalattil-irukkum vayidiyaril Ā-
30. ṛaṇi Śeṭṭiyappa Śeṭṭi uḷḷaṭṭārōm ṉāṅkaḷ ko-

Second Side.

31. ḷvōm-eṇṛu pir kūra munar kūṛiya Mukā Nāyakkaṉ ku-
32. māran Muttiyappa Nāyakkan piṉar kūriya Śeṭṭiyappa Śeṭṭi-
33. yum yivai yirutiravarum emmiliśaindu tammil-pporuṇ-
34. di Kummaṅgala Mannāmaṇakkaḷ ura muṉpāka vilai y-
35. āka niṛchcheyda pāśi paḍāda Paḷavērkāṭṭu pudu vaṛākaṉ 11
36. 5 yinda vaṛākaṉ nūttupadinañjukkum 32-aḍi kōl-
37. āl kuḻi 4000-kku pādikku kuḻi 2000 karai $(1 + \frac{1}{2} + \frac{1}{16} + \frac{3}{80} + \frac{1}{640})$-yum vilaiyāka
38. vittu poruḷ kai koṇḍōm yiduvē vilaiyāvadākavum
39. iduvē vilaippiṛamāṇamadākavum irukkālāvadu mukkāl-
40. āvadu yiduvē vilaiyāvadākavum yitta kāṇakāshshiyai tāṅ-

[1] For an abstract of this grant see Mr. Sewell's *Lists*, Vol. II, p. 20 (No. 145).

41. kaḷē chandirāditta varaikkum anubhavittukoḷḷakkaḍa-
42. vīrākavum ippuṛamāṉattukku inda kāṉikashshakki yā-
43. doru kalanumillai kalan-uḷadāy tōttappaṭṭāl ṉā
44. ṅkāḷē muṉṉiṉṛu kalaṉ tīttu kuḍukkaḍavōmākavu-
45. m yippaḍikku śammadittu eṅkaḷ kāṇikāshshi kiraiyaśā
46. daṇam paṇṇi-kkoḍuttōm Āraṇi Śeṭṭiyappa Seṭ-
47. ṭikkum Muttu Nāyakkaṉ uḷḷiṭṭārukku ōm ivai
48. Kaimaṇḍāṅgam Muttu Nāyakkaṉ Kumāraṉ Muttiyappa Nāya-
49. kkaṉ eḻuttu idukku sāshshi Kummaṅgalam Veḷḷa
50. Reḍḍi Nāyakkaṉ Poṉṉagari Pallava Muttiyappa Mudali-
51. yār Śiṉṉakāmaṇam Maṉṉa Muttiyappa Mudaliyār-
52. Periyakāmaṇam Veṅkaṭṭa Mudaliyār yivarkaḷ
53. śolla ūrkkaṇakku Periyanayiṉā Piḷḷai eḻudi-
54. ṅa śaṭṭam Sayanavarammūrttiyāśāri pōṭṭa ve-
55. ṭṭu || || Veḷḷa Reḍi Nāyakkaṉ kai eḻuttu || || Palla-
56. va Muttiyappa Mudaliyār kaieḻuttu Maṉṉa Mu-
57. ttayappa Mudaliyār kai eḻuttu || || Veṅkaṭṭa Muda-
58. liyār kai eḻuttu || Yinda śayikai Maṇḍāṅga-
59. m Muttiyappa Nāyakkan kai eḻuttu ||

Translation.

Hail who is the lord of the great world, who is the destroyer of the army of Ariyarāyar, to Vīraśiṅgarāyar Dēvamahārāyar, who cuts into a thousand pieces those that fail in (*the correctness of*) their language, who conquers all the country that he sees and never gives back a country once conquered, the lord of the seven oceans—the northern, southern, western, eastern, &c., the king of kings, the supreme king, the sun of kings, the profound king and the ornament of the royal family, who is the destroyer of the army of the Tuḷukkas, who stopped the pride of the Tuḷukkas, the destroyer of the army of the Asuras, the destroyer of the army of the whole world, lord of all the sea-coast, the one valorous man that has all good qualities in him who has been a terrible calamity to the head of Vīra-Vallāḷadēva, who is the lord of the three worlds, who causes fear to the minds of (*kings living in*) the eight directions, an Aśvapati and Gajapati in himself, who has been a terrible calamity to the heads of his seven enemies and the eighteen Vaṉṉiyars, the protector of the lower world, an Indra to this Bhūlōka, the sun of kings that has conquered every world, and who is the favourite son of the goddess of Valour and the goddess of Victory. During his (Vīra Śiṅgarāyar Dēvamahārāyar's) reign, on the auspicious day of Monday the fifth lunar day and the 24th day of the first (*white*) fortnight of the month of Śittirai of the year *Vikāri* current after 4519 years of the Kaliyuga and 1351 years of the Śālivāhaṇa Śaka have passed, and in the asterism of Rōhiṇi. I, Muttiyappa Nāyakkaṉ, son of Mukkā Nāyakkan, who is of the kindred of Vaṉṉayarāya, who lives in the village of Kṛishṇaōḍai, which is adjacent to Kummaṅgalam, otherwise called Chaturvēdamaṅgalam, that belongs to the (*Vaishṇava*) god Tiruveṅkaṭamuḍaiyār, that borders on the southern bank of the Āraṇi river, and that is situated in the division of Payyūr of the fertile province of Meykkuṇṛavaḷanāḍu, which is the eastern portion of the Chandragiri country, in the empire of Toṇḍamaṇḍalam. I, Muttiyappa Nāyakkan, with all my brothers proclaimed whether there was any one who would buy half of the Kṛishnōḍai, on hearing my call Āraṇi Śeṭṭiyappa Śeṭṭi and his brothers, who are Vaiśyas, who live in the village of Śinnakāvaṇam, which is situated in this country in this division and in this empire, came forward and said that they are willing to make the purchase. So, we—Muttiyappa Nāyakkan, son of Mukkā Nāyakkan, the seller that first called out, and Śeṭṭiyappa Śeṭṭi that then came forward as the purchaser—with our mutual consent settled the price for 115 genuine new Pulicat pagodas[1] before the *Maṉṉamaṇākkaḷ*[2] of Kummaṅgalam. Of the 4000 *kuḻis* of land measured by the measuring-rod of 32 feet, we sell half that is 2000 *kuḻis*, which form $1\frac{79}{128}$ fields for 115 pagodas. May this be the price, let this be the settled price and let this be the price twice and thrice.[3] May you enjoy the land during the existence of the sun and the moon. There

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[1] *Pasipaḍāda Paḻavērkāḍu pudu varāhan.*—The mossless Pulicat new pagodas, which means genuine and new Pulicat pagodas.
[2] See note on Grant *No.* 10.
[3] May this be the price twice and thrice, *i.e.*, there shall be no other second or third price. There shall be no other price.

shall be no dispute about this document. If there happened to be any we would ourselves stand to the front and have the dispute settled. Thus with our full assent we give you this document for the sale of our lands. Between Araṇi Seṭṭiyappa-Seṭṭi and Muttu Nāyakkan and his brothers. The signature of Muttiyappa Nāyakkaṉ, son of Muttu Nāyakkaṉ, of Kaimaṇḍāṅgam. The witnesses to this (*sale*) Veḷḷa Reḍḍi Nāyakkaṉ of Kummaṅgalam, Pallava Muttiyappa Mudaliyār of Ponnagāri, Manna Muttiyāppa Mudaliyār of Siṉṉakāmaṇam, Veṅkaṭa Mudaliyār of Periyakāmaṇam. Following their dictation the document was copied by Periyanayiṉā Piḷḷai, the village accountant. According to the copy Mūrttiyāsāri of Śayanavaram engraved the grant. The signature of Veḷḷareḍḍi Nāyakkan. The signature of Pallava Muttiyappa Mudaliyār. The signature of Manna Muttayappa Mudaliyār. The signature of Veṅkaṭa Mudaliyār. This hand (*writing*) is the signature of Muttiyappa Nāyakkaṉ of Kaimaṇḍāṅgam.

No. 12.—*Copper-plate Grant of Rājavallabha of Kañchī, dated Śaka* 1377 (*A.D.* 1456).[1]

This grant is written in a very corrupt Tamiḷ, in characters modern, and apparently not so old as it purports to be.

TRANSLITERATION.

First Side.

1. Śostta[2] Śrīmaṉ mahāmaṇḍalēspara[3] bhāshaikku tappuvarāyakhaṇḍaṉ
2. muvarāya khaṇḍaṉ Yindurāya Śura dāraṉ Atala Vitala Sutala Pātāḷa yaṅ-
3. kāṇam maṇḍalamum tirai koṇḍu Yīḻamum tarai[4]
4. koṇḍeruḷiya rāśādirāśan rāśa-paramē-
5. suparaṉ kaṇḍanāḍu koṇḍu koṇḍanāḍu kuḍā-
6. dōṉ rāśa-mārattāṇḍa ṛāśa-gembhīraṉ rāśavalla-
7. vaṉ rāchchiyaparam paṇṇi aruḷā niṉṉa Śā-
8. līvākana Śakārttam 1377-kku mēl śel-
9. lāyiṉṉa Bhāva varusham Vaiyyāśi mādam 28-tēdi
10. Śōmavāṛanāḷ tiṛaiyōdeśiyum Uttira nashshittaramum
11. petta yinda śubha diṉattil śeyaṅkoṇḍa To-
12. ṇḍa-maṇḍala Vikkirama-toṇḍa vaḷa-ṇā-
13. ṭṭil Kāñchidēśattil Paḷalkoṭṭatti-
14. l Nāyaṛu ṉāṭṭil Yumayavar Tiruveṛṛiyūr u-
15. ḍaiyār ṉāyaṉār kōvil śaṉattār guṛu-
16. kkaḷmāṛil Oṛṛiṉāyakkurukkaḷum Kumārar-
17. kkuṛukkaḷum Śākayarputtiran kumāraṉ
18. Siṉṉā gurukkaḷum Tiyākarāya gurukkaḷu-
19. m Kumaṛaṉ kumaṛaṉ Kaliyugarāya gurukkaḷum
20. Attaṉāyakaṉ kumaṛāṉ Śiṉṉa-
21. kkurukkaḷum Muṛṛunāyaka gurukkaḷum Putta-
22. ṉāyaka gurukkaḷum eṅgaḷ uḷḷaṭṭārkaḷu-
23. m ṉāṅgaḷ aṉavarum Śaṅkarāchāriyār-avargaḷ piṛa-
24. kē vanda Vaṉṉiyā Śiṉṉa Piḷḷai tandiri uḷḷiṭṭāru-
25. kku eḷudi kuḍutta karaiya pāsha śādiṉam eṅgaḷ kirāmam
26. kāṇiyāshshi āṉa Śāttaṅgāḍu Madaru Ondiyūr Kō-
27. vil Nittiyūr Umayaśudandiramum Śīṛpādam
28. tāṅgiya śudandiramum Vaḍakuṛu pōka Tenkuṛukku uḷpaṭṭa
29. kiṛāma śudandaramum Śāttaṅgāḍu muḷumaikkim ellai-
30. kaḷ āttu mēṛkku Śekkāḍu ellai āttu kiḻ Śōmu-

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[1] This grant, now in the Government Central Museum, Madras, was obtained by Mr. R. Sewell, M.C.S., from the District Court of Chinglepat. It is engraved on a single plate.

[2] *Śostta* for *Śrasti.* [3] *Makamaṇḍalēśpara* for *īśvara.* [4] *Tarai* for *tiṛai.*

31. ndiṉār-karaiāttu vaḍakku Śaḍaiyaṉ-kuppam ellai ā-
32. ttu teṛkku taṉaḍaiyāvedu ellai āttu yinda
33. ellaikku uḷḷapaṭṭā nilam nañjai puñjai nilam ṉā-
34. ṛāpaḍateṭṭāḍi[1] kōlāl kuḷi 12,500 kku kiraiya-
35. māka tandu emmil-iśaindu kummili[2] porundi aṉ-
36. ṉāḍakām naḍakkum vāśipaḍāda ṛāśi varākan 750-kku yi-
37. nda virakan eḷuṉuttu aṉpadukkum Śaṅkarāchāri-yara-
38. yaṛ avargaḷ munnilaiyarāy Śiṉṉa Piḷ-
39. ḷai tandirikku

Second Side.

40. tīttu kuḍuttōm Śāttaṅgāḍu muḷumaikkum
41. nañjai puñjai nilaṅgaḷum uḷudu uttirichchu-kko-
42. ṉḍu kuḍivāramum anubhavichchu koṇḍu kirāma Śudandi-
43. rramum kuḍiyiruppu maṉ maṉaikaḷum kīḻṉōkkum ki-
44. ṉarum mēlṉōkkiya māviḍai maraviḍaikaḷum
45. nilaindi[3] pāshāṇāṅgaḷum śalapāshāṇaṅgaḷum yidu ye-
46. l kiṛāmā atita śudandiraṅgaḷ vandiral aduvu-
47. yeppērpaṭṭa kiṛāma śudandirakaḷum Kōvil nitti-
48. ya ūpayamum[4] Śīrpādantāṅgiya śudandaramum nī-
49. ṅgaḷē aṉubhavichchu koḷḷa kaḍavēṉākavu Vaḍakuṛu pō-
50. kā niṉṉa Teṉkuṛu pādikōvil sudandiramum Te-
51. ṉkuṛukku ūḻpaṭṭa[5] kiṛāma śudaṇḍiraṅgaḷum eppērpa-
52. ṭṭa kiṛāma śudandiraṅgaḷu nīṅgaḷē aṉubhavichchu-koḷḷa
53. kaḍavēṉākavum kiṛāma śudandirangaḷum Kōvil śudandiraṅ-
54. gaḷum pattirā paṛittiramāyi[6] pārampariyāmāyi Cha-
55. ndirar Sūryavaraikkum nīṅgalē aṉubhavichchu koḷḷa-
56. kaḍavīrākavum yinda kiraiya ṛāśi varākan 750-dum Śaṅkaṛach-
57. āriyār avargaḷ mun nilayāy eṅgaḷukku śeṉṉudu yinda kiṛai-
58. yaśādiṉattukku yādu oru kalaṉumallai kalaṉuḷa-tāyi tō-
59. ttum yiḍattil ṉāṅgaḷē muṉ niṉṛu kalān tīttu kuḍukka
60. kaḍavōm talai yinda śādaṉattukku eḷuttummai vāchaka pāḻudu
61. vari māraṭṭam veṭṭu kuttu neṛital muṛidal vāṭpet-
62. teṉṛu kollapa maṛatallatākavum yinda paḍikki eṅga-
63. ḷ rāśiyil eḷùdi tarukiṉṛa sādiṉa pāshāśādiṉattukku
64. sāshsha atilaṇḍakōṭi piramāṇḍaṉāyakaṛākiyā Tayā-
65. kaṛāyar Śuvāmiyār Vaḍivuḍa ammāḷ Śaṅkaṛachāriyā-
66. r avargaḷ ariya eḷudiṉa naṉmaikki virakaṉ 5.
67. Pallāpuṛam-uḍaiyāṉ Árumukkatta Piḷḷai kumaṛāṉa Ve-
68. lappāṉ kaiyi eḷuttu yidu Ottiṉāyakam kayi eḷuttu
69. Kumāra gurukkaḷ kayi eḷuttu Śiṉṉa gurukkaḷ kayi eḷuttu Ka-
70. liyūkarāyār kayi eḷuttu Attāṉāyakaṉ kumaṛan Śiṉ-
71. ṉa gurukaḷ eḷuttu Muttuṉāyakār kaiyi eḷuttu Put-
72. taṉāyakār kayi eḷuttu yippaḍi aruvēṉ Śaṅkaṛachāri-
73. yār ๛

(*Moon.*) (*Narasimha.*) (*Sun.*)

Translation.

Hail to Rājavallabha, the lord of the great world, who cuts into a thousand and three thousand pieces those failing in (*the correctness of*) their language, the protector of Indurāyasura (?) the king of kings, the supreme king that collects tributes from the nether worlds—Atala, Vitala, Sutala, Pātāla

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[1] *Nāṛāpaḍateṭṭāḍi* for *Nārpadeṭṭaḍi*.
[2] *Kummili* for *tammil*.
[3] *Nilaindi* for *nilanidhi*.
[4] *Ūpayam* for *upa(bha)yam*.
[5] *Ūlpaṭṭa* for *ulpaṭṭa*.
[6] *Pattirā parittiramāyi* for *Puttira paṛttiramāy*.

and other worlds—and from Ceylon, who conquers all the country that he sees and never gives back a country once conquered, and who is the sun of kings, and the profound king. On the auspicious day of Monday, the thirteenth lunar day and the twenty-eighth day of the month of Vaiyāśi of the year *Bhāva*, current after 1377 of the Śālivāhana era had passed, in the asterism of Uttiram;—the following sale deed is executed to the minister (or commander—*Tantrī*) Vaṉṉiya Śiṉṉa Piḷḷai and his followers who accompanied Śaṅkarāchāryār, by the priests of the temple of Ūmaiyavar Tiruveṟṟiyūruḍaiyār which is situated in the district of Nāyaṟu of the division of Paḷalkoṭṭam in the province of Kañchī of the fertile country Vikrama Toṇḍa-vaḷanāḍu of the kingdom of the (*victorious*) Jayamkoṇḍa Toṇḍamaṇḍalam—the priests, Oṟṟiṉāyakagurukkaḷ, Kumāragurukkaḷ, Siṉṉa gurukkaḷ and Tiyāgarāyagurukkaḷ, the sons of Śākayaputtirangurukkaḷ, and Kaliyugarāyagurukkaḷ, Śiṉṉagurukkaḷ and Muttināyakagurukkaḷ, the sons of Attanā'yaka gurukkaḷ. We the priests and our followers with our full assent sell for 750 genuine current pagodas, the village of Śāttaṅgāḍu, the religious privileges in the temples of the villages of Madaṟu, Ondiyūr and Nittiyūr, the right of worshipping the sacred feet of the gods in these temples, and the enjoyment, after rejecting Vaḍakuṟu, of the village of Teṉkuru. The boundaries of the village of Śāttaṅgāḍu are:—West of the river, east of the boundary river of Śekkāḍu, north of the Samundinārkaraiāru, and south of the boundary river of Śaḍaiyankuppam. Thus the lands within the above four limits—the 12500 kuḻis by the measuring rod of 48 feet, we in the presence of the Śaṅkarāchāryār sell for seven hundred and fifty pagodas to Śiṉṉa Piḷḷai the minister (*or* commander?). The whole of Śāttāṅgāḍu village, the ploughing of the dry lands and wet lands, the dividing of the lands as convenient, the collection of the due shares from the tenants, the enjoyment of all the usual privileges, the inhabited portions, the house sites, the wells going downwards, the trees springing upwards, the beasts and trees, the treasures and stones in the ground, the stones in the water, in addition to these all the other privileges enjoyed in villages, the privilege of the daily worship of the temple and the privilege of serving the feet of the god, may you enjoy. The privilege of half the worship in the temple of Teṉkuṟu, which is left remaining after subtracting Vaḍakuṟu, the enjoyment of all privileges in the village of Teṉkuṟu, and all sorts of other privileges to be enjoyed in villages and temples, may you enjoy during the existence of the sun and the moon and transmit them to your sons and grandsons. This price of 750 pogodas was settled before Śaṅkarāchāryār and according to his order. There shall be no dispute for this sale deed. If there happens to be any dispute we would ourselves stand to the front and settle the dispute. There shall be no mistake of letters, of reading, of the confusion of lines, of the dots of engraving, of breaks, of indentures and of cuttings by knives which always result by the forgetfulness of the engravers.[1] Thus for this grant of the sale deed that is given with our full assent the witnesses are—the god Tiyagarājaśuvāmiyār, the goddess Vaḍivuḍaiyamman and Śaṅkarāchāryār. Vēlappaṉ, the son of Ārumukhattā Piḷḷai, the lord of Pallāpuram kindly engraved this grant for 5 pagodas. This the signature of Ottināyakam. The signature of Kumaraguṟukkaḷ. The signature of Śiṉṉagurukkaḷ. The signature of Kaliyugarāyar. The signature of Śiṉṉa gurukkaḷ, son of Attānāyakam. The signature of Muttunāyakam. The signature of Puttanāyakar. Thus I Śaṅkarāchāryār testify to this grant.

No. 13.—*Museum No.* 8. *Tamiḻ Grant dated Śaka* 1457.

TRANSLITERATION.

1. Sukastam viśaiyāpuda Kaliyugaṟtam[2] varusham 4434 Śāli-
2. vākaṉa Śukartam[3] varusham 1456[4]-kku mēl śellāy niṉ-
3. ṟa Naṇdaṉa varusham Āvaṇi mâdam 17-l Poṉṉagari śimaiyil Śiṉ-
4. nakāmaṇattil-irukkum Maṉṉakkaḍamba Mudaliyār Kā-
5. ñchivāyal Muttiyappa Mudaliyār yivarkaḷ yirutira-
6. varum kāṇikāshshi nimittiyam oṉṉukkoṇ-
7. ṇu vikādappaṭṭu Śiravarampeṭṭu Akattiyappa Mudaliy-
8. ār Ṇārāyaṇa Mudaliyār Śōnāttiṟi Mudaliyār eṅka-

[1] *I.e.*, due allowance shall be made for all such flaws.
[2] *Visaiyāpuda kaliyugaṟtam* for *Vijayābhyudaya Kaliyugābdam.*
[3] *Śukartam* for *Śakābdam.*
[4] The year Nandana coincided with the elapsed Ś 1454, and Kali 4633.—J.B.

9. l mūṇu pēruḍanēyum vandu śollikkoḷḷukai-
10. yil ṉāṅgaḷ mūṇu pērum Peruvāyal Tiruveṅkaṭa Mu-
11. daliyāraiyum kūḍa vachchukkoṇḍu ṉaṅgaḷ nālu pēru-
12. m yirutiravā vākku-mūlam kēḷkkum-aḷavilum Rāyar śep-
13. pēḍu pārkkum-aḷavilum Kāñchivāyāl Muttiyappa Mudali-
14. yārukku Śinnakkāvaṇattilē kāṇikāshshi[1] muramai
15. śellādu Rāyar śeppēḍu pārkkum-aḷavilum Mannakkaḍa-
16. mba Mudaliyārukku kāṇikāshshi muramai Śinnakāmaṇa-
17. m muḷumaiyum avaṟukkeyallāmal piṉṉai oruttaṉ-
18. rukku-chchellādu āṉapaḍiyiṉāle yivarkaḷ reṇḍu-
19. pērum añjuvarushame vekupaṇam śelavaḷichchupaḍipa-
20. ndal paṇṇikkoṇḍu śilavaḷichcha paḍiyiṉālē ṉāṅgaḷ
21. ṉālu pērum yōchaṉai paṇṇi Ponnagiri śīmai Amal-Śaṅkara-Mū-
22. ṟitti Mudaliyār pērukku muṟi muchchalikkai yiru-tiravār
23. kayilēyum vāṅgi-kkoṇḍu ṉāṅgaḷ ṉālu pērum
24. teṟkaḍai paṇṇiṉa vivaram Kāñchivāyal Muttayappa Mu-
25. daliyār Śiṉṉakāvaṇam kiṟāmam-1-kkuḷi-32-aḍi-kkōl-
26. āl kuḷi 12000-kku vekuṉāḷ uḷudapaḍiyiṉālēyum Diva-
27. ṇattukku veku paṇam śilavaḷichchapaḍiyiṉālē Śin-
28. ṉakāvaṇam kiṟāmattil Achchūr Tirumalāchchāri Sūrapa-
29. ṭṭarai akkiṟāram kuḷi-1000-pōy niṉṉadu kuḷi 10000[2]-kku-pu-
30. ruvukkuḷi āril-oṉṟukku kuḷi $1833\frac{1}{4}+\frac{1}{20}+\frac{3}{80}$-kku[3] nila-
31. ppirivu paḷḷakkaḷaṇi kuḷi $533\frac{1}{4}+\frac{1}{20}+\frac{3}{80}$ Poṉṉaṅka-ru-
32. ppaṉ kuḷi 450 Paṇṇapperu kuḷi 700 Āttumēḍu kuḷi 150
33. ākakuḷi $1833\frac{1}{4}+\frac{1}{20}+\frac{3}{80}$ indappaḍikku ṉāṅgaḷ ṉā-
34. lu pēr dharmmakkarttar uṇḍu paṇṇiṉōm yinda
35. paṅgu āril-oṉṟum idukkuṇḍāṉa maṇmaṉai e-
36. ppēr paṭṭa suvandaramum Kāñchivāyal Muttiyappa Mu-
37. dali anubhavittu-kkoḷḷakkaḍavadākavum kurai a-
38. ñju paṅgum Maṉṉakkaḍamba Mudaliyār anubhavittu-
39. kkoḷḷakkadavadākavum indappaḍikku ṉāṅgal ṉā-
40. lu pērum teṟkaḍai paṇiṉa paḍikku avar-avar paṅgu-
41. Śuriya Sandiṟādi varaikkum bhūmiyum pullum uḷḷa maṯ-
42. ṯum aṉubhavikkavum ivarkaḷ ariya eḷudiṉa naṉmai-
43. kku Evaḷappilḷai eḷudiṉa śaṭṭam yinda śaṭṭappa-
44. ḍikku Tirumullavāyal Mūṟttipattaṉ pōṭṭa ve-
45. ṭṭu Kāñchivāyal Muttiyappa Mudaliyārukku Ākko-
46. ḷi Nallatambi Śeḍi kuḍutta pāchchi paḍāda pū-varākan 180 Dhar
47. mmakarttā || || Akattiyappa Mudaliyār kai eḷuttu ||
48. Ṇārāyaṇa Mudaliyār kai eḷuttu || || Śeṟṉāttiri Mudali-
49. yār kai eḷuttu || || Tiruveṅkaṭa Mudaliyār kai eḷuttu.

Translation.

Hail! On the 17th day of the month of Āvaṇi in the year *Nandana* current after 4434 of the victorious Kali era, and 1456 of the Śālivāhaṇa Śaka had elapsed, Maṉṉakkaḍamba Mudaliyār of Śinnakāmaṇam, which is situated in the Poṉṉagari country, and Muttiyappa Mudaliyār of Kāñchivāyal, had a dispute among themselves as to their hereditary right to certain lands. They came to us three—Akattiyappa Mudaliyār, Nārāyaṇa Mudaliyār, and Śōṇāttiri Mudaliyār, of Śiravarampeṭṭu, and complained about that matter. We three—and taking with us Tīruveṅkaṭa Mudaliyār of Peruvāyal—thus we four, took depositions from their own mouths, from both sides.

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[1] *Kāṇikashshi* for *kāṇiyāṭchi*.

[2] Lines 26—30. After subtracting 1000 *kuḷis* from 12000 *kuḷis*, the remainder is 11000 *kuḷis*, a sixth portion of which is $1833\frac{1}{3}$; but in the grant, perhaps by a clerical mistake, the remainder is said to be 10000, which is wrong.

[3] Line 30. The fraction is stated in figures $\frac{1}{4}+\frac{1}{20}+\frac{3}{80}$—*Kālē oruma mukkāṇi*, as it would be stated in words—but $\frac{1}{4}+\frac{1}{20}+\frac{3}{80}$ does not exactly give $\frac{1}{3}$, though it is the number meant.

While we four were so engaged, and when the Rāyar[1] was examining the copper-plate, we concluded among ourselves that Muttiyappa Mudaliyār of Kāñchivāyal had no good claims on his side, that, on the examination of the copper-plate by the Rāyar, it would be settled that Maṉṉakkaḍamba Mudaliyār alone had the sole right to the whole of the Śinnakāmaṇam village, and that, excepting himself, no other person had any kind of right to the said village. But, as both these persons had been spending much money for five years to have their disputes settled, we took an agreement from both of them to Amal Śaṅkaramūrti Mudali[2] of the country of Poṉṉagari, and settled their dispute in the following manner;—As Muttayappa Mudaliyār of Kāñchivāyal was cultivating the whole of Śiṉṉakāvaṇam, the total area of which is 12,000 *kuḻis* measured by the measuring-rod of 32 feet, and, as he has spent much money for the *divāṇam*,[3] we subtract 1,000 *kuḻis* that was given to Tirumalāchār of Achchūr for building agrahāram and fix 11,000[4] *kuḻis* as the total area of the said village; of these 11,000 *kuḻis*, as sixth portion—533⅓ *kuḻis* of low fields, 450 *kuḻis* belonging to Poṉṉaṅkaruppan, 700 *kuḻis* called Paṉṉapperukuḻi and 150 *kuḻis* of high land in the river bed, thus in total 1833⅓[5] *kuḻis* of land—we, the four arbitrators, fix as the share of Muttiyappa Mudaliyār of Kañchivāyal. May he enjoy this sixth portion with the house-ground and all other privileges appertaining thereto: and Maṉṉakkaḍamba Mudaliyār shall enjoy the remaining five portions. Thus according to the settlement made by us four may each of these enjoy his respective portion during the existence of the earth and grass. This document was copied by Evaḷappiḷḷai; and, according to the copy, Mūrttippattan of Tirūmullavāyal engraved this grant. Nallatambi Śeṭṭi of Ākkoḷi gave 180 genuine *pū* (*flower*) pagodas to Muttiyappa Mudaliyār of Kāñchivāyal. The (signature) of the arbitrators. The signature of Akattiyappa Mudaliyār. The signature of Nārāyaṇ Mudaliyār. The signature of Śōṇāttiri Mudaliyār. The signature of Tiruvēṅkaṭa Mudaliyār.

No. 14.—*Tamiḻ Grant dated Śaka* 1489 (*A.D.* 1567.)[6]

Transliteration.

First plate; first side.

1. Śukashtī Śrīmaṉ mahāmaṇḍalēśa-
2. varar Ariyarāya vibhāṭaṉ bhāshaikku ta-
3. ppuvarāya khaṇḍaṉ muvarāyikhaṇḍaṉ
4. kaṇḍa nariḍu (nāḍu?) koṇḍu koṇḍa ṟādu (nāḍu?)
5. kuḍādāṉ Pariśīṉam Pāriśātanam
6. Pātāḷa bhayaṅkaraṉ jegatalavibhā-
7. ṭaṉ Rāmaṉāṟāyaṉan Deyvaṉāṟā-
8. yaṉaṉ Koṭṭiyōpiṟaśā-
9. daliṅgēśuvarar mandēkāsim-
10. āṉāḍaṉ Yiraṉīyavarayaṟāṉa
11. ṟāya Vaṭapālēvēśayar Bhuśaṅga Sā-
12. mbuvarāya shṭāpaṉāśāri yāmaṅ-
13. ṉa maṇḍalikatāyiraṉīya vuraya (?) Puṇ-
14. ḍarīka Purushōttamaṉ Śālikaṟāma
15. Nārāyaṇaṉ Savuparru Śakala vutta-
16. ṇḍa kumaṟāṉ kiṭhāri Śāḷuva ala-
17. ṅkāradala dhaṇa sañjaya aśuvakula
18. Nakula piravīṉaṉ Rāma Rāvaṇaṉ
19. rāti māha geśa turoga padāti atavikuta aṅ-
20. kīkirutāṅgī Śataṅga kiṟutam akkiyā
21. na pākaṟāmavalliyavaśattiya mātavaśa-
22. ttiya aṉanta Śāḷuva talappiratāṉ
23. āchāriyāṇa nemmaḷindu yeṉmaṉ
24. ḍalamuṉ tirai koṇḍu rāśātīrāśa-pa-
25. ramēśuvaṟar mēdiṉī yīśuvarar kaṇ-
26. ḍa kiṭhāri Śāḷuva nālu diśaiyum

First plate; second side.

27. satta samittirāpati keśa vaṇ-
28. ḍai kaṇḍaruḷiya Śrī Vīrappuratā-
29. ṉayōpalaṟāyar mudalākiya na-
30. va-vidha rāyarkaḷ piṟitishṟāshshi-
31. yapāram paṇṇi aruḷākiyu ni-
32. ṉṟa Śāḷivākaṇa Śārta varusham-
33. 488-varushattukku mēl śell-
34. āniṉṟa Piṟapava varusham Paṅkuṉi

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[1] Only a passing mention is made of the Rāyar; no name is given. A Vijayanagar sovereign?

[2] *Amal* denotes that Śaṅkaramūrti Mudaliyār was an officer employed to collect revenue. No particulars are mentioned of him.

[3] *Divāṇam* seems to be a Hindustani word. Perhaps much money was spent in bribing or in securing the favour of the *divān* or minister.

[4] See note 2, p. 155.

[5] See note 3, p. 155.

[6] For an abstract of this grant, see Vol. II, p. 3, (No. 17)—Mr. Sewell's *Lists*.

First plate ; second side—(Continued).

35. mādam 12-tōdi Budhaṉ kaḷamaiyum viti-
36. yaiyum Rōkaṇi lashtiramum Śubhaṇāma
37. yōgamum tayittiravakaraṇa-
38. mum yippaḍipaṭṭa śubha diṉattil Mu-
39. ttiyiśupararruḍaiya pādāraṿi-
40. ndattukku ṉēyaṟāṉa Vādaṟam Śi-
41. vāchāriyār pādāraṿindattukku
42. vaktavakulēśaṟāṉa varkaḷ vayiśi-
43. yā mūṉṟāṉ kuḍitalaivar piṉ-
44. naiyum birudu vakaiyuḷḷavarkaḷ
45. Āyiṟāmagōttiram yuḷḷavarkaḷ
46. Periyandai mahārishi gōttiram
47. Kēśava Seṭṭiyaṟā Kumārandai ma-
48. hārishi Ṟākuva Śeṭṭiya Rakaṉṉandai
49. mahārishi Tummuṉi Śeṭṭiya Rākāṉṉa-
50. ndai mahāṟishi Dēvaṟāya Śeṭṭyaṟā-

Second plate ; first side.

51. Śāttandai mahārisha Taṅgakāl Tambu Śeṭṭi-
yaṟā atiya
52. bhākkiyattai paḍaittu śakala Dharmattukkum
kāvalu-
53. kkum kaṉakkukkum yeśamāṉattukkum kuḍit-
taṉattukkum
54. viḷaṅguṟanāḷil Rāyankkum adikārashttanāyi-
55. naḍakkuṟa ṉāḷil poṉ vilainda Kaḷattūril Akamu-
56. ḍaiyaṟā Śivagōttiram Nāchchappa Muda-
57. liyāṟ Dānappa Mudaliyāṟ yivar-
58. kaḷ yiruvaraiyum Vayaśaya ayira varum A-
59. kamuḍaiyārai piḷḷaiyāka paḍai
60. tta viparam Muttiyiśupara kirupaiyiṉāl va-
61. ndu Rāyar aramaṉaiyile kaḷavu śeyidapaḍiyi-
62. ṉālē Kāyir śekapeḷai kuḍuttu ākkiṉai
63. panna aḷaittu pōna pōdu anda Aka-
64. muḍaiyaṟā Vayiśiyakulattil Taṅgaśāl Tambu
65. Śeṭṭiyāṟ yiḍattil Akamuḍaiyāṟ reṇḍu
66. pērum vandu piḷḷaipūndārkaḷ Taṅgaśāl Tam-
67. bu Śeṭṭiyum yulpaḍa āyiravarum Rāyarruḍaṉē-
68. pēśi reṇḍu kalaikkum reṇḍāyiram poṉ
69. kuḍuttu Rāyar eḍattil vekumāṉam peṟṟu
70. Taṅgaśāl Tambu Śeṭṭiyārum ayiravarum
71. Rāyar eḍattil Vayiśiyar mūṉāñjātiyilē
Akamuḍai-
72. yārukku talai kaṭṭu-1-kku varusham 1-kku
śellum
73. paṇam-2-śandaiyi aḷḷumey variśaiyāyi śāppā-
74. ḍum pāḷaiyanatil śēnda kāval padiṉalu kirāma-
75. mum Akamuḍaiyārkku reṇḍu vīṭṭu kāṟṟu-
76. kkum Rāyar munpāka śeppēḍu eḷudi kuḍuttō-
77. m anda śeppēṭṭukku piruti savvāduе-
78. ḷudiṉadu Akamuḍaiyārukku kaṭṭallayiṭ-

Second plate ; second side.

79. ṭōm yidukku yādoruttar kal aṉummil-
80. lai andapaḍi kaḷḷum Kāvēriyum piḷḷu
81. m Pūmi Chandirar Śūriyar yulla maṭṭum vāṅ-
82. gi aṉubhavittukkoṇḍu yirukka kaḍavē-
83. ṉākavum piṟamarrilēyum śiśuvattilē
84. yum yādoruttar vikkāttam paṉṉiṉāl
85. yiṉda paḍi pañchamāpattattil
86. pōka kaḍavōmākavum yikash eṉṟu
87. viṭṭu viṭṭāl avarkaḷukkum puñchama-
88. ppādakattil pōkakaḍa vōmākavum Śā
89. ḷuva Tapparāśā Śāluva Raṅgarāśā yivarka-
90. ḷ muṉpāka Rāyar śolpaḍikku Liṅgā-
91. pattan eḷudiṉa śeppēḍu yidu Nā-
92. chchappaṉ kaiṉāṭṭu yidu Dānappan
93. kaiṉāṭṭu Āijiravarum ashṭa ashpariya-
94. m vaḷandirukka kaḍavōmākavum ಒ

Translation.

Hail to the nine[1] kinds of Rāyars beginning with Vīrappuratānayōpalarāyar, lord of the great world, who destroyed the army of Ariyarāyar, who cuts into a thousand and three thousand pieces those failing in (*the correctness of*) their language, who conquers all the country that he sees and never gives back a country once conquered, who causes fear to the countries of Pārisīṉā Pārisātam[2] and the nether world, the destroyer of the army of the whole world, in himself, like Rāmanārāyaṇa and Daivanārāyaṇa, who has the good grace of a *karōr* of Liṅgas (or of Kōṭipraśāda Liṅgēśvara), who established on their thrones Yiraṇiyavararāyar *alias* Rāya Vaṭapāleveśyar (?) and Bhujaṅga Śāmbuvarāyar, who is eminent for his good qualities of giving empires and money to kings, who is a Śāḷīka Rāmanārāyaṇaṉ (?), famed for his strength and wealth, who is a Śāluva armed with dagger, who is famous for possessing beautiful armies, heaps of money and much cavalry like Nakula, who is a Rāma to the Rāvaṇas like kings, who has armies of elephants, cavalry, and

[1] *Navavidharāyar* (lines 28, 29 and 30),—the nine *kinds* of Rāyars. What the writer aims at by *vidha* (*kinds*) is not plain.
[2] *Pāriśātam* (Pārijāta) is here applied to a country—a statement not as yet met with.

infantry, the king of kings, the supreme kings, the lord of the world, having in him the powers of Valliya Śattiya, Mādhavaśattiya (?) and Anantaśāḷuva, who collects tribute from every empire, who is the Śāḷuva armed with the sharp dagger, who is the lord of the four regions and the seven oceans, and who has seen with pleasure the elephant hunt. During the reign of the nine kinds of Rāyars beginning with Vīrappuratānōyōpalarāyar, in the year *Prabhava* which is current after 1488 of the Śālivāhana Śaka had passed, on the second lunar day and the 12th date of the month of Paṅguni, on the auspicious day of Wednesday, in which the asterism of Rōhini, the yōga named Śutta, and the Taittiravākaraṇa were in conjunction, during the time of the Taṅgakkāl Tambu Śeṭṭi, who is a devotee to the lotus feet of the god Muttīśvarar, who is the third in the descendants of the Vaiśyas always devoted to the lotus feet of Varadarāmaśivāchāri, who has several families that have branched off from him, who has relatives in one thousand different kindreds (*gōtras*) the kindreds of Periyandai Maḥārishi, Kēśava Śeṭṭiyār, Kumārandai Mahārishi, Rākuva Śeṭṭiyar, Rākannardai Mahārishi, Tummuṉi Śeṭṭiyār, Rākannadhi Mahārishi, Devarāya Śeṭṭiyār, and Sāttandai Mahārishi, who is the master of all the charities, who is the support, the cashier and the conductor of the state, and who is the agent of the Rāyar, during the time of Tambu Śeṭṭi, the following grant was made :—By the good grace of Muktīśvarar, the Vaiśya agent, (Tambu Śeṭṭi) had adopted one Akamuḍaiyār Nāchchappa Mudali of the kindred of Śiva as his son. This Akamuḍaiyār and Nāchchappa Mudaliyār committed theft in the palace of the Rāyar, were detected, and taken to be punished. Taṅgakāl Tambu Śeṭṭi recommended these to the mercy of the Rāyar and agreed to pay 2000 *pons* a head for their release. For this Taṅgakāl Tambu Śeṭṭi received good presents from the Rāyar, and the following grant was made to Akamūḍaiyār also. The collection of a handful for his food from all kinds of grain that come to the market, and the fourteen villages that surround the village of Pāḷayanam are given to Akamuḍaiyār engraved in this copper-plate grant, and we order Akamuḍaiyār to enjoy all these. There shall be no dispute about this grant. As stated in this, may you enjoy these privileges and lands during the existence of stone and the Kāvērī, grass and earth and the sun and moon. He who injures this charity shall go in the five great sins of murdering children, Brāhmaṇs, &c. He who throws difficulties in the way of this charity shall go in the five great sins. According to the dictation of the Rāyar this copper-plate grant was engraved by Liṅgapattaṉ in the presence of Śāḷuva Raṅgarāśa and Śāḷuva Tapparāśa. This the mark (for signature of) Nāchchappan. This the mark of Dānappan. May the Agent (*Tambu Śeṭṭi*) and ourselves be in the eight kinds of enjoyments for ever.

No. 15.—*Tamiḻ Grant apparently of the last century.*

TRANSLITERATION.

1. Śubhaśrīmaṉ Mahā-maṇḍalīśuvaran mahā-ṛāśa-
2. ṛāśa-ṛāya-māṉiya-ṛāya-śrī Riṛāyaśi Kuppachchan-
3. du śāyapu avargaḷ Piramātīshcha varusham Piraṭṭā-
4. śi mādam 25-tēdi Arikōshaṭṭi-puduppēṭṭaiyil-iru-
5. kkum Śivanda-pāda-Śettiyārukku ṉām eḻudikkuḍutta
6. pari śādaṉam tām kirāmattukku aramaṉaikariya-
7. ttukku yirundu niṛuvākam paṉṉi-kkuḍuttapa-
8. ḍiyiṉālē ṉām abhimāṉichchu pallakkum yiṭṭu
9. pallakku-chchavāttiyam naḍakkuṛattukku Nīlaka-
10. ṇṭhēśuvara śuvāmi māṉiyattukku teṛku-ve-
11. ḷiyil naññai nilattil || 36 || aḍi kō-
12. lāl | kāṇi-5 | yinda-kkāṇi añjum śaruva māṉi-
13. yamāyi viṭṭon mērpaḍi māṉiyattuku kīḻ-
14. pirattil uppu-ala māṉiyam | kāṇi-¼ | yinda
15. kāṇi kālum śaruvamāṉiyamāy viṭṭōm
16. avar tīrukuṛa śālukkum variśilavu yillā-
17. mal māppu paṉṉi kuḍuttōm avarukku ūrilē
18. nellu podi pala dhāṉiya podikaḷ eduva-
19. ndu vittālum podi 1-kku oru paḍi dhāṉiyam
20. makamai paṉṉi kuḍuttam avarukku ūrilē
21. pala śarakkukaḷ edu vandu vittālum podi-1-
22. kku oru śēr makamai paṉṉi kuḍuttam avaruk-
23. ku nīlaśarakku podikaḷukkum uḻūr tīru-

24. vai māppu paṇṇi kuḍuttam avarukku śāppā
25. ṭṭukku varukira kēḷvaraku podi nellup-
26. podikkum uḷḷūr tiruvai māppu paṇ-
27. ṇi kuḍuttam avarukku ūrilē kuḍikaḷ palap-
28. paṭṭaikaḷ talaikaṭṭu-1-kku 2-kku 1-kku oru paṇa-
29. m makamai paṇṇi kuḍuttōm yinda paḍikku
30. puttira pavuttira pāram pariyamāy aṉubha-
31. vichchu-koḷḷa-kkaḍavōmākavum

TRANSLATION.

Hail! We, Riṟāyaśi Kuppuchchandu Śāyapu, the lord of the great world, king of kings, a king that is respected by all other kings, on the 25th day of the month of Puraṭṭāśi in the year *Pramādicha*, give the following grant written to Śivandapāda Śeṭṭiyār, who lives in Arikōshaṭṭipudup-pēṭṭai:—As you managed well the palace business in your village and gave us much satisfaction, we, in special estimation of your services, allow you the privilege of riding in a palanquin; and to meet the cost of maintaining the palanquin, we give you in free gift five *kāṇis* of land measured by the measuring-rod of 36 feet; those five *kāṇis* of land which are situated south of the free-tenure lands of the god Nīlakaṇṭhēśvarasvāmī and among the wet lands. Of the brackish lands situated to the east of the above free gift, we give you a quarter *kāṇi* of land in free tenure. We exempt him[1] from the taxation levied on ploughing. We allow him the privilege of taking one measure for himself from every bag of all kinds of grains that come for sale to this village. We allow him the privilege of taking one *śēr* from every bag of all sorts of other provisions that come for sale to this village. We exempt him from paying the usual tax on the indigo crop gathered in this village. We exempt him from paying the usual tax on the raggy bags and paddy bags that are stored by him for consumption. We allow him the privilege of collecting 1 *paṇam* from every house of one or two families. May he enjoy these and transmit them to his sons and grandsons.

KALINGA COPPER-PLATE GRANTS.

The following seven grants have been translated by Mr. J. F. Fleet, Bo.C.S., Epigrapher to the Archæological Survey, from the originals in the Madras Museum, and were published in the *Indian Antiquary*. They are all in Sanskrit.

No. 16.—*Grant of Nandaprabhañjanavarmā of Kaliṅga.*[2]

The original plates containing this inscription were found, with four other sets and a sixth set which has been lost sight of, suspended by their rings on an iron bar across the mouth of a large pot which was discovered in digging the foundations of a wall at 'Chicacole' in the 'Ganjam' District of the Madras Presidency. The grants were purchased by Mr. W. F. Grahame, C.S., and were presented by him to the Madras Museum, where they now are.

The present grant consists of three plates, each about $7\frac{1}{8}''$ long by $1\frac{3}{4}''$ broad. They are quite smooth, the edges of them being neither fashioned thicker nor raised into rims. The inscription, however, is in a state of very good preservation throughout, almost the only letter that is lost, through corrosion of the plates, being the *r* of *pra*, the penultimate syllable of line 2. The ring, on which the plates are strung, is about $\frac{1}{4}''$ thick and $3\frac{3}{8}''$ in diameter; it had not been cut when the grant came into my hands; but the first plate had been broken in such a way, from the ring-hole to the edge, that it could, if desired, be separated from the others without cutting the ring; it is quite plain, however, that there has been no confusion, and that this is the proper first plate of this grant. The seal on the ring was originally rectangular, about 2″ long by 1″ broad; but a good deal of it is now broken away. It had originally a legend, in relief on a countersunk surface; but the letters have been so destroyed by rust, that I am unable to say what the legend is, except that it does *not* seem to contain the name

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[1] The same Śivandapāda Śeṭṭiyār, though he is here addressed in the third person.
[2] *Ind. Ant.*, vol. XIII, p. 48, noticed by Mr. Fleet, *Ind. Ant.*, vol. X, p. 243, No. 1.

of Nandaprabhañjanavarmā, the maker of the grant. The weight of the three plates is 11½ tolas, and of the ring and seal, 26¼ tolas,—total, 37¾ tolas. The language of the inscription is Sanskṛit throughout.

The grant is one of the *Mahārāja*[1] Nandaprabhañjanavarmā, the lord of Kaliṅga, and is issued from (*the city of*) Sārapalli. And it records the grant of the village of Ḍeyavāṭa, or possibly Aḍeyavāṭa or Āḍeyavāṭa, to the *charaṇas* or branches of the Dēvarāta *gōtra*, for the benefit of a Brāhmaṇ named Hariśchandrasvāmī. I am not able at present to suggest any identification of either the city whence the charter was issued, or the village that was granted.

The grant is not dated; but, judging by the standard of palæography, it is decidedly ancient, and is probably pre-Chalukyan. Among the published grants, the one the letters of which show the nearest resemblance to the letters of this grant,—making allowance for the contrast between the upright and the sloping styles of engraving,—is the Pallava grant of Vijayabuddhavarmā.[2] Until, however, we obtain some further mention of the name of Nandaprabhañjanavarmā, it is impossible to make any definite suggestion as to the date of this grant.

Text.

First plate.

1. Svasti[3] Vijaya-Sārapalli-vāsakāt[4]=parama-bhāgavatō mātāpitṛi-pād-ā-
2. nuddhyā(dhyā)tas=sakala-Kaliṅg-ādhipati[ḥ*] Śrī-mahārāja-Nandap[r[5]]bha-
3. ñjanavarmmā Ḍeyavāṭē[6] kuṭumbinam=ājñāpayati [| *] Viditam=a-
4. stu Aksha[7]tāgraharīya-brāhmaṇa-Hani(ri[8])śchandrasvāminē uda-

Second plate; first side.

5. ka-pū[r*]vvēṇa a-karaṁ bhara-vāṇa-varjjam puṇy-āyu[r]-yyāśasām=abhivṛiddhayē
6. ā-chandra-dā(tā)rak-ārka-pratishṭhitam=agrāhāraṁ kṛitvā sarvva-kara-parihā-
7. raiś=cha parihṛitya Dēvaṁrātra[9]-gōtra-charaṇēbhyō(bhyaḥ) pradattaṁ [| *] Ēvaṁ
8. jñātvā yushmābhiḥ pūrvv-ōchita-maryyādayā sarvv-ōpasthānaṁ karttavyaṁ

Second plate; second side.

9. mēyaṁ hiraṇy-ādyaṁ ch=ōpanēya[ṁ] [| *] Bhavishyataś=cha rājñō vijñāpayāmi
10. dharmmaṁ[10]-k ramam-vikkra(kra)maṇānāṁ[11] m=anyatama-yōgād=avāpyam=anuśāsatāṁ
11. pravṛittakam=idaṁ dānaṁ sva-dharmmam=anupaśyadbhi[ḥ*] stadatitiv=ā[12]
12. yam=agrahārā(rō)=nupālya[ḥ*] [‖*] Api ch=ātra Vyāsa-gīta-ślōkān=udāha-

Third plate.

13. rishyāmi ‖ Bahubhir=vvasudhā dattā rājānaḥ[13] vasudh-ādhipaiḥ[14] yasya
14. yasya yadā bhūmi[ḥ*] tasya tasya tadā phalam [‖*] Sva-datt[ā*]ṁ para-
15. datt[ā*]ṁ vā yaṁnād=raksha Yudhishṭhiraḥ[15] mahīmatā[ṁ*]=chhrēstha(shṭha)dānā-
16. ch=chhrēyō=nupālanam=uttamaṁ[16][‖*] Shashṭiṁ varsha-sahasrāṇi svarggē mōdati bhū-
17. mi-da[ḥ*] ākshēptā ch=ān[u]mantā cha tāny=ēva nā(na)rakshē(kē) vasēt ‖

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[1] On the use of this and other similar technical titles, see note 1, p. 161.

[2] *Ind. Ant.*, vol. IX, pp. 101ff.

[3] In the original, this word is in the margin of the plate,—not strictly at the commencement of the first line.

[4] The marks before this *t* are perhaps a *visarga* that was engraved and then cancelled.

[5] The plate is here eaten quite through by rust. But the end of this *r* is just discernible to the upper left of the hole.

[6] Or we may read °*varmm-Āḍeyavaṭē*.

[7] *Ksha* is what we should expect here; but, from the way in which *kkra* is formed in *vikkramā*, line 10, we may also interpret this *aksharа* as *kkra*. Both the *aksharas*, however, are rather anomalous ones.

[8] The propriety of this correction can hardly be questioned. And it is easy to see how the engraver, whose work throughout is not as accurate as it might have been, was led into engraving *ni* instead of *ri*.

[9] Correct into Dēvarāta. [10] & [11] In each case the *anusvāra* is a mistake. [12] Correct into *sva-dattir=iv=ā*, &c.

[13] Correct into *rājabhiḥ*. [14] The usual reading is *Sagar-ādibhiḥ*. [15] This *visarga* is a mistake.

[16] There is one syllable in excess of the proper number for the metre here. The usual reading is *mahiṁ mahīmatāṁ śrēshṭha dānāch-chhrēyō-nupālanaṁ*.

TRANSLATION.

Hail! From (*his residence*) situated at the victorious (*city of*) Sārapalli, the *Mahārāja*[1] Śrī-Nandaprabhañjanavarmā,—the most devout worshipper of the holy one; he who meditates on the feet of his parents; the supreme lord of the whole of Kaliṅga,—issues his commands to the *kuṭumbī*[2] at (*the village of*) Ḍeyavāṭa:[3]—

(L. 3.)—"Be it known! For the benefit of the Brāhman Hariśchandrasvāmī of the *agrahāra* of (?) Akshata,—having, with libations of water, (*and*) for the increase of (*my*) religious merit and duration of life and fame, made an *agrahāra*-grant (*of this village*), free from taxes, (*and*) with the exception of .....[4], (*and*) constituted to continue as long as the moon and the stars and the sun may last, and having exempted (*it*) with remission of all the taxes, it has been given (*by me*) to the *charaṇas* of the Dēvarāta *gōtra*. By you, knowing this, in accordance with former custom all the respectful service is to be performed, and that which is to be measured out, consisting of gold, &c., is to be tendered.

(L. 9.)—"And I make this request to future kings,—looking upon this grant, which is the perpetual business[5] of (*all*) those who protect that which may be acquired by any of the means of religion or succession (*of inheritance*) or prowess, as their own act of religion, this *agrahāra* should be preserved by them, just as if it were their own gift.

(L. 12.)—"And I will instance on this point the verses sung by Vyāsa:—Land has been given by many kings, lords of the earth;[6] he who for the time being possesses the earth, to him at that time belongs the reward (*of the grant that has been made*)! O Yudhishṭhira, best of kings, carefully preserve [land*] that has been given, whether by thyself or by another; the preservation (*of a grant*) is better than making a grant, (*and*) is the most excellent (*of all acts*)![7] The giver of land enjoys happiness in heaven for sixty thousand years; (*but*) the confiscator (*of a grant*), and he who assents (*to such confiscation*), shall dwell for the same number of years in hell!"

No. 17.—*Kaliṅga grant of Indravarmā.*[8]

This is another of the grants that were found together with the grant of Nandaprabhañjanavarma. This grant consists of three plates, each about $6\frac{3}{8}''$ long by $2\frac{3}{4}''$ broad. The edges of the plates are here and there fashioned slightly thicker; but not so uniformly or in so marked a way as to show whether this was done intentionally, to serve as a raised rim to protect the writing. The inscription is in perfect preservation throughout. The ring, on which the plates are strung, is about $\frac{7}{16}''$ thick and $3\frac{3}{4}''$ in diameter; it had not been cut when the grant came into my hands. The seal on the ring is slightly oval, about 1 by $1\frac{1}{8}''$; and it has, on a countersunk surface, the figure of some animal; as the grantor was a worshipper of Śiva under the form of Gōkarṇasvāmī, and as the bull of Śiva appears on the seals of some rather later grants which are closely connected with the present one, we might expect this figure to be that of a bull, *couchant* to the proper right; but it is much worn

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[1] It is customary to translate this word,—by 'great king.' But the large mass of epigraphical records that is now available for examination, shows that, in all except very early inscriptions, such titles as *rājan*, 'king,' *adhirāja*, 'superior or supreme king,' and *mahārāja*, 'great king,' and perhaps even *rājādhirāja*, 'supreme king of kings,' by no means convey the idea of our English word 'king,' but, unless coupled with other titles indubitably designative of supreme sovereignty, indicate only subordinate, though undoubtedly high, rank and power. They are, in fact, technical titles which, like *Sāmanta*, *Mahāsāmanta*, *Māhāsāmantādhipati*, *Maṇḍalēśvara*, *Mahāmaṇḍalēśvara*, *Daṇḍanāyaka*, *Mahādaṇḍanāyaka*, *Rāshṭrakūṭa*, *Vishayapati*, *Balādhikṛita*, *Saṁdhivigrahī*, *Mahāsaṁdhivigrahī*, *&c.*, it is much better, if only for the sake of uniformity and consistency, to use untranslated, than to attempt to render into English by terms which always vary according to the idiosyncrasies of the translators, and which never suffice to give a faithful and literal idea of what the original words mean.—The only title that properly and fully corresponds to our idea of 'king,' is *mahārajādhirāja*, 'supreme king of *Mahārājas*'; and it is almost, if not absolutely, always coupled with two other titles,—*paramēśvara*, 'supreme lord,' and *paramabhaṭṭāraka*, 'most worshipful one.'—The connection of the three titles was so universal, that a Rēwā grant of Trailōkyamalla, dated Saṁvat 1297, considers it unnecessary to give all three titles, and contents itself with describing him as *paramabhaṭṭāraka-ēty-ādi-rāj-[ā*] vali-tray-ōpēta-mahārāya*, 'the *Mahārāya* who is possessed of the three kingly titles (*lit.* succession) commencing with *paramabhaṭṭāraka*.'

[2] 'Householder; cultivator.' This word usually occurs, in such passages as the present, in the plural,—*kuṭumbinaḥ*; and, as we have the plural *yushmābhiḥ* in line 8, perhaps the plural may have been intended here also by the drafter of this grant. If the singular be correct, it seems to point to the selection of one particular *kuṭumbī* to represent all the householders or cultivators of the village in official matters, after the fashion of the *Gauḍa* or *Pāṭīl* of the present day.

[3] Or possibly Aḍeyavāṭa, or Āḍeyavāṭa; see note 6, p. 160.

[4] The meaning of *bhara-vāṇa* is not apparent.

[5] *Pravrittakam*, 'that which shall roll forward,' *i.e.*, 'which ought always to be an object of attention.'

[6] See note 14, p. 160.

[7] See note 15, p. 160.

[8] In *Ind. Ant.*, vol. XIII, pp. 119 ff., noticed, *Ind. Ant.*, vol. X., p. 243, No. 2.

and very faint, and might now be taken just as readily for a boar, standing to the proper right. The weight of the three plates is 72½ tolas, and of the ring and seal 39½ tolas; total 112 tolas. The language is Sanskṛit throughout.

The grant is one of the *Mahārāja* Indravarmā, of the Gāṅga[1] family, the lord of the whole country of Kaliṅga, and is issued from the city of Kaliṅganagara. And it records the grant of the village of Tāmaracheruva, in the *vishaya* of Varāhavartanī, to some Brāhmaṇs.

The grant was made, according to lines 10-11, on the occasion of an eclipse of the moon, on the full-moon day of the month Mārgaśira. In line 20 another date is given, in numerical symbols,—the fifteenth day of the month Chaitra, and the one hundred and twenty-eighth year of the augmenting victorious reign or sovereignty. This must be the date on which the charter was written.

There is nothing at present to show the era to which this date is to be referred, or to indicate the starting point of the era. But the years are probably those of the Gāṅgēya era, which is mentioned in some grants of the Gaṅga family that I shall shortly publish. And it is possible that the *Mahārāja* Indravarmā of this grant is identical with the *Adhirāja* Indra, who is mentioned, in the Gōdāvarī grant of the *Rājā* Pṛithivimūlā,[2] as combining with other chiefs and overthrowing a certain Indrabhaṭṭāraka. This Indrabhaṭṭāraka must be the Eastern Chalukya of that name, the younger brother of Jayasiṁha I (Śaka 549 to 579 or 582), and the father of Vishṇuvardhana II (Śaka 579 to 586, or Śaka 582 to 591). This is the period to which the present grant, and the next, and the 'Parla-Kimiḍi' grant mentioned below, may be allotted, on palæographical grounds, and on account of the use of numerical symbols in the date and the omission to specify the lunar fortnight of the month. And, with this to start with, the mention of the eclipse of the moon, in lines 10-11, may perhaps serve, on calculation, to determine the date of the grant exactly.

No. 18 below, is another grant of the same *Mahārāja* Indravarmā, dated in the same way, in numerical symbols, on the tenth day of the month Māgha, in the one hundred and forty-sixth year of the augmenting victorious reign or sovereignty.

And another grant, closely connected with these two, has recently been found at 'Parla-Kimiḍi.' I have not seen the original plates of it yet. But the transcription that has been submitted to me suffices to show that it agrees closely throughout with the style of the present two grants, and is a grant of the *Mahārāja* Indravarmā of the Gāṅga (or, probably, in the original Gāṅga family), the lord of Kaliṅga, and is issued from the city of Kaliṅganagara. It records the grant of the village of 'Kettaṭa' in the 'Devanna' *pañchālī*. And it is dated, in numerical symbols, on the thirtieth day of the month Māgha, in the ninety-first year of the augmenting victorious reign or sovereignty. The interval of fifty-five years between this 'Parla-Kimiḍi' grant and No. 18, below, renders it doubtful whether it is a grant of the same Indravarmā or of a grandfather of the same name;—especially since, at the end, it seems to give Indravarmā the title of Rājasiṁha, which is not mentioned in my two grants. But, that the three grants are closely connected with each other is indisputable.

Text.

First plate.

1. Svasti Vijayavatō(taḥ) Kaliṅga-nagara-vāsakā[t*] Mahēndr-āchal-āmala-śikhara-prati-shṭhita-
2. sya char-āchara-gurō[ḥ*] sakala-bhuvana-nirmmāṇ-aika-sūttra(tra)dhārasya bhagavatō-Gōka-
3. rṇṇasvāminaś=charaṇa-kamala-yugala-praṇāmād=vigalita-Kali-ka-
4. laṅkō Gāṅg-āmala-kula-tilaka[ḥ*] sva-[ā*]si-dhārā-parispand-ādhigata-sakala-Kali-
5. ṅg-ādhi[rā*]jya[ḥ*] pravitata-chatur-uyu(da)dhi-salila-taraṅga-mēkhal-āvani-tal-āmalayaśā anē.
6. ka-samara-saṁghaṭṭa-vijaya-janita-jayaśabda-pratāp-ōpanata-samasta-sāmanta-

Second plate; first side.

7. chūḍāmaṇi-prabhā-majña(ñja)ri-pujña(ñja)-rajñi(ñji)ta-charaṇō mātāpitṛi-pād-ānuddhyā(dhyā) ta[ḥ*] śrī-
8. man-mahārāj-Ēndravarmmā Bal(va)rāhavarttaṇi-vishayē[3] Tāmaracheruva-ggrā(grā)maṁ bā(vā) ṭakā-sahi-

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[1] It is to be noted that the vowel of the first syllable is long here and in No. 18 below. Whereas, in the rather later grants connected with these mentioned just above, it is short, and the name of the family is Gaṅga.

[2] *Jour. Bo. Br. R. As. Soc.*, vol. XVI, pp. 114 ff.

[3] Correct into either *Ba(va)rāhavarttaṇī-vishayē*, or *Ba(va)rāhavarttini vishayē*. The former is probably what was intended.

9. ta[ṁ*] sarvva-kara-parihāraiś=cha parihri(hṛi)ty=ā-chandr-ārkka-pratishṭham=aggra(gra)hāraṁ kṛitvā m[ā*]tā-
10. pitrōr=ātmanaś=cha puny(ṇy)-ābhivṛiddhayē Mārggaśira-paurṇṇamāsyāṁ sōm-ōpa-
11. rāgē salila-pūrvvāṅ=kṛitvā[1] | Viditam=astu v[ō*] nānā-gōtra-charaṇ[ē*]bhyō brāhmaṇēbhy[ō*] Vāja-
12. saṇēya-Kum[ā*]raśarmma - Dēvaśarmma-pramukhaṁ[2] - Narasiṅghaśarmma-Behn[u*3]śa[r*]-mma-Śiva-

Second plate ; second side.

13. śarmma-Mātṛiśarmma - Kum[ā*]raśarmma - Mātṛiśarmma - Dēvaśarmma-Behnuśarmma-Mahāsēṇa-(na)śa-
14. rmma-Mātṛiśarmma-Raviśarmma[bhyaḥ*] samprapta(ttaḥ)[‖*] Tand(d)=ēva vidī(di)tvā yathōchita-bhōga-bhāgam=upana-
15. yantā(ntaḥ) sukha[ṁ*] prativaśath(t)=ēti [‖*] Bhavishyataś=cha rājñō vijñāpayati dharmma-kkra (kra)ma-vikkra(kra)mā-
16. ṇ[ā*]m=anyatama-yōgād=avāpy[ā*]ṁ mahīm=anuśāsadbhir=ayan=dāna-dharmmō=nupāla-
17. nīyō(yaḥ)[4] [‖*] Vyāsa-gītau ch=ātra ślōkau bhavata[ḥ*][| *]Bahubhir=vvasudhā dattā rājabhi[ḥ*] Sagar-ādibhi[ḥ*]
18. yasya yasya yadā bhūmis=tasya tasya tadā phalaṁ [‖*] Sva-dattāṁ para-dattām=bā(vā) yatnād=raksha

Third plate.

19. Yudhishṭhira mahīn=mahi(hī)matāṁ śrēshṭha dānāch=chhrēyō=nupālanam=iti [‖*] Ājñā svayam[| *]
20. Pravarddhamāna-vijaya-rājya-saṁba(mva)tsarā[ḥ*] 100 20 8 Chaittra(tra)di 10 5 [‖*] Kṛitā ch=[ē*]ya-
21. m=praśastir=amātya-Dēvachandra-sūnunā Rahaśika-Śaṅkaradēvē-
22. na [| *] utkīrṇṇ[ā*] Vinayachandra-sūnunā Āditya-mañchin=ēti ‖

Translation.

Hail ! From (*his*) victorious (*residence*) situated at the city of Kaliṅganagara, the glorious *Mahārāja* Indravarmā,—who has had the stains of the Kali age washed away by obeisance to the two water-lilies which are the feet of the holy Gōkarṇasvāmī,[5] the religious preceptor of (*all*) things movable and immovable, the sole architect for the formation of the universe, who is established on the pure summit of the mountain Mahēndra ;[6]—who is the ornament of the spotless family of the Gāṅgas ;—who has attained the supreme sovereignty over the whole of Kaliṅga by the quivering of the edge of his own sword ; whose fame is stainless over the earth which is girt about by the waves of the water of the four wide-spreading oceans ; whose feet are tinted with the mass of the clusters of blossoms which are the lustre of the crest-jewels of all the chieftains who have been bowed down by the prowess of (*his*) shouts of triumph produced by victory in the contests of many battles ;—and who meditates on the feet of (*his*) parents,—having exempted the village of Tāmaracheruva in the Varāhavartanī[7] *vishaya*, together with its hamlets, with exemption from all taxes, (*and*) having made (*it*) an *agrahāra*, established to continue as long as the moon and the sun may last, (*and*) having, for the increase of the religious merit of (*his*) parents and of himself, accompanied (*this act*) with libations of water, at the time of an eclipse of the moon on the full-moon day of (*the month*) Mārgaśira,—[issues his commands to all the assembled cultivators*].[8]

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[1] & [8] After this word, there is an omission of some such words as the *sarvv[ān*] samavētān-kuṭumbinaḥ samājñapayati* of lines 10—11, of No. 18 below.

[2] This *anusvāra* is a mistake.

[3] The vowel *u* is distinct in the following line, and this is evidently the correct form of the name.

[4] Conf. No. 16, above lines 10-12, *ante*, p. 160.

[5] Śiva, as the lord of Gōkarṇa, a place which is still of great repute and sanctity in the North Kanara District of the Bombay Presidency.

[6] A mountain, or range of mountains, said to be one of the seven principal chains (*kulaśaila*) in Bhāratavarsha or India, and sometimes identified with the northern parts of the Ghāṭs of the Peninsula ;—Professor Monier Williams' *Sanskṛit Dictionary*.

[7] See note 3, p. 162.

(L. 11.)—"Be it known to you! (*This village*) has been given (*by me*) to Brāhmaṇs of various *gōtras* and *charaṇas*, (*viz.*) to Narasiṅghaśarmā, Behnuśarmā, Śivaśarmā, Mātṛiśarmā, Kumāraśarmā, Mātṛiśarmā, Dēvaśarmā, Behnuśarmā, Mahāsēnaśarmā, Mātṛiśarmā, and Raviśarmā, headed by Kumāraśarmā and Dēvaśarmā of the Vājasanēya (*śākha*). Having known this, dwell ye in happiness, tendering the proper shares of enjoyment."

(L. 15.)—And he makes the request to future kings, (*that*) this religious act of charity should be preserved by (*all*) who rule over the earth, which may be acquired by any one or other of the methods of religion or succession (*by inheritance*) or prowess.

(L. 17.)—And, in the songs of Vyāsa, there are (*these*) two verses on this point:—Land has been given by many kings, commencing with Sagara; he who for the time being possesses the earth, to him belongs, at that time, the reward (*of the grant that is now made*)! O Yudhishṭhira, best of kings! carefully preserve land that has been given, whether by thyself or by another; the preservation (*of a grant*) is better than making a grant!

(L. 19.)—The command[1] is (*by*) himself. The years of the augmenting victorious reign 100 (*and*) 20 (*and*) 8; (*the month*) Chaitra; the day 10 (*and*) 5.

(L. 20.)—This *praśasti* has been composed by Rahaśika-Śaṁkaradēva, the son of the *Amātya* Dēvachandra; (*and*) it has been engraved by the *Mañchī* Aditya, the son of Vijayachandra.

No. 18.—*Second Kaliṅga grant of Indravarmā.*[2]

This, again, is another of the grants that were found together with the grant of Nandaprabhañjanavarmā at 'Chicacole.'

The plates are three in number, each about $6\frac{1}{4}''$ long by $2\frac{3}{16}''$ broad. The edges of the plates are here and there fashioned slightly thicker; but, whether this was intentional or not, it is difficult to say. The inscription is in perfect preservation throughout. The ring, on which the plates are strung, is about $\frac{1}{4}''$ thick and $2\frac{3}{4}''$ in diameter; it had not been cut when the grant came into my hands. The seal on the ring is slightly oval, about $1''$ by $1\frac{1}{8}''$; it had some emblem, on a slightly countersunk surface; but it is almost entirely worn away, and it is impossible to say with any certainty what it originally was. The weight of the three plates is $58\frac{1}{2}$ tolas, and of the ring and seal, $14\frac{3}{8}$ tolas; total $72\frac{7}{8}$ tolas. The language is Sanskṛit throughout. The characters are of the same class with those of No. 17 above; but, in some of their details, they differ from the characters of that grant, and follow the characters of some other, rather later, grants of the Gaṅga family, that I shall shortly publish.

This is another grant of the *Mahārāja* Indravarmā, of the Gāṅga family, and is issued, like No. 17 from the city of Kaliṅganagara. It records the grant, to two Brāhmaṇs, of the village of Tālamūla in the Korosoṭaka *pañchālī*.

The grant was made, according to line 15, on the seventh day of the month Māgha. In line 23 another date is given, in numerical symbols,—the tenth day of the month Māgha, and the one hundred and forty-sixth year of the augmenting victorious reign or sovereignty. This must be the date on which the charter was written.

Text.

First plate.

1. Svasti Jaladhi-jala-taraṅga-karapallav-āliṅgita-sakala-Kaliṅg-āvani-tala-ti-
2. lakāyamānād=vijaya-Kaliṅga-nagarāt=sakala-bhuvana-nirmmān-aika-sūtradhārasyā(sya)
3. sakala-śaśāṅka[3]-chūḍāmaṇēr=mmah-āhi-bhōga-parikarasya Mahēndr-ādhala-śikhara-
4. nivāsinō Gōkarṇṇasvāminō=navarata-praṇāmād=vigata-Kali-kalaṅkaḥ
5. sahaja-vinay-āpāst-āri-shaḍvargg-ōdayaḥ śakti-traya-prakarsh-āvanata-samasta-
6. sāmanta-śirō-mukuli(ṭa)-maṇi-prabhā-pallavita-charaṇāmbhōja-yugalaḥ

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[1] The usual expression is *ājñaptiḥ*; but *ājñā* occurs again in line 24 of No. 18 below. It seems to me to be an expression of the same purport as that which in other grants records the name of the *dūtaka* or messenger who conveys the charter.—The following word, *svayam*, may perhaps denote the grantees; but it seems to me more probable that it denotes Indravarma himself.

[2] *Ind. Ant.*, vol. XIII, pp. 122 ff., also noticed *Ind. Ant.*, vol. X, p. 243, No. 3.

[3] The lower part of this letter is cramped and badly formed, in consequence of being too close to the ring-hole.

Second plate; first side.

7. svadhigat-ānēka-vidyā-kalā-kalāpa-prasād-āvāpt-āchāryyakaḥ prathita-vi-
8. pul-āmala-Gāṅg-ānvay-āmbara-sakala-śarach-chhasāṅkō mātāpitṛi-pād-ā-
9. nuddhyā(dhyā)taḥ parama-māhēśvaraḥ Śrī-mā(ma)hārāj-Ēndravarmmā Korosoṭaka-pa-
10. ñchālyāṁ Tālamūla-grāmē sarvv[ān*] samavētān=kuṭumbinaḥ samā-
11. jñāpayaty=asti[1][| *] Parigatam=astu bhavadbhir=yyath=āyaṁ grāmaḥ sarvva-kara-
12. bharaiḥ parihṛity=ā-chandr-ārkka-pratishṭham=agrahāraṁ kṛitvā mātāpitrō-

Second plate; second side.

13. r=ātmanaś=cha puṇy-ābhivṛiddhy-arttham=Avareṅga-Kaliṅganagar-ē(ō)bhaya-sthā-
14. na-vāstavyābhyāṁ Kautsaka-gōtrābhyāṁ chchhandōga-sabrahmachāribhyāṁ Skanda-
15. śarmma-Lalitaśarmmabhyāṁ Māgha-saptamyām=udaka-pūrvvam=asmābhiḥ
16. samprattas=tad=ēvaṁ buddhvā yathōchitaṁ bhāga-bhōgam=upanaya-
17. ntaḥ sukhaṁ prativasat=ēti[| *] Bhavishyad-rājani(bhi)ś=ch=āyaṁ dāna-dharmmō=nupā-
18. lanīyō [||*] Vyāsa-gītāś=ch=ātra ślōkā bhavaṁ[2]nti [| *] Bahubhir=vvasudhā

Third plate; first side.

19. dattā bahubhiś=ch=ānupālitā yasya yasya yadā bhūmis=ta-
20. sya tasya tadā phalam [||*] Sva-dattāṁ para-dattāṁ vā yatnād=raksha Yudhi-
21. shṭhira mahīṁ[*] mahīmatāṁ śrēshṭha dānāch=chhrēyō=nupālanam [||*] Shashṭi-varisha[3]-
22. sahā(ha)srāṇi svarggē tishṭhati bhūmi-daḥ ākshēptā ch=ānumantā[4] cha tāny=ēva na-
23. rakē vasēd=iti [||*] Pravarddhamāna-vijaya-rājya-saṁvatsarāḥ 100 40 6 Māgha di 10ḥ[5][||*]
24. Ājñā[6] mahāmahattara-Gauriśarmm[ā*] [| *] Likhitam=idam=amāty-[Ā*(?)]hkaka(? ra)[7]desūnunā

Third plate; second side.

25. Bha(?)vadattēn=ōtkīrṇṇam=ākshaśālika-bhōgikēn=ēti [||*]

TRANSLATION.

Hail! From the victorious city of Kaliṅganagara, which is the ornament of all the land of Kaliṅga that is embraced by the fingers of the waves of the water of the ocean, the *Mahārāja* Śrī-Indravarmā,—who has had the stains of the Kali age removed by unceasing obeisance to Gōkarṇa-svāmī, the sole architect for the formation of the universe, who has the full-moon for (*his*) crest-jewel (*and*) who is clothed with the coils of great serpents, (*and*) who dwells on the summit of the mountain Mahēndra;—who, by his innate propriety of conduct, has prevented the development of the six enemies;[8] —the water-lilies of whose feet are covered with young buds which are the lustre of the jewels in the diadems of all the chieftains who have been bowed down by the excess of (*his*) three constituents of power;—who has attained the proficiency of a holy teacher by the purity of all the numerous sciences and accomplishments that have been well mastered (*by him*);—who is the full autumn moon of the sky which is the famous and great and spotless lineage of the Gāṅgas;—who meditates on the feet of his parents;—(*and*) who is a most devout worshipper of (*the god*) Mahēśvara,—issues his commands to all the assembled cultivators[9] in the village of Tālamūla in the Korosoṭaka *pañchāli*:—

(L. 11.)—"Be it understood by you that, for the increase of the religious merit of (*Our*) parents and of Ourself, this village, having been exempted from the burden of all taxes, and having been made an *agrahāra*, established to continue as long as the moon and the sun may last, has been given by us, on the seventh day of (*the month*) Māgha, with libations of water, to Skandaśarmā and Lalitaśarmā, inhabitants of the two places of Avareṅga and Kaliṅganagara, members of the Kautsaka *gōtra*, (*and*) religious students of the Chhandōga (*śākhā*). Having known this, dwell ye in happiness, tendering the enjoyment of shares in accordance with what is proper."

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[1] This word, *asti*, is superfluous and meaningless. [2] This *anusvāra* is a mistake. [3] Correct into *varsha*.
[4] First *nnā* was engraved, and then it was corrected into *ntā*. [5] Sc. *daśamaḥ*. [6] See No. 17, note 1, *ante*, p. 164.
[7] It is very difficult to say what the preceding *akshara* is intended for, and whether the two dots after it mean anything or not. Possibly the name really intended to be written was Ōṁkāradēva.
[8] *I.e.*, the six faults of desire, wrath, covetousness, bewilderment, pride, and envy. [9] See No. 16, note 2, p. 161.

(L. 17.)—And this religious act of charity should be preserved by future kings.

(L. 18.)—And there are the verses sung by Vyāsa on this point:—Land has been given by many, and has been preserved (*in grant*) by many; he who, for the time being possesses the earth, to him belongs, at that time, the reward (*of the grant that is now made*)! O Yudhishṭhira, best of kings! carefully preserve land that has been given, whether by thyself or by another; the preservation (*of a grant*) is better than making a grant! The giver of land dwells in heaven for sixty thousand years; (*but*) the confiscator (*of a grant*), and he who assents (*to such confiscation*), shall dwell for the same number of years in hell!

(L. 23.)—The years of the augmenting victorious reign 100 (*and*) 40 (*and*) 6; (*the month*) Māgha; the tenth day. The command[1] is (*by*) the *Mahāmahattara* Gauriśarmā. This (*charter*) has been written by *Bhavadatta* (?), the son of the *Amātya* Aṅkakade (?),[2] (*and*) engraved by the *Bhōgika* who is the *Ākshaśālika*.

No. 19.—*Eastern Chalukya grant of Jayasiṁha I, about* A.D. 660.[3]

The original plates containing this inscription were found by a Brāhmaṇ in digging the foundations of a wall for the compound of his house at 'Pedda-Maddāli,' in the 'Nūzivīd' division of the Kṛishṇā District.

The plates are three in number, each about $6\frac{7}{8}$″ long by $3\frac{1}{4}$″ broad. The edges of them are raised, so as to serve as rims to protect the writing; and, with the exception of a fold at the right corner and of a crack at the bottom of the third plate, the inscription is in a state of perfect preservation throughout. The ring, on which the plates are strung, is about $\frac{3}{8}$″ thick and $4\frac{1}{2}$″ in diameter; it had not been cut when the grant came into my hands. The seal on the ring is oval, about $1\frac{3}{8}$″ by $1\frac{3}{4}$″. It has, in relief on the surface of the seal itself, and not on a countersunk surface as is usually the case,—at the top, a moon; in the centre, the legend *Śrī-Sa*[*r**]*vvasiddhi*; and, at the bottom, apparently the remains of the name *Jayasiṁha*, but the letters are almost entirely broken away and illegible. The weight of the three plates is $53\frac{3}{8}$ tolas, and of the ring and seal $50\frac{5}{8}$ tolas; total 104 tolas. The language is Sanskṛit throughout.

The grant is one of the *Mahārāja* Jayasiṁhavallabha or Jayasiṁha I, of the Eastern Chalukya family, and is issued from the city of Udayapura. It records a grant of the village of Peṇukapaṛu, on the east of (*the village of*) Mardavalli, or, perhaps, Maddāvalli, in the *vishaya* of Yudrahāra. And it is dated in the eighteenth year of his reign, *i.e.*, in or about Śaka 582 (A.D. 660-1).

Text.

First plate.

1. Svasti Śrīmad-vijay-Ōdayapurāt bhagavapvi(t-Svā)mi-Mahāsēna-pād-ānu-
2. dhyātānā[ṁ*]sapta-lōkamātṛibhi[4][ḥ*] sapta-mātṛibhiḥ[5] parivarddhi[tā*]nāṁ bhagavan-N[ā*]rā-yaṇa-
3. prasāda-samānā(sā)ditā-varāhalāñchhan-ēkshaṇa-kshaṇa-vaśikṛit-[ā*]śēsha-
4. mahīkshitām Mānavya-sagōtrāṇāṁ Hāriti-putrāṇāṁ[6]m=aśvamēdh-ā-
5. vabhṛitha-snāna-pavitrīkṛita-gātrāṇā[ṁ*] Ċhalukyāṁ[7]nāṁ kulaṁ=alaṅkarishṇā(shṇō)ś=chatu-
6. r-udadhi-salila-samullaṁghita-kīrttēḥ Śrī-Kīrttivarmmaṇaḥ pautrā(traḥ)samāśrit[ā*]-
7. n[āṁ*] kāmadhēnu-charitasya anēka-ripu-durgga-paramathan-āvāpta-vi-

Second plate; first side.

8. shamasiddēḥ yashya(sya) cha sa(śa)stram=āpanna-trāṇāya vigrahaḥ=par-ābhi-
9. māna-bhaṁgāya śiksh[i*]taṁ vinayāya vibhav-ārjja-na[ṁ*] pradānā-
10. ya pradānan=dharmmāya dharmma[ḥ*] śrēyō-vāptayē tasya tanaya[ḥ*]
11. śaśadhara iva sarvva-lōkaḥ[8]-hṛiday-ānandakaraḥ su-

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[1] See note 1, p. 164. [2] See note 7, p. 165.
[3] *Ind. Ant.*, vol. XIII, pp. 137 ff., noticed, *Ind. Ant.*, vol. X, p. 243, No. 7.
[4] This *bhi* is written above the line, having been probably at first omitted.
[5] The lower part of this *visarga* is spoilt by the next letter, *pa*, running into it.
[6] This *anusvāra* is a mistake. [7] This *anusvāra* again is a mistake. [8] This *visarga* is a mistake.

12. ra-gaja iv=āvichchhinna-dāna-salila-ki(kī)nna(rṇṇa)-nikētaḥ Cha-
13. kradhara nā(i)v=āpratihata-chakra[ḥ*] Drōṇa iva krip-ānugataḥ sva-bā-
14. hu-pā(ba)l-ōparjjita-sarvvasiddhiḥ samara-śata-saṅkaṭ-ē(ō)tkadha(ṇṭha)-vijaya-

Second plate; second side.

15. vīra-dhvajaḥ Śrī-Jayasiṁhavallabha-mahārājaḥ parama-brahma-
16. ṇyō mātāpitṛi-pād-ānudhyāta[ḥ*] sa[r*]vv[ā*]n=ēvam=ājñāpayaty=Astu vō vidi-
17. tam=asmābhiḥ Gudrahāra-vishayē Mardda(? ddā)valli-pūrvva-pārśvē Peṇukapa-
18. ṛu-nāma-grāma[1]-grāmā(mō) vishuva-nimmittē vijaya-rājya-saṁvatsarē [2]
19. ashṭādaś[ē*] Pogulūra-vāstavyasya Bhāradvāja-sagōtrasya Bhā-
20. radvāja-sutrasy=ādhīta-vō(vē)da-dvayasya Śivaśarmmaṇa[ḥ*] pautrāya gṛihi(hī)-
21. ta-sāhasrasy-ādhigata-vēda-dvayasya Dēvaśarmmaṇaḥ putrāya

Third plate; first side.

22. shaṭkarmma-niratāya āśīti-tarkāya Guptaśarmmaṇē sarvva-kara-pa-
23. rihārēṇ=āgrah[ā*] ārīkṛitya pratigrahō dattaḥ [| *] na kaiśchid=apy=asy=ōpari bā-
24. dhā karaṇī[ṇī]yā [‖*] Uktañ=cha bagavat[ā*] vēda-vyāsēna Vyāsēnā[na] [| *] Bahubhir=vva-
25. sudhā dat[t*]ā bahubhiś=ch=ānupālitā · yasya yasya yadā bhūmi-
26. s-tasya tasya tadā phalaṁ [‖*] Shashṭi-varsha-sahasrāṇi svarggē mōdati bhū-
27. vi(mi)dā(daḥ) ākshēptā ch=ānumantā cha tāny=[ē*]-va narakē vasēt[‖*] Mantrīpurōhita(? tā)sya(?)
28. yath=Ēndrasya Bṛi[3]haspatiḥ[4] [| *] A(ā)jñaptis=Śiyaśarmm=āsya Vājapēy-ējya(jyō?-Yabhu(?su)chiḥ

Third plate; second side.

29. radaḥ .....utakatanaḥ damuna dalita nōga[5]

No. 20.—Kalinga Grant of Devendravarma.[6]

This grant is another of those that were found together with the grant of Nandaprabhañjanavarmā, No. 16, pp. 159 ff. above, at 'Chicacole' in the 'Ganjam' District of the Madras Presidency.

The grant consists of three plates, each about $7\frac{7}{16}''$ long by $2\frac{3}{8}''$ broad. The edges of the plates are here and there fashioned slightly thicker; but not so uniformly or in so marked a way as to show whether this was done intentionally, to serve as a raised rim to protect the writing. The inscription is in perfect preservation throughout. The ring, on which the plates are strung, is about $\frac{1}{4}''$ thick and $3\frac{3}{8}''$ in diameter; it had not been cut when the grant came into my hands. The seal on the ring is oval, about $1\frac{1}{16}''$ by $1\frac{3}{8}''$; and it has, in relief on the surface of the seal itself,—not, as is usually the case, on a countersunk surface,—the figure of a bull, *couchant* to the proper right, with the moon above it.[7] The weight of the three plates is $54\frac{3}{8}$ tolas, and of the ring and seal, $19\frac{7}{8}$ tolas,—total, $74\frac{1}{4}$ tolas. The language is Sanskrit throughout; and the style agrees closely throughout with the style of the three grants of Indravarmā mentioned above.

The order recorded in this inscription is issued, as in the three grants of Indravarmā, from the victorious camp or residence situated at the city of Kaliṅganagara (line 2), by the glorious Dēvēndravarmadēva (l. 11),—who has had the stains of the Kali age removed by performing obeisance to

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[1] These two syllables, *grāma*, are superfluous.

[2] These four *aksharas*, especially the *ra*, are of quite a different type from the rest of the inscription. In the fourth *akshara*, *rē*, it seems almost impossible not to see the numerical symbol for 100.

[3] This *bṛi* was at first omitted and then inserted below the line.

[4] The lower part of this *visarga* is spoilt by the next letter *a*(*ā*) running into it.

[5] This last line is quite unintelligible.

[6] *Ind. Ant.*, vol. XIII, p. 273, No. 158 in Mr. Sewell's list of *Copper-plate grants*. Noticed, *Ind. Ant.*, vol. X, p. 243, No. 4.

[7] Usually the sun and moon are both represented. We have another instance, in which the moon alone appears, in the seal of 19, above p. 166, *Ind. Ant.*, vol. XIII, p. 137.

the god Śiva under the name of Gōkarṇasvāmī (l. 4),[1] established on the pure summit of the mountain Mahēndra (l. 2)[2];—who is a most devout worshipper of the god Mahēśvara (ll. 9-10);—and who is the son of the *Mahārāja* Anantavarmadēva, the glory of the family of the Gaṅgas (ll. 10-11). It is addressed to the *Kuṭumbī*[3] residing at the village of Tāmarachheru in the Varāhavartanī *vishaya* (ll. 11-12),—evidently the same village with the Tāmaracheruva that is the subject of the grant of Indravarmā of the year 128. The passage that follows is incorrect as it stands. But with the emendations that I have proposed in the text, it records that, on the occasion of an eclipse of the sun (l. 15), and after performing libations of water before Gōkarṇabhaṭṭāraka on the summit of the mountain of Mahēndra (ll. 14-15), the said village of Tāmarachheru was given by Dēvēndravarmā to three hundred Brāhmaṇs of the Vājasanēya *charaṇa* (l. 13). The boundaries of the village are defined in lines 15 to 19; but this passage contains nothing of importance. Lines 19 to 22 contain two of the usual benedictive and imprecatory verses. In lines 22 and 23 there is given, in words, the date of the fifty-first year of the augmenting victorious reign of the Gāṅgēya lineage. And lines 23 and 24 record that the inscription was written or composed by the *Sāmanta* Nāgarāja, and was engraved by the *akshaśālī* Sarvadēva.

I have two other inscriptions closely connected with the present one. The first of them,[4] from the 'Vizagapatām' District, is issued from the city of Kaliṅganagara by the glorious Dēvēndravarmā,—the supreme lord of the whole of Kaliṅga; the most devout worshipper of the god Mahēśvara; the ornament of the spotless family of the Gāṅgas; and the son of the glorious *Mahārāja* Anantavarmā. It records the grant of some villages in the Davadāmadavaṁ *vishaya* by Dharmakhēdī, the maternal uncle of Dēvēndravarmā. And it is dated in words and figures, in the year 254 of some unspecified era, and on the first day of the first fortnight of the month Phālguna. This inscription is in characters of the same type with those of the inscription now published in full, but at the same time considerably more archaic in form, and approaching in that respect far more closely to the characters of the grants of Indravarmā.—The second of them[5] from 'Chicacole,' is issued from the city of Kaliṅganagara by the glorious Satyavarmadēva,—the supreme lord of the whole of Kaliṅga; the most devout worshipper of the god Mahēśvara; and the son of the glorious *Mahārāja* Dēvēndravarmā, the ornament of the spotless family of the Gāṅgas. It records the grant on the occasion of an eclipse of the sun, of the village of Tārugrāma in the Galela *vishayā*. And, like the present grant now published in full, it is dated, in words, in the fifty-first year of the centuries of the Gāṅgēya lineage. This inscription is in characters of the South Indian Nāgarī type, differing altogether from the characters of the grants of Indravarmā and Dēvēndravarmā.

These three grants of Dēvēndravarmā and Satyavarmā are shown, by the characters in which they are engraved, to be of later date than the three grants of Indravarmā. Consequently, the fifty-first year, which is quoted in one of the grants of Dēvēndravarmā and in the grant of his son Satyavarmā, cannot be referred to the same epoch with the dates of 91, 128 and 146 of Indravarmā. And partly because of this, and partly because in each instance the year is mentioned without any specification of the month and the lunar day, I am inclined to look upon it as some conventional expression, which cannot be just now explained, and to consider that only the year 254, in connection with which we have the specification of both the month and the lunar day, is a correct date for Dēvēndravarmā, and that it may be referred to the same era with the dates of Indravarmā, whatever that era may be.

Dr. Burnell[6] has mentioned some inscriptions of the tenth century at Jayapura in the 'Ganjam' District, belonging to a dynasty which seems to have been established by fugitives of Veṅgi family in the seventh century, and to have risen to power again for a time, with Kaliṅganagara as the capital, during the anarchy that existed from A.D. 977 to 1004. From these inscriptions he gives three names,—Jayavarmā;—his son, Anantavarmā, in A.D. 985;—and his son, Rājēndravarmā. In my three inscriptions Jayavarmā is not mentioned; and we have the three names of Anantavarmā;—his son, Dēvēndravarmā;—and his son, Satyavarmā. When I first noticed these inscriptions, I was inclined to identify the Anantavarmā of the two sets, allotting to him two sons, Dēvēndravarmā and Rājēndravarmā. But, if Dr. Burnell's date of A.D. 985 for Anantavarmā is correct, which, however, I have no means of testing,—I do not now think that this can be done; for the date of Dēvēndravarmā would thus be

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[1] See *ante*, p. 163, note 5. [2] See *ante*, p. 163, note 6. [3] See *ante*, p. 161, note 2.
[4] No. 93 in Mr. Sewell's list of *Copper-plate grants*; noticed, *Ind. Ant.*, vol. X, p. 243, No. 6.
[5] No. 159 in Mr. Sewell's list of *Copper-plate grants*; noticed, *Ind. Ant.*, vol. X, p. 243, No. 5.
[6] *South-Indian Palæography*, p. 53.

A.D. 1010; and then referring the recorded date of the year 254 for Dēvēndravarmā to the same era with the dates of 91, 128, and 146 for Indravarmā, the result would be to bring the grants of Indravarmā to a later period than is indicated by the palæographical standard of them. I have already suggested[1] that on historical as well as palæographical grounds, Indravarmā may be referred to about Śaka 579 to 582 (A.D. 657-58 to 660-61). Taking 136 as the mean between the two certain dates of Indravarmā, and taking this as equivalent to Śaka 580, this would bring Dēvēndravarmā to about Śaka 696 (A.D. 774-75.) And this is about the latest period to which, on palæographical grounds, his grant of the year 254 can be referred.

As regards the dynastic name used in these inscriptions,—in the three grants of Indravarmā, it is written 'Gāṅga', with the vowel of the first syllable long,—No. 17, page 162; No. 18, page 164; and, as I have now satisfied myself by personal inspection of the original plates, in l. 5 of the 'Parla-Kimedi' grant. In l. 8 of the grant of Dēvēndravarmā of the year 254, the same form occurs, 'Gāṅga'. In l. 13 of the grant of Satyavarmā of the fifty-first year of the centuries of Gāṅgēya lineage, the form that is used is 'Gaṅga,' with the vowel of the first syllable short, as in the present inscription. And the same form, 'Gaṅga,' is used in ll. 11-12 of the 'Vizagapatam' grant of Anantavarmā, otherwise called Chōḍa-Gaṅgadēva, of Śaka 1003[2], and in l. 57 of the 'Vizagapatam' grant of the same person of Śaka 1040,[3] and in ll. 7-8 of the 'Vizagapatam' grant of the same person of Śaka 1057[4]. The origin of the name, as well as that of 'Gāṅgēya *vaṁśa*' or 'the Gāṅgēya lineage' which is used in the dates of the grants of Dēvēndravarmā and Satyavarmā, is professedly explained in ll. 16—19 of the grant of Śaka 1040 mentioned above. This passage occurs in the mythological genealogy, anterior to Vīra-siṁhā, the alleged historical founder of the family. After mentioning Turvasu, the son of Yayāti, it proceeds,—

Aputratvaṁ prāptas=suchiram=atikhinnō nṛipa-vṛishas=
sa Gaṁgām=ārādhyāṁ niyata-gatir=ārādhya vara-dāṁ
ajēyaṁ, Gāṁgēyaṁ sutam=alabhat=ārabhya cha tadā
kramas=tad-vaṁśyānāṁ bhuvi jayati Gaṁg-ānvaya iti ||

"Having attained the condition of being without sons, *(and)* being excessively distressed for a long time *(on that account)*,—he, [Turvasu], the best of kings, practising self-restraint, propitiated *(the river)* Gaṅgā, the bestower of boons, that is to be propitiated, and obtained a son, the unconquerable Gāṅgēya; and, commencing from that time, the succession of his descendants has been victorious in the world under the name of the lineage of the Gaṅgā."

Transcription.

First plate.

1. Ōm Svasti Amara-pur-ānukāriṇa[ḥ*] sarv-a[r*]tu-sukha-ramaṇīyād=vijaya-
2. vata[ḥ*] Kaliṅgā(ṅga)-nagar-ādhivāsakā[t*] Mahēndr-āchal-āmala-śikhara-pratishṭhita-
3. sya sacharāchara-gurō[ḥ*] sakala-bhuvana-nirmāṇ-aika-sūtradhārasya saśā-
4. ṅka-chūḍāmaṇi(ṇē)r=bhagavatō Gōkarṇṇa-svāminaś=charaṇa-kamala-yuga-
5. la-praṇāmā(t*) vigata-Kali-kalaṅkō=nēk-āhava-saṁkshōbha-janita-ja-
6. ya-śavda(bda)-pratāp-ā[5]vanata-samasta-sā[6]manta-chakra-chūḍāmaṇi-prabhā-

Second plate; first side.

7. maṇja(ñja)rī-puṇja(ñja)-raṇji(ñji)ta-nija-nistriṁśa-dhār-ōpārjita-vara-charaṇa-sita-kumuda-ku-
8. nd-ēnḍu-vadāta[7]-yaś[ō*]-dhvast-ārāti-kulāchalō naya-vinaya-dayā-dāna-dākshi-
9. nya(ṇya)-śō(śau)ry-ō(au)dārya-śatya-tyāg-ādi-guṇa-saṁpad-ādhāra-bhūtō(tāḥ) parama-māhē-
10. śvarō mātāpitru(tṛi)-pād-ānudhyātō Gaṅg-āmala-kula-tilaka-mahārāja-
11. śrīmā(mad-A)nantavarmadēva-sūnu[ḥ*] Śrī-Dēvēndravarmadēva[ḥ*] kuśali(lī) Varāhavarta-
12. nyāṁ(nī)-nā[8]-ma-vishayē. Tāmarachheru-nāma-grāma-nivaśinaṁ kuṭuṁbinaṁ samā-

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[1] *Ante.*, p. 162.
[2] No. 212 in Mr. Sewell's list of *Copper-plate grants.*
[3] *Id.* No. 219.
[4] *Id.* No. 213.
[5] First *prā* was engraved, and then it was corrected into *pa* by partial erasure of the subscript *r*.
[6] First *ma* was engraved, and then it was partially erased, and *sa* was engraved over it.
[7] Correct into *kund-ēndu-avadata.*
[8] Here, and in some instances further on, we have a form of *n* which is entirely different from that which is used in the earlier part of the inscription.

Second plate; second side.

13. jṇā(jñā)payati Viditam=astu dbha(bha)vatāṁ grāmō=yaṁ Vājasanēyā-charaṇa-nā-
14. nā-gōtra-vrā(brā)hmaṇa-śata-tray[āya*] Mahi(hē)ndra-śikharē Gōkarṇṇa-bhaṭṭārakē-(ka)m=u-
15. daka-pūrvakaṁ kri(kṛi)tvā sū[r*]ya-grah-ōparāgē dataṁ[1] [|| *] Atra si(sī)mā-liṅgā-
16. ni bhavanti pūrvasyāṁ diśi pa(va)na-rājikā vara-vadhū(dhū)-pāshāṇa[ḥ*] pū(pu)-
17. na[ḥ*] vana-rājikā dakshiṇasyāṁ diśi vana-rājikā Tentalī puna[ḥ*] vana-rājikā
18. paśchimasyāṁ diśiṁ[2] vana-rājikā vā(va)lmīka[ṁ*] ut[t*] arasyā[ṁ*] diśim[3] vana-rāj[i*]kā

Third plate.

19. pāshāṇa[ḥ*] [|| *] A[4]tra Vyāsa-gīṭāni kathyaṁtē [| *] Va(ba)hubhir=vasudhā dagā(ttā) rāja
nai(bhi) [ḥ*] Saga-
20. r-ādibhi[ḥ*] yasya yasya yadā bhūmi[ḥ*] tasya tasya tadā phalaṁ [|| *] Sva-da
21. t[t*] āṁ para-dat[t*] ām=vā yō harēti(ta) vasum-dhārām sva(śva)-vishṭhāyām krimir=bhūtvā pi-
22. tu(tṛi)bhi[ḥ*] saha pachyati(tē)[|| *] Gāṅgēya-vaṁśā-pravardhamāna-vijaya-
23. rājya-saṁvatsaram=ēka-paṇchā(ñchā)śa[t*] ēvaṁ[|| *] Likhitaṁ Nāgarāja
24. Śrī-sāmantēna [| *]utkīrṇṇaṁ ch=ākshaśālinā Sarvadēvēn=ēti ||

No. 21.—*The Elavarru grant of Vijayāditya or Amma II of the Eastern Chālukya dynasty, about* A.D. 950.[5]

This inscription is edited from the original plates, which were purchased[6] from Mallampati Mangayya of "Yelivarru," in the "Repalli" Tālukā of the Guṇṭūr District. The former owner of the plates states that in 1864 he was building a new house, and, as he was bringing earth, the bullock put its foot into a hole in the path. On digging, he found a large jar with a rusty iron covering. Across the jar was an iron bar, from which hung the copper-plates. The Elavarru of the grant is a small village between Iṇṭhūri and Amutunūri. It is thus not far from "Tsandavole," where, a few years ago, a quantity of gold, melted into a mass and in coins, was found.

The plates are five in number, each about $7\frac{3}{8}''$ long by $3\frac{1}{16}''$ broad. The edges of them were raised into rims to protect the writing; and the whole of the inscription is in a state of perfect preservation. The ring is about $\frac{3}{8}''$ thick and $3\frac{3}{5}''$ in diameter; it had not been cut when the grant came into my hands. The seal on the ring is circular, about $2\frac{3}{8}''$ in diameter; it has, in relief on a countersunk surface, across the middle, the motto *Śrī-Tribhuvanāṁkuśa*; in the upper part,—in the centre, a standing boar facing to the proper left, with the sun directly above it, the moon on the proper right, and an elephant-goad on the proper left; and in the lower part, a floral device, an eight-leaved water-lily. The five plates weigh $67\frac{1}{8}$ tolas, and the ring and seal $54\frac{1}{4}$ tolas; total $121\frac{3}{8}$ tolas. The language is Sanskṛit throughout.

This grant is partly a palimpsest. Plates i*b*, iii*a* and iii*b*, are engraved over a cancelled grant, beaten in so carefully that the letters of it are now mere scratches of no depth and breadth at all, too faint altogether to appear in the lithograph. The characters are of an older type, more like those of the grant of Pṛithivimūla, son of Prabhākara.[7] Of the original inscription there are five lines on each side, running the same way as the lines of the present inscription. Below *jō* to || of line 23 of the present grant there can be read *tihāsa-purāṇēshu nipuṇa*; above *laḥ* to *va* of l. 27 there can be read *yē Tuṅgavāḍa-nāma-grāmō*; above *kyā* to *bhē* of l. 6 there can be read *aḷḷapārigati ētēshāṁ grāmāṇāṁ madhyē*; and above *vi* to *shṭā* of l. 7 there can be read *parihāri(rī)-kṛitya*. These are the only consecutive passages of the older inscription that can be made out. Plates ii*a* and ii*b*, again, are engraved over another grant, beaten in. The characters are of about the period of those of the present grant, but not so well formed. Of the original inscription there are nine lines on each side, running at right angles to the lines of the present grant, so that only about seven letters of each line remain, the rest having been cut away in refashioning the plates for the present grant. A letter or two can be read here and there; but no consecutive word, worth noting, can be made out. Plates i*a*, iv*a*, iv*b*, v*a* and v*b* are not palimpsests.

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[1] Correct into *dattaḥ*. [2] This *anusvāra* is a mistake. [3] This *anusvāra* again is a mistake.
[4] Here we have a form of *a* which is entirely different from that which is used in lines 1 and 15.
[5] *Ind. Ant.*, vol. XII, pp. 91 ff.
[6] They were purchased by me for the Government Museum soon after they had been lent to Mr. Fleet—J.B.
[7] *Ind. Ant.*, vol. X, p. 244, No. 9.

The present grant is one of the Eastern Chalukya[1] King Amma II, also called Vijayāditya; it is therefore subsequent in date to Śaka 867 (A.D. 945-6) which is given[2] as the year in which he succeeded to the throne. It records the grant of the village of Elavaṟṟu, in the Velanāṇḍu *vishaya* or district, to a *Brāhmaṇ* named Kōramiya, of the Kāśyapa *gōtra*, who was the head of the *śrīkaraṇa* or writing department[3] of the *sarvaṇabhāṇḍāgāra* or treasury of gold.

Transcription.

First plate.

1. Svasti Śrīmatāṁ sakala-bhuvana-sa [ṁ*] stūyamāna-Mānavyā(vya)-sagōtrāṇāṁ Hā-
2. rīti-putrāṇāṁ Kauśikī-vara-prasāda-labdha-rājyānāṁ mātṛi-gaṇa-paripāli-
3. tānāṁ Svā[mi*]-Mahāsēna-pād-ānudhyātānāṁ bhagavan-Nārāyaṇa-prasa(sā)da-
4. samāsādita-vara-varāhalā[ñchha*]n-ēkshaṇa-kshaṇa-vaśīkṛit-ārā[4] ti-ma-
5. ṇḍalānāṁ[5]m=aśvamēdh-āvabhṛitha(tha)snāna-pavitrīkṛita-vapushāṁ Chā-
6. lukyānāṁ kulam=alaṁkarishṇōḥ Satyāśraya-Vallabhēndrasya bharātā Ku-
7. bja-Vishṇuvarddhanō=shṭādaśa varshāṇi Veṁgī-dēśam=apālayat || Tad-ātma-

Second plate; first side.

8. jō Jayasiṁhas=trayas-triṁśataṁ | Tad-anuj-Ēndrarāja-nandanō Vishṇuva-
9. rddhanō nava | Tat-sūnur-Mmāṁgi-yuvarājaḥ paṁcha-vimśatiṁ | Tat-putrō-
10. Jayasiṁhas=trayōdaśa | Tad-avarajaḥ Kokkiliḥ shaṇ=mā-
11. sān | Tasya jyēshṭhō bhrātā Vishṇuvarddhanas=tam=uchchāṭya sapta-
12. triṁśataṁ | Tat-putrō Vijayāditya-bhaṭṭārakō=shṭādaśa | Tat-su-
13. tō Vishṇuvarddhā(rddha)naḥ shaṭ-triṁśataṁ | Tat-sutō Vijayāditya-Narēndramṛiga-
14. rājaś=ch=āsṭha-chatvāriṁśataṁ | Tat-sutaḥ Kali-[Vishṇu*]varddhanō=ddhy(dhy)-
arddhavarshā(rsha)ṁ |

Second plate; second side.

15. Tat-sutō Guṇagāṁka-Vijayādityaś=chatuś-chatvārimśataṁ | Tad-anu-
16. ja-Vikramāditya-bhūpā(pa)tēḥ sūnuś=Chalukya-Bhīma-bhūpālas=tri-
17. ṁśataṁ | Tat-putraḥ Kollabhigaṇḍa-Vijayādityaḥ sha-
18. ṇ=māsān [| *] Tat-sūnur=Amma-rājaḥ sapta varsha(rshā)ṇi | Tat-sutaṁ
19. Vijayādityaṁ ba(bā)lam=uchchāṭya Tālapō māsā(sa)m=ēkaṁ [| *]
20. Taṁ jitvā Ścha(cha)lukya-Bhi(bhī)ma-tanayō Vikramāditya ēkādaśa mā-
21. sān | Tatas=Tālapa-rājasya sutō Yuddhamallaḥ sapta varsha(rshā)-

Third plate; first side.

22. ṇi | Tat-putraḥ Kollabhigaṇḍa-Vijayāditya-sutō Bhīma-rā-
23. jō dvādaśa varshāṇi || Tasya Mahēśvara-mūrttēr=Umā-samā-
24. n-ākṛitēḥ Kumār-ābhaḥ Lōkamahādēvyā[ḥ*] khalu ya-
25. s-samabhavad=Ammarāj-ākhyaḥ || Jalajātapatra-chā-
26. mara-kalaś-āṁkuśa-lakshaṇ-āṁka-kara-charaṇa-ta-
27. laḥ lasad-ājānvavala[ṁ*]bita-bhujayuga-parighō girī-
28. ndra-sān-ūraskaḥ || Yō rupēṇa Manōjaṁ vibhavēna Ma-

Third plate; second side.

29. hēndram-ahimakaram=uru-mahasā Haram=ari-pura-dahanēna nyak-kurvvan=bhā-
30. ti vidita-dig-avani-kī[r*]ttiḥ || Sa sakala-ripunṛipati-makuṭa-taṭa-ghaṭita-maṇi-

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[1] In l. 5 the dynastic name is written 'Chālukya.' The same form occurs in l. 16. But in l. 20 we have the older and more correct form 'Chalukya.'

[2] *Ind. Ant.*, vol. VII. p. 15.

[3] *Ind. Ant.*, vol. XI. p. 223, note 26.

[4] The engraver first cut *ri*, and then corrected it into *rā*, in which the *ā* is made to run upwards, as at the end of l. 10 and 42 and in other places.

[5] This *Anusvāra* is superfluous.

31. gaṇa-madhukara-nikara-parichumbita-charaṇasarasīruhayugalō=
32. yugalōchana-padakamala-vilasaddvirēpā(phā)yamānō mānōnna-
33. t-ō(ā)nat-ōddhata-samasta-lōkaḥ samastabhuvanāśraya-Śrī-Vijayā-
34. ditya-mahārājādhira(rā)jaḥ paramēśvaraḥ paramabhaṭṭārakaḥ paramabrahmaṇyaḥ Vela-
35. nāṇḍu-vishaya-nivāsinō rāshṭraku(kū)ṭa-pramukhān=kuṭumbina[ḥ*] samāhūy=ēttham=ājñapaya-

Fourth plate; first side.

36. ti || Vidvat-kavīndra-prabhavaṁ prasiddhaṁ pūjy-ōdayaṁ bhūri-guṇ-ādhivāsaṁ dharmmishṭha-bhūmi-
37. [r*]=nniyama-svadhāma pātraṁ paraṁ Kāśyapa-gōtram=āsīt || Tatra bhūsura-yathōchi-
38. ta-vidyā-karmma-shaṭka-vidhi-nirmmala-dēhaḥ vēda-vid=vidita-śāstra-samu(mū)-
39. hō Viddamayya iti viśruta-kīrttiḥ || Bhūdēva-vaṁśā[ṁ*]buvi(dhi)-śītaraśmi-
40. [r*]=vvidvat-sarōja(jā)kara-bhānu-bhānuḥ tat-sūnur=Ambhōjabhav-ōpamānō
41. vidyāmayō Viddamiya-prasiddhaḥ || Arundhatyā visishṭasya Vaśishṭhasy=ōpamām=a-
42. yāt pativrat-ātmayā dharmmapatnyā yaś=ch=Ānamavvyā | (||) Kula-kram-āyātam=udāra-bhā-

Fourth plate; second side.

43. vam=ananyadṛishṭ-āśrutapūrvva-rūpaṁ dava(dha)d=dhar-ādhāri dhar-ōpamānaḥtayōs=sutaḥ Kōramiy-ā-
44. bhidhānaḥ || Śrī-Lōkamahādēvyā samavarddhyata yō=smad-aṁbayā prītyā chāturyya-nāgara-
45. kayōr=āvāsa-sthānam=iti manōharayōḥ || Apahasati vagmitā Vāg-vanitāṁ yatra sthi-
46. tā mahā-chaturē asujana-va(dhā)rā nāgaraka-Jalajabhava-Bahumukha-priyāṁ
47. satataṁ || Udpadyatē prasaṁgāt=sujanatayā ch=ātma-sahajayā yasya |
48. vibhavaḥ pati-prasa(śa)ṁ[śyā*]ś=chitram=idaṁ sādhu-vāda iti|(||)Rasikānām=atirasikaś=chaturā-ṇām=adhika-
49. chatura ēv=āyaṁ Kōramiya-nāmadhēyōḥ[1] vidushām=atyanta-vijña(jñā)nī |(||) Śēvita-samasta-bhū-
50. pati-hṛidaya-sthiti-bhāg=guṇ-ōpapannō=mūllya(lya)ḥ muktāphala-sachcharitaḥ Koramiya(yō)-vastu-pu-

Fifth plate; first side.

51. rusha ity=upapannaṁ |(||)Anāgata-jñā(jñā)na-vivēkinī dhīr=anindya-chāritra-parā hi chēshṭā aśēsha-bhō-
52. g-ōpanatam=manaś=cha ahō mahat=Kōramiyasya puṇyaṁ || Tasmai Kōramiya-nāmnē suvarṇṇa-
53. bhāṇḍāgāra-śrīkaraṇa-mukhyāya Elavaṟṟu-nāma-grāmas=sarvva-kara-parihārēṇ=āgrahārī-
54. kṛity=ōdaka-pūvvā(rvva)m=uttarāyaṇa-nimittē=smābhir=ddatta iti viditam=astu vaḥ | Asy=āvadhayaḥ
55. pūvvā(rvva)taḥ Gomaḍuvu sīmā | āgnēyataḥ Ḍaggumbaṟti sīmā | dakshiṇataḥ Iṇṭhūri sīmā | nairri-
56. ti-paśchimābhyāṁ Premparṭi sīmā | vāyavyataḥ Tuṟiminḍi sīmā | uttarēśānābhyāṁ Amutunūri sīmā [||*]
57. Asy=ōpari na kēnachid=bādhā karttavyā yaḥ karōti sa paṁchamāhapātakō bhavati | tath=ōktaṁ Vyāsēna | Bahu-
58. bhir=vvasudhā dattā bahubhiś=ch=ānupālitā yasya yasya yadā bhūmis=tasya tasya tadāphalaṁ | (||) Sva-da-

Fifth plate; second side.

59. dattāṁ para-dattāṁ vā yō harēta vasundharāṁ shashṭiṁ varsha-sahasrāṇi vishṭāya[ṁ*] ja(jā)yatē kṛimiḥ ||
60. Ājñaptiḥ Kaṭaka-rājaḥ [|*] Potanabhaṭṭa=kāvyaṁ [|*] Jontācharyya-likhitaṁ ||

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[1] This *Visarga* is superfluous.

TRANSLATION.

Hail ! Kubja-Vishṇuvardhana,—the brother of Satyāśraya-Vallabhēndra, who adorned the family of the Chālukyas,[1] who are glorious; who are of the Mānavya *gōtra* which is praised over the whole earth; who are the descendants of Hārīti[2]; who have acquired sovereignty through the excellent favour of Kauśikī; who have been cherished by the assemblage of (*divine*) mothers; who meditate on the feet of Svāmi-Mahāsēna; who have the territories of their enemies made subject to them on the instant at the sight of the excellent sign of the Boar, which they acquired through the favour of the holy Nārāyaṇa; (*and*) whose bodies are purified by ablutions performed after celebrating horse-sacrifices,—ruled over the country of Veṇgī for eighteen years.

(L. 7.)—His son, Jayasiṁha, (*ruled*) for thirty-three[3] (*years*).

(L. 8.)—Vishṇuvardhana,—the son of his younger brother, Indra,—(*ruled*) for nine (*years*).

(L. 9.)—His son, the *Yuvarāja* Māṅgi,[4] (*ruled*) for twenty-five (*years*).

(L. 9.)—His son, Jayasiṁha, (*ruled*) for thirteen (*years*).

(L. 10.)—His younger brother, Kokkili, (*ruled*) for six months.

(L. 11.)—His elder brother, Vishṇuvardhana, having expelled him, (*ruled*) for thirty-seven (*years*).

(L. 12.)—His son Vijayāditya-Bhaṭṭāraka, (*ruled*) for eighteen (*years*).

(L. 12.)—His son, Vishṇuvardhana (*ruled*) for thirty-six (*years*).

(L. 13.)—And his son Vijayāditya-Narēndramṛigarāja, (*ruled*) for forty-eight (*years*).

(L. 14.)—His son, Kali-Vishṇuvardhana, (*ruled*) for one and a half years.

(L. 15.)—His son, Guṇagāṅka-Vijayāditya, (*ruled*) for forty-four (*years*).

(L. 16.)—The king, Chālukya-Bhīma,—the son of his younger brother, king Vikramāditya,—(*ruled*) for thirty (*years*).

(L. 17.)—His son, Kollabhigaṇḍa-Vijayāditya, (*ruled*) for six months.

(L. 18.)—His son, king Amma, (*ruled*) for seven years.

(L. 19.)—Having expelled his son, the child Vijayāditya,—Tālapa ruled for one month.

(L. 20.)—Having conquered him,—Vikramāditya, the son of Chalukya-Bhīma, (*ruled*) for eleven months.

(L. 21.)—Then Yuddhamalla, the son of king Tālapa, (*ruled*) for seven years.

(L. 22.)—His son,[5] king Bhīma, the son of Kollabhigaṇḍa-Vijayāditya, (*ruled*) for twelve years.

(L. 23.)—(*The son*), who was like Kumāra, that was born to him who was like Mahēśvara, from Lōkamahādēvī, who was like Umā, was named king Amma. The palms of his hands and the soles of his feet were marked with the leaves of water-lilies, and with *chauris*, and with water-jars, and with elephant-goads; he had two arms, (*as strong and massive*) as iron door-bars, which were charming, and which hung down as far as his knees; (*and*) he had a chest which was (*as broad*) as a table-land of the king of mountains, putting Manōja to shame with his beauty, (*and*) Mahēndra with his power, (*and*) the sun with his great splendour, (*and*) Hara with the destruction of the cities of his foes,—he is resplendent, having his fame acquainted with the (*distant*) regions and the (*whole*) earth.

(L. 30.)—He, the asylum of the universe, Śrī-Vijayāditya, the supreme king of great kings, the supreme lord, the most worshipful one, the devout worshipper of Brahmā,—whose feet, which are like water-lilies, are kissed by the bees which are the jewels set in the diadems of all the hostile kings; who behaves like a beautiful bee at the feet of Ayugalōchana[6]; (*and*) who is made very proud by having all proud people bowing down before him,—having called together the *kuṭumbīs*, headed by the *rāshṭrakūṭas*, who inhabit the district of Velanāṇḍu, thus issues his commands:—

(L. 36.)—"There was the Kāśyapa *gōtra*,—the source of wise men and excellent poets; famous; the origin of persons worthy to be worshipped; the dwelling-place of many virtuous qualities; the place

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[1] See *ante*, note 1, p. 171.

[2] The more correct reading, l. 1, 2, would be *Hāritīputrāṇāṁ* or *Hārītīputrāṇāṁ*, "who are Hāritīputras, or Hārītīputras." The present reading refers to the legend adopted by the Western Chālukyas; see *Dynasties of the Kanarese Districts*, p. 5, note 2, and p. 17, note 2.

[3] *Ind. Ant.*, vol. VII, p. 15, No. XXXIV, l. 7, says "thirty" years.

[4] In *id.*, l. 8, the name is written "Maṅgi."

[5] Bhīma was in reality the son of Kollabhiganda-Vijayāditya, who was in the same degree of descent with Yuddhamalla II. In Bhīma being here called also the son of Yuddhamalla II we have another instance of the custom referred to by me in *Dynasties of the Kanarese Districts*, p. 48, note 1.

[6] Śiva, as Trinētra.

of very pious people; the abode of religious observances; the most worthy object of all. In it (*there was born*) he whose fame was celebrated under the name of Viddamayya,—whose body was (*made*) pure by means of the learning and the six kinds of rites and the observances that are proper for *Brāhmaṇs;* who was acquainted with the *Vēdas;* (*and*) who knew the (*whole*) body of the *śāstras;* his son was the learned (*and*) famous Viddamiya, like to Ambhōjabhava,[1]—who was the moon of the ocean of the race of Brāhmaṇs; (*and*) who was a ray of the sun to the (*white*) water-lilies which were learned men: and by means of his devoted lawful wife Anamavvā,[2] he became like Vaśishṭha who was possessed of (*his wife*) Arundhatī. Their son (*was*) he who was named Kōramiya, resembling the earth (*in steadfastness*), who bore a form not beheld in any other and never heard of before, which came to him by inheritance, (*and*) which was of a noble nature, (*and*) which supported the world. Through affection he was nourished by Our mother, Śrī-Lōkamahādēvī, as being the dwelling-place of the ever-charming (*qualities of*) cleverness and politeness. The eloquence which abides in him, the most clever one, (*and*) which is (*like*) the sharp edge of a sword to wicked people; always laughs to scorn the woman Vāch, who is dear to polished people, and to Jalajabhava[3] and to Bahumukha.[4] Good people say how wonderful it is that, through his innate excellence, there is produced a power that is worthy to be praised by (*his*) lord. Verily this man, who is named Kōramiya, is the most witty of witty people, the most clever of clever people, (*and*) the most learned of learned people. It is well established that Kōramiya is essentially a man, (*since*) he enjoys the abiding condition of preserving the hearts of all kings, (*and since*) he is not to be purchased for any value, (*and since*) he is possessed of excellent achievements that are like pearls. Aho; great is the religious merit of Kōramiya; for his intellect discriminates in the knowledge of things that have not yet arrived; his behaviour is intent upon actions that are not to be blamed; and his mind is inclined to all kinds of enjoyment.

(L. 52.)—"Be it known to you that, to this man named Kōramiya, the head of the writing department of the treasury of gold, on the occasion of the sun's commencing his progress to the north, the village named Elavaṟṟu has been given by Us, with the relinquishment of all taxes, as an *agrahāra*-grant, with libations of water.

(L. 54.)—"The boundaries of it are:—on the east, (*the village of*) Gomaḍuvu (*is*) the boundary; on the south-east, (*the village of*) Ḍaggumbaṟṭi (*is*) the boundary; on the south, (*the village of*) Inṭhūri (*is*) the boundary; on the south-west and the west, (*the village of*) Premparṭi (*is*) the boundary; on the north-west (*the village of*) Tuṟimiṇḍi (*is*) the boundary; (*and*) on the north and the north-east (*the village of*) Amutunūri (*is*) the boundary.

(L. 57.)—"No injury is to be done to it by anyone; he who does (*injury to it*), becomes guilty of the five great sins; so it has been said by Vyāsa;—'Land has been given by many, and has been preserved (*in grant*) by many; he, who for the time being possesses land, enjoys the benefit of it! He is born as a worm in ordure for the duration of sixty thousand years, who takes away land that has been given, whether by himself or by another!'"

(L. 60.)—The *ājñapti* is Kaṭakarāja; the poetry is of Potanabhaṭṭa; it is written by Jontāchāryya.

No. 22.—*E. Chalukya grant of Vishṇuvarddhana IV or V.*[5]

The original plates from which the present inscription is published belonged to Sir Walter Elliot, K.C.S.I., and were obtained from 'Ahadanakaram' in the Madras Presidency. They have been presented by him to the British Museum. They are five in number, each about $8\frac{3}{4}''$ long by $2\frac{7}{8}''$ broad; one of them, however, is quite blank, having no writing on either side of it; it must have been intended as a guard-plate, though it was not needed, as neither the first nor the last plate has any writing on the outerside. The edges of the plates were raised, so as to serve as rims to protect the writing; and the inscription is in a state of perfect preservation throughout. The ring is a plain copper ring, about $\frac{1}{3}''$ thick and $3\frac{3}{4}''$ in diameter; it had been cut when the grant came into my hands; it probably had originally a seal attached to it; but none is forthcoming now. The language is Sanskrit down to line 17. From there to the end it is old Telugu. The orthography is rather inaccurate, and I do not feel quite sure that it is a genuine grant; it also seems to have been left unfinished.

The inscription is, or purports to be, one of the Eastern Chalukya king Vishṇuvardhana IV or V; but there is nothing in it to enable us to say which of the two reigns it is to be allotted to. It is not

[1] Brahmā, as born in the water-lily. [2] or Ānamavvā. [3] Brahmā, as born in the water-lily.
[4] Perhaps Vishṇu, as Sahasrānana. [5] *Ind. Ant.*, vol. XIII, p. 185.

dated. I am not able to translate the Telugu portion, and have not succeeded in obtaining any translation of it. But the inscription seems to record either a grant by Vishṇuvardhana of the village of Pṛithivipallavapaṭṭana or a grant by the inhabitants of that village.

Text.

1. Svasti Śrīmatāṁ sakala-bhuvana-saṁ[s*]tūyamāna-[Māna*]vya-sagōtrāṇ[ā*]ṁ Hāri-
2. ti-putrāṇāṁ Kō(kau)śī(śi)kī-vara-prasāda-labdha-rājyānā[ṁ*] matṛi-gaṇa-parip[ā*]li-
3. tānāṁ[Śvā]mi-Mahāsā(sē)na-pād-ānā(nu)duā(dhyā)ntha(tā)nā[ṁ*]bhagavan-Nārā-yaṇa-pra-
4. sāda-sada[1]-samāsādita-varā(ra)-varāhalāñchhan-ā(ē)kshaṇa-vaśīkṛi-
5. t-[ā*]ratī(ti)-maṇḍalānāṁ aśvamēdh-āvabhṛitha-snāna-pavitrīkṛita-vapush[ā*]ṁ Chā-

Second plate; first side.

6. ḷukyānāṁ k[u*]lam=alaṁkarishṇō[ḥ*] sv-[ā*]si-dhārā-prabhāv-āvarjjit-āśrē(śē)shamahī-maṇḍala-
7. sya-Śrī-Vishṇuvarddhana-mahārājasya[pautraḥ*] bhru(bhrū)-bhā(bha)ṁga-mātra-vidhūta-samā(ma)
   st-ārāti-maṇḍalasya
8. kāriṇa anēka-tulā-dhṛita-śātakumbha-viśrāṇan-[ā*]vadāt-śari[rī]rasya Śrī-Vija-
9. yāditya-mahārājasya priya-tanayaḥ chakravatthi(rtti)-lakshaṇ-ōpētaḥ chakra
10. dhara iva Lakshmi(kshmī)-vallabhaḥ bhāsvān=ity(v)=ōpajā[2]yamān-ōdayaḥ chandra iva ja-

Second plate; second side.

11. gad-āhlādana-karaḥ sura-gaja iva dāna-va[ṛ*]shī jalanidhir=iva gambhi(mbhī)ra-satvaḥ
    Yudhishṭhira iva
12. Bhi(bhī)masēn-ānvitaḥ Kātthi(rtti)kēya iv=āpratihata-śaktiḥ śakti-tray-ōpētaḥ chatasṛishu nṛi-
13. pa-vidyāsu vichakshaṇaḥ yuddhēshu vishama-siddhiḥ a[r*]tthi-janē kamadhēnuḥ stri(strī)shu Ma-
14. karadhvajaḥ ripu-timira-vidhvaṁsanē pralay-ādityaḥ jvalat-pratāp-ānala-jvāl[3]-āvali(lī)-
15. ḍa(ḍha)-ripu-nṛipā(pa)ḥ[śī*]ghra-pavanaḥ vijigi(gī)pu(shu)r=ddharmma-vijayi(yī) parama-brah-
    maṇyaḥ para(ma*)māhē-

Third plate; first side.

16. śvaraḥ sarvvalōkāśraya-Śri-Vishṇuvarddhana-mahārājaḥ rāshṭraku(kū)ṭa-pramukhā[4] n kuṭi(ṭu)mbi-
    naḥ sa-
17. rvvān=ittham=ajñā[ā*]payati[| *]Viditam=astu vō=smābhiḥ Svasti Pri(pṛi)thī(thi)vipal[l*]avapaṭ-
    ṭana[ṁ*]buna ūrī(ri)-
18. vāru Karigaḷḷavaḍava(vā)riki[? kiṁ]ūri-svāmuḷ ichchina sti(sthi)ti Reṇḍu(? ṇṭu)vāḍala-paṭṭanā-
    vuraku
19. ariyuḍagu teṛeyu siddhāyabu(?buṁ)daṇḍu(? ṇṭu)das(ś)-[ā*]parādhabunu sarvva-bāda(dha)-pa-
20. riyāruvu ūru dāya-sesi ichchi dinikivakrabuṁ ḷedu vachchina-vāru galareni uri-sti(sthi) ti-
21. dappinavāru dinik ivakrabuṁ vachchina-gachchuru Reṇḍu(? ṇṭu)va(vā ?)ḍala elemuva-rulemulave
22. si-nadiyu channu(?)viripayinādu(ḍu)varugalgina elemulachesina seyuḍusanu

Third plate; second side.

23. mahanabiyuḷ narāḷōka-mahasatthavuḷ virāpavamahanabiyuḷ(?) gajñabu(?buṁ)se-
24. ḷḷa(?thu)-naḍupuḷ śa(sa)masta-bhuvana-śrīya-kanadiraju-badrapereya ūri paninavrasivara
25. vayyeti-māhanabhiḷ vayyeti-mahabhiḷ panikoḷuchenerakapañchinavrasi(? se)
26. vayyeti-mahanabhiyuḷ sa(?)kala-konthukaḷ sa[r*]vvalok[ā*]śraya-mahasatthavaḷ
27. perdda(? ṭṭā)ḷ ne(ni?)ravadya-mahāsartthaval pasiṇḍi(?ṇṭi) mudhluveṭan-dalacharuvayya-
    Vishṇuvarddhana-ma-

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[1] These two letters, *sada*, are an unmeaning repetition from the preceding *sadā*.
[2] The *ā* is formed here in an entirely exceptional way, being turned downwards in addition to being attached to the top stroke of the *ja*.
[3] Here the *ā* is turned upwards; but it is again attached to the top stroke of the *ja*.
[4] This *akshara* is a very anomalous one; but it cannot stand for anything except *khā*.

28. ha-satthavaḷ pasukshevula-konthukaḷ achchakuṟṟavaniyu-konthukaḷ gajabuṁ(?)sedhra(?)la-
29. nadupuḷ prithimi(vi)-mahasartthavaḷ veṭandaḷ po(?pau)nikanathi(?)ṟamukoḷa-nadupu Vishṇuvarddhana-

Fourth plate.

30. mahasatthavala-konthukalu niravadya-prithivi-kanadirajuḷ gunavana-mahanabhiyuḷ
31. mudda[?ṭṭa]kañchikoḷ Ramisvarā-prithivi-mahasartthavaḷa apayajanuva-kāla-koṇḍu(?ntu)-kaḷ korindhikoḷ
32. karigala-prithivi-mahasatthavala-konthukaḷ nandi-maha-navila-nadupu śrī-maha-
33. satthavaḷa sakā[la *]lōk[ā*]śrayya(ya)-prithivi-mahasarttha-vala-Div[ā *]karayya-pañcha(?)-
34. koḷ śrī-jashṭipendaṭṭaṟṟagandhānthu.

The following transliterations and translations give the contents of two more Eastern Chālukya copper-plate grants now in the Madras Central Museum. They were discovered by a man, while ploughing, in the Mukhāsa village of Īḍēru, near Āgīripalle in the Nūzivīḍu zamīndāri of the Kṛishṇā District, and were presented to the Madras Museum by the zamīndār.[1]

No. 23.—*Grant of Vishnuvarddhana Ammarāja I* (Cir. A.D. 928–935).

This grant is on five plates, joined by a ring with a beautifully-preserved seal. The plates measure $9\frac{1}{4}''$ by $4\frac{1}{4}''$ and have their edges turned up to preserve the inscription thereon. They are in excellent preservation. The seal has on it a boar, three elephant-goads, and the legend :—*Śrī-Tribhuvanāṁkuśa.*

TRANSLITERATION.

First plate.

1. Sarvākāram=aśēshasya jagataḥ sarvadā śivam gō-brāhmaṇa-nṛīpānāṁścha(cha)śivaṁ bhavatu-sarvadā |
2. Svasti Śrīmatām sakala-bhuvana-samstūyamāna-Mānavya-sagōtrāṇāṁ Hārīti-putrāṇām Kau-
3. śiki-vara-prasāda-labdha-rājyānāṁ mātṛi-gaṇa-paripālitānāṁ Svāmi-Mahā-sēna-pādānu-dhyātā-
4. nāṁ bhagavan-Nārāyaṇa-prasāda-samāsādita-vara-varāhalāṁchchhan-ēkshaṇa-kshaṇa-va-
5. śīkṛit-ārāti-maṇḍalānāṁ aśvamēdh-āvabhṛīta-snāna-pavitrī-kṛita-vapushām Chalukyā-
6. nām kulam-alaṁkarishṇuḥ || Satyāśraya-Vallabhasya bhrātā Kubja-Vishṇuvarddhnō='shṭāda-
7. śa varshāṇi | Tatputrō Jayasiṁhavallabhas=trayas-triṁśat-varshāṇi | Tat-bhrātur | Indra-rāja-na-
8. ndanō Vishṇuvarddhanaḥ nava varshāṇi | Tat-putrō Maṁgi-yuvarājaḥ paṁchaviṁśatisaṁ-vatsarān |
9. Tat-sūnur=Jjayasiṁhas=trayōdaśa-samvatsarān | Tad-[d*]vimātur=ānujaḥ Kōkkiliḥ

Second plate ; first side.

10. shaṇ=māsān | Tad-agrajō Vishṇurājas=svānujam udvāpya sapta-trimśat-saṁvatsarān Ta-
11. t-putrō Vijayāditya-bhaṭṭārakaḥ ashṭādaś-ābdān | Tan=nandanō Vishṇuvarddhanaḥ shaṭ-triṁśa-
12. d-abdān | Tat-putraḥ Gaṁgga-Raṭṭa-balais=sārddhām-dvādaś-ābdān-ahārnniśam bhuj-ārjita-bala
13. khaḍga-sahāyō naya-vikramaiḥ || ashṭōttaraṁ yuddha-śatam yuddhvā Śaṁbōr-mmah-
14. ālayān tat-saṁkhyā[khya]y=ākarōd vīrō Vijayāditya-bhūpatiḥ kṛitvā rājyam sa Gaṁgiśa
15. chatvāriṁśat-samān | chatur-uttara-saṁkhyātān yayau sakhyam Śachīpa-
16. tēḥ Tat-sūnur-nayavān-vīraḥ Kalyādir=Vishṇuvarddhanō | Vēṁggī-nāthas=samastānām=āyudhā-
17. nāṁ karshākṛitī varṇ-āśrama-stiti-niyōjana-rakshā-śikshā-paraḥ-paraṟ-puraṁ jaya-sa-

Second plate ; second side.

18. kta-bāhuḥ nityam tri-varga-parivāhana-tantra-mantrī samvarddhit-ākhila-dharātala-la-
19. bdha tējaḥ gaja-vāji-yuddha-kuśalas=sārddha-samvatsaram patiḥ babhūva rājyē jayavi-

[1] Very rough translations were printed by the Madras Government in their Order No. 367, dated 7th April 1873, but they are, for all practical purposes, useless. The translations here given were published by me in the *Ind. Antiquary*, vol. XIII, pp. 50-57—S. M. Naṭēśa Śāstri.

20. d-abhishiktaḥ kulōnnatēḥ | Tat-sutō='jani samasta-bhūbhṛitām śāsakas-sakala-sampadām pa-
21. tiḥ dhairya-dāna-dhṛiti-dharmma-nirmmala-śrī-pratāpa dhara-mūrti-viśrutaḥ | samara-ni-
22. rat-ārāti-vrātān-anēka-dharēśvarān | Prakṛiti-bala-saṁpannaḥ tējas-tati-krama-
23. ṇ-ōnnatiḥ | vilasad-asinā jitvā sūryam pratāpa-yaśōmayair=jjagati Vijayādi-
24. tyō nityam guṇaiś=cha jigāya saḥ | Gaṁggānāṁ gaja-vairi-śaktir=asamān | Raṭṭēśa-saṁchōditō
25. jitvā Maṁgi śirō='harat yudhi mahā-bāhv-āpta-vīryāryamā | Kṛishṇam saṁkilam-aṁ-

Third plate ; first side.

26. kitō-khila-bala(?)-prāpt-ōru-sad-vikramō | bhīt-ārttan-atha vihāya tat-puram araṁ yō
27. nirddadāha prabhuḥ | Sa samasta-bhuvanāśraya-Śrī-Vijayādityaś=chatuś=chatvāri-
28. ṁśad-varshāṇi | Tad-anu savitarry=astamgatē timira-paṭalē nava-Raṭṭa-dāyāda-balē-
29. n-ābhivyāptam Veṁgī-maṇḍalam | Tad-anuja-Vikramāditya-sūnuś=Chalukya-Bhīmā-
30. dhipō Drōhārjun-āpara-nāmā sva-vikram-aika-sahāya-taravāri-prabhay-āvabhā-
31. sy-ādhipatir=abhūt-kila || Dīn-ānātha-nagna-naṭa-gāyaka-dharmma-dhvaja-vṛittīnāmpitarāv=i-
32. va sakhaiva gurur=iv-ābhilashitam vistīrya kalpa-taru-pratimaś=chatāmsi (?) dānēna saṁta
33. rpya trimśad-varshāṇi | Pālayitv-ātma-guṇaiḥ Purandaram-ānandayann-iva tat-sakhyam=agamat

Third plate ; second side.

34. Tat-putrō Vijayādityaḥ śaiśavāl-labdha-sampadō sarva-bhōg-ādi-rājyāṁga-bala-ratnō-
35. gha-viśrutaḥ | jīvaty-ēva pratāpat pitari bhuja-bala-dhvasta-tad-vairi-varggaḥ paśchāj-jitvāri-
varggān=
36. nnijamajita-mahā-śakti-saṁpan-narēndra-prajñā-chakrēṇa bāhyām ripu-samitam=api svārtta-
37. bhōgaiḥ kṛitārtthō rājy-āśīl=labdha-tējaḥ-samadalam-adhipō jētum-Indram prayā-
38. taḥ | Tat-sūnur-Udyādity-iva-Amma Rāja-Mahēndr-āpara-nāmā ripu-timi-
39. ram-ārān-nihatya prakṛiti-sapatna-paksha-nikshipta-sāmanta-kubja-kuṭila-manōbha-
40. ṁga-karaṁ karavālam-utkṛitya śakti-traya-sampanna-pratāp-āvarjita-piṭri-pitāmaha-
41. prakṛiti-balaḥ prajñayā sura-guruṁ tējasā bhānum antamkshmayā kshmām-ama-

Fourth plate ; first side.

42. ra-girim vividha-budha-samāśrayatay-ānukurvan | sarvalōkāśrayā=Śrī-Vishṇuvarddhana-ma-
43. hārājaḥ sva-rājyābhishēka-kṛita-kalyāṇaḥ siṁhāsan-ārūdhaḥ Kaṇḍēṟuvāṭi-vishaya-
44. nivāsinaḥ sarvān-kuṭumbinas=samāhūy=ētham ājñāpayatisma | Asmat-kula-kalyāṇa-pa-
45. ramparā-niyōg-ādhikṛita-Paṭṭavarddhini-vaṁśāgraṇyā | Kōta(?)kampa-iti viśrutē-
46. na Kubja-Vishṇuvarddhan-ānucharēna samgrāmē tad-anujñayā | dur-dharsha-balaṁ-Daṭṭara-nā-
47. mānaṁ vinihatya ta-chchinhāni yēna jagṛihirē | Tat-kula-prasūta-Sōmādityasya sūnur-a-
48. nēka-yuddha-labdha-pratāpaḥ Pṛitivīya Rājaḥ | Tat-sūnus=sakalārāti-mada-chchhēda-karā-
49. yudhaḥ sēvakō Vijayāditya-kalīyatyāṁka-bhūbhujaḥ ābhaishur=Bhaṇḍanādityam ḍrishṭvā

Fourth plate ; second side.

50. prītim-upārjanaṁ | Prāptam-ujvala-gaṇṭākam yam parē yama-sannibham | Yō hi | Śatrūṇāṁ
51. tumulēshu vīra-paṭahaṁ samśrāvya jitvā balam Kuntāditya iti śrut-āmkita-mahā-
52. kīrti-pratāp-ālayaḥ | Mat-chittam paritōshya bhṛitya padavīm labdhvā prasāda-gaṁtaḥ-sphīt-ā-
53. nēka-bal-āri-bhūpa-vijayī Śrī-janma bāhunnatīḥ | Tasmai | Sadvādaśa grāmādhikē
54. Goṁṭūru-nāma-grāmaḥ sarvākāra-parihārīkṛity-ā smābhir-dattamiti | Viditam-a-
55. stu vō-smābhiḥ || Asy-āvadhayaḥ | Pūrvataḥ Goṁguva | Dakshiṇataḥ Gaiṇayūru | Paśchimata-
56. ḥ Kaluchēṟuvulu | Uttarataḥ Maḍapalli | Ētēshām madhya-vartinaḥ kshētra-sīmānaḥ | Pūrvataḥ
57. Pōtuṟāyu | Agnēyataḥ | Peṭṭakoyilamu | Dakshiṇātaḥ Kuṟuvachōṭi Naiṟititaḥ Pe-

Fifth plate.

58. ṟuvātīkuṟuva | Paśchimataḥ Pālaguṁṭṭapaḍumatīkaṭṭa | Vāyavyātaḥ Pailaku-
59. ṁgōṇṭamainadurga-bhagavatī | Uttarataḥ Maḍapallupaṟṟu | Iśānataḥ | Chāmiṟēniguṁ-
60. ṭṭa | Asy-ōpari na kēnachit-bādhā kartavyā yaḥ karōti sa paṁchamahāpātakō bhava-
61. ti Tathā cha Vyāsēn-ōktam bahubhir=vasudhā dattā bahubhiś=ch-ānupālitā yasya
62. yasya yadā bhūmiḥ tasya tasya tadā phalaṁ || Sva-dattāṁ para-dattāṁ vā yō ha-
63. rēta vasuṁdharām shashṭi-varsha-sahasrāṇi vishṭhāyām jāyatē kṛimiḥ

TRANSLATION.

May prosperity abound in all things in all the world for ever! And prosperity to cows, Brāhmaṇs and kings! Hail! The brother of Satyāśrayavallabha, who was an ornament to the family of the Chalukyas,—who are of the kindred of Mānavya that is praised over all the world, who are the sons of Hāriti,[1] who had obtained (*their*) kingdom by the favour of the boon granted by Kauśikī, who are protected by the Mātṛigaṇa, who are ever contemplating the feet of the god Mahāsēna, who have had all kings easily made subject to them by the excellent sight of the sign of the Boar which they acquired by the sight of the holy Nārāyaṇa, who had their bodies purified by the closing bath[2] of the horse-sacrifice,—Kubja-Vishṇuvardhana (*ruled*) 18 years. His son, Jayasiṁhavallabha, 33 years. Vishṇuvardhana, son of his brother Indrarājā, 9 years. His son, Maṅgi, the Yuvarājā, 25 years. His son, Jayasiṁha, 13 years. His brother by his step mother, Kokkili, 6 months. His elder brother, Vishṇurāja, after driving out his younger brother, 37 years. His son, Vijayādityabhaṭṭāraka, 18 years. His son, Vishṇuvardhana, 36 years. His son, the brave king Vijayāditya aided (*only*) by (*his*) sword, the strength of which had been acquired by (*his*) arm, during twelve years fought day and night a hundred and eight battles with the forces[3] of the Gaṅgas and the Raṭṭas which were possessed of discipline and prowess, built the same number of temples to Śambhu. That lord of Gaṅgā,[4] after ruling the kingdom for 44 years, acquired the great friendship of the husband of Śachī (Indra, *i.e.*, he died). His son, the just and valorous Vishṇuvardhana, who had, prefixed to his own, the name of Kali (*Kali-Vishṇuvardhana*), who was lord of Veṅgī, whose form was such that he could wield all weapons, who was skilful in giving proper work (*to men*)—and in protecting and training them according to their caste, period of life, and position of life, whose hands were ever engaged in conquering the cities of his enemies, who had a minister that knew all the rules for carrying out the three pursuits of life, religion, pleasure and wealth, whose splendour in this world was increasing, and who was skilful in battling with elephants and horses, being consecrated as king for the prosperity of the family, was lord for a year and a half. To him was born a son, who was ruler of all kings, who was lord of all wealth, who was pure, possessing boldness, gifted, resolute and charitable, who was renowned for his (*stalwart*) frame, bearing fame, who caused many hostile kings to be slain in battle, who had united in himself the elements of a good constitution, who shone in excess of unparalled glory after conquering the sun by the fame and splendour of his glittering sword and by his good qualities, who was known as Vijayādītya,—and who, at the instigation of the lord of the Raṭṭas, after conquering the king of the Gaṅgā countries who was famous for his unequalled array of elephants, cut off the head of Maṅgi in battle, and thus obtained honour by his great prowess; . . . . . after leading away the terrified and the afflicted, he the lord totally burned his enemy's city. He—the refuge of the whole world—the prosperous Vijayāditya (*ruled*) 44 years. Afterwards when that sun set in darkness (*when he died*), the Veṅgi kingdom was pervaded by the kinsmen of the new Raṭṭa. Then the lord Chālukya Bhīma—the son of his (*Vijayāditya's*) younger brother Vikramāditya—otherwise named Drōhārjuna, shining with the splendour of his scimitar, the only friend of his valour, became king. To the indigent and the helpless, to the naked, to dancers and singers, to religious beggars, he behaved like a father and like a teacher; and making them reveal their desires, like a Kalpa tree he pleased them by unequalled donations. After protecting them for 30 years as if pleasing Purandara (Indra) by his good qualities, he obtained that deity's friendship (*i.e., died*). His son, Vijayāditya, who had obtained fortune even from his childhood, who was famous for his possessing, united in himself all the enjoyments of strength and money which make the limbs (*or parts*) of a constitution, who, while even his father was alive by the fame of the strength of his arms destroyed hosts of his enemies, and obtained by his own valour the reward of unconquerable greatness. Even in intellectual supremacy he deprived the hosts of his surrounding enemies of their enjoyments, and thus attained fame. Having obtained splendour by the blessings of his kingdom and becoming lord of the level ground (*this world*) went to conquer Indra (*died*). His son, Amma, otherwise called Rāja Mahēndra, who soon destroyed the darkness of his enemies like a rising moon, who cut by his sword,

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[1] The more correct form is Hāritī (see *Ind. Ant.*, vol. XII, p. 93, n. 9). She is spoken of by I-tsing, the Chinese pilgrim, as 'the mother of the demons' and one of the principal of the retinue of 'the four kings'—Kubēra or Vaiśravaṇa, Virūḍhaka, Virūpāksha, and Dhṛitarāshṭra. See Beal's *Buddhist Records of the Western World*, vol. I, p. 110ff—J.B.

[2] *The closing bath of the horse-sacrifice, or Avabhṛithasnāna:* as it is called, is the bath which the sacrificer (*yajamāna*) has to undergo as ablution after a sacrifice.

[3] Mr. Fleet's transliteration and translation of this passage, has been adopted from *Ind. Ant.*, vol. XII, p. 218.

[4] Vijayāditya is here called the lord of Gaṅgā, a poetical name of the Gōdāvarī river.

that was causing terror to all crooked minds, the neighbouring kings who placed themselves on the side of his old enemies, who had joined in himself the three *śaktīs*,[1] who had bent by his fame the strength of the subjects of his father and grandfather, who was making himself the teacher of the gods (*Vāchaspati*) by his memory, the sun by his splendour, the earth by his patience, the mountain of the gods by his being resorted to by the learned men, and who was the refuge of the whole world—Vishṇuvardhana, the great king, who was consecrated in his kingdom, sitting on his throne summoning all the *kuṭumbīs*, living in the country of Kaṇḍēṟuvāṭī, thus ordered :—

"By him, the foremost of the Paṭṭavarddhinī family—which is always placed in the position of being able to secure the constant prosperity of our family—who was known as Kōṭa (?) Kampa, and who was the follower of Vishṇuvardhana, the killing of our enemy Daṭṭara (*of unapproachable army in battle*), and the taking away of his emblems, was accomplished agreeably to the command of Vishṇuvardhana. Prītīvīyarāja, who had obtained fame in many battles, was the son of Sōmāditya, who was born in that family. His son, who holds his hand like a weapon to cut away the pride of his enemies, who is the servant of king Kali-Vijayāditya (?), is Bhaṇḍanāditya. The friendship of that Bhaṇḍanāditya, equal to Yama in battle, of shining bells, and seeing whom the enemies feared, was sought by us. And he in the crowd of enemies making his victorious war-drums to be heard above all, conquered the army, and thus becoming the temple of great fame and honour, has been distinguished by the name of Kuntāditya. He, after delighting my mind, and after conquering many hostile but admiring kings, has obtained the place of a servant under me. He has long arms which are the origin of prosperity. To him the village named Goṁṭūru, which is more than 12 villages, is given by us in the act of atoning for all our sins. Let this be known to you all. The boundaries of the village (are) :—To the east Goṁguva, to the south Gaiṇayūru, to the west Kalucheṟuvulu, to the north Maḍapalli. The boundaries in the (*four*) villages that border on the village given :—To the east Potuṟāya, to the south-east Peṭṭakoyilamu, to the south Kaṟuvachōṭī, to the south-west Peṟuvātī kuṟuva, to the west Pālaguṁṭṭapaḍumaṭīkaṭṭa ("the western bund of the tank of Pālaguṁṭṭa"), to the north-west Pailakuṁgoṇṭamainadurgabhagavatī, to the north Madapallupaṟṟu, and to the north-east Chāmirēniguṁṭṭa. No injury should be done to this (*charity*) by any one. He who does (*injury*) becomes guilty of the five great sins. Thus it has been said by Vyāsa :—Lands have been given by many and have been preserved (*in grant*) by many ; he, who for the time being possesses land, enjoys the benefit of it. He who appropriates land that has been given, whether by himself or by another, is born for the duration of sixty thousand years as a worm in ordure.

No. 24.—*Grant of Vijayāditya*,[2] *son of Vishṇuvarddhana* (Cir. 935 A.D.).

This grant is on three plates, joined by a ring bearing a seal having the design of a lotus surmounted by the sun and moon, with three daggers and the legend *Śrī-Tribhuvanāṁkuśa*.

TRANSLITERATION.

First plate.

1. Svasti Śrīmatām sakala-bhuvana-samstūyamāna-Mānavya-sagōtrāṇām Hārī-
2. ti-putrāṇām Kauśiki-vara-prasā(da)-labdha-rajyānām bhagavan-Nārāyaṇa-prasāda-sām-ā-
3. sādita-vara-varāhalāṅchan-ēkshaṇa-kshaṇa-vaśīkṛit-ārāti-maṇḍalānām aśva-
4. mēdh-āvabhṛitasnāna-pavitrī-kṛita-vapushām Chalūkyānam kulam-alaṁka-
5. rishṇōr=vividha-yuddha-labdha-vijaya-siddhē(ḥ ?) bhuvana-manōbhirāma-Vikrāmarā-
6. masya-pautraḥ pratāp-āvanata-para-maṇḍala-nṛipati-maṇḍalasya Śrī-Vi-
7. shṇu varddhana-mahārājasya priya-tanayaḥ nija-bhuja-niśit-āsi-dhā-

Second plate ; first side.

8. rā-praśamita-para-chakra-vikramaḥ sakti-tray-ālaṁkṛitō kshīra-sāgara
9. iva Laksmī-prabhāvō dina-kara iva satata-rakshita-padmaḥ śaśadha-
10. ra iva kumuda-vana-priyō Dharmmaja iva nija-dharmma-nirmmalō

[1] *I.e.*, wealth, power and influence.
[2] Sir Walter Elliot, (in his *Numismatic Gleanings*), gives him the *Biruda* of Kandagachhita Vijaya.—J.B.

11. Dharmmajānuja iva Duśśāsana-kshaya-karaḥ Mērur-iva sthira-sthi-
12. tir-atula-tulā-dhṛita kaṅka dhauta dhauta durbala malinaḥ para-
13. mabrāhmaṇyō Vishṇū iva jishṇuḥ samasta-bhuvana(ā ?)-śraya-Śrī-Vija
14. yāditya-mahārājādhirāja-paramēśva(ra ?)-bhaṭṭārakaḥ Kaṇḍeṛuvā

Second plate; second side.

15. ṭi-vishayē vaṇa . . . . . va grāmasya ku . . . . . ka pramukhān
16. kuṭuṁbinas=sarvān=itham=ājñāpyati viditam-astu vō='smābhiḥ
17. Minamini-vastavyāya Kāśyapa-gōtraya Āpastaṁba-sūtrāya Taitri
18. ya-brahmachāriṇē Turkavarmma-trēdi pautrā(ya ?) vēdāṁga-vi-
19. dē shaṭ-karmma-niratāya Drōṇa-śarmma-dvivēdi-putrā(ya ?) brāhmaṇa-gu
20. ṇa-gaṇ-ālakatāya Pa-(dma ?)-bhaṭṭārakāya " sūryya-grahaṇa-ni-
21. mitē(ttē) asminn-ēva grāmē dvādaśa-vēṇḍika-kōdrava-bīja-saṁsthitaṁ

Third plate.

22. . . . . āvāsanaṁ sarvva-kara-pari . . . . . .
23. pūrvataḥ Koṟṟupaṟu-sīmaḥ dakshiṇataḥ Taṟu?kaḥ paśchimataḥ Ṟu-
24. māṭi Uttaratah Rēṇvuvaṭi-bauha-rēṇvuvaṭi . . . . . chaturavadhi
25. Ājñaptir-asya dharmmasya nirmmalō dharmma-saṁgrahaḥ bādhamānamalē
26. kasvat(kaśchit ?) puṇya-vittō narōttamaḥ || Bahubhir-vasudhā dattā bahubhiśchānu-
27. pālitā yasya yasya yadā bhūmiḥ tasya tasya tadā phalam sva-dattā(ṁ ?)
28. para-dattā(ṁ) vā yo harēta vasumdharām shashṭi-varsha-sahasrāṇi vishṭāyām jāyatē kṛimiḥ ||

Translation.

Hail! The grandson of Vikramarāma, who was a delight to the mind of the people, who had won success in many battles, who was an ornament to the family of Chalukyas, who are of the kindred of Mānavya, that is, praised over all the world, who are the sons of Hāriti, who had obtained (*their*) kingdom by the favour of the boon granted by Kauśikī, who have had all kings made easily subject to them by the excellent sight of the sign of the Boar which they acquired by the favour of the holy Nārāyaṇa, who had their bodies purified by the closing bath[1] of the horse-sacrifice. The affectionate son of the great king Śrī-Vishṇuvardhana, who had hosts of kings from other countries bowing down before him by his valour, was the great king, the supreme king, the supreme lord, Śrī-Vijayāditya, who had subdued the valour of hostile kings by the sharp edge of the sword that he carried in his hand, who was adorned by the three constituents of regal power[2] who was the origin of prosperity (*Lakshmī*), like the milk ocean, who ever protected Padmā (*the goddess of prosperity*), like the creator of the day (*the sun*), who took delight in protecting the world and making it happy, as the moon protects the forest of lilies, who was pure by his own charitable acts like the son of Dharma (*Yudhishṭhira*) who did away with bad rulers (*Duśśāsana*) like the younger brother of Dharma (*Bhīma*), who had one firmness of resolution (*sthiti*) like Mēru,[3] who had washed away and reduced his sins by getting himself many a time weighed with gold in the scales, who was a good Brāhmaṇ, and who was victorious like Vishṇu. He in the country of Kaṇḍeṛuvāṭa . . . . . thus orders the (*kuṭumbīs*) heads of the families.

"Be it known to you (*that*)—The grandson of Turkavarmā, who was learned in the three *Vēdas*, who was an inhabitant of Minamina, who was of the family of Kāśyapa, who belonged to the line (*sūtra*) of Āpastambha, and who was a religious student of the *Taittiriyaśākha* portion of the *Vēda*; the son of Drōṇaśarmā, who was learned in two *Vēdas*, who knew also the six branches,[4] (*Aṅga*) of the *Vēda*, and who practised the six acts or duties[5] enjoined to Brāhmaṇs; was Pa (dma?) Bhaṭṭāraka, who was adorned with all the good qualities of Brāhmaṇs. To him, during the occasion of a solar

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[1] *See above*, p. 178, note 2. [2] *I.e.*, king, minister and energy—*Prabhu-mantra-utsāha.*

[3] *Śleshas* or puns are so freely used here that it is altogether impossible to retain the beauty of the original in the translation.

[4] The six accompaniments of the *Vēda* or *Vēdāṅgāḥ* are:—(1) *śikshā*, the science of proper articulation; (2) *chhandas*—metre; (3) *vyākaraṇa*—linguistic analysis of grammar; (4) *nirukta*—explanation of Vedic words; (5) *jyōtisha*—astronomy; (6) *kalpa*—ceremonial precepts.

[5] The six duties of Brāhmaṇs are:—(1) teaching the *Vēdas*; (2) holy study; (3) offering sacrifices; (4) conducting sacrifices for others; (5) giving gifts; (6) accepting gifts.

eclipse, in this very same village (are given) lands in which 12 *Vēṇḍikas* of *Kōdrava* seed could be sown . . . . . on the east Koṟṟupaṟu boundary, on the south (Taṟu?)kaḷ, on the west Rumāṭi, on the north Reṇvuvaṭi-bauha-reṇvuvaṭi . . . . . the four limits. The commanding (*insinuation*) for this charity is (*the same as*) the gathering pure charities; and only some of the best men in this (*world*), which is troubled with sins, have the wealth of charity. Lands have been given by many kings from Sagara downwards. He who for the time being possesses land enjoys the fruit of it. He is born a worm in ordure for sixty thousand years who confiscates land given, whether by himself or by another.

No. 25.—*Sanskṛit and Tamiḷ Chōḷa Grant.*

The following is a transliteration and translation of a copper-plate grant from impressions among the collections of Sir Walter Elliot. The grant was engraved on ten sides of six plates, the inscribed area of each measuring 6·8 inches by 3, with a broad margin. The impressions of the last two pages, however, are so imperfect that they cannot be read.

The first three sides are in Sanskṛit, and the rest in Tamiḷ—both about equally corrupt—the whole is written in the Grantha character. It is apparently a late Chōḷa grant; and the opening Vaishṇava invocation gives every probability of its being a late document.

Transliteration.

First plate.

1. Svasti Ādyaḥ krōḍīkṛitō yushmān-Vishṇuḥ pu-
2. shṇātu sarvadā yad-daṁshṭrāgrē rarājē=yan=narttakīva Vasu-
3. ndharā || Pāyād-viśva-nivāsa-bhūmir=amalā ...hmānta
4. hantāvilaṁ Sōmaṁ Sōma-kulāgraṇī sva-ta-
5. nayaṁ sṛishṭvā sudhā-pūritam lōkānān=timirā-
6. panōdana vidhō-dakshan=niyujy-ānaghaṁ yō-
7. sau (?) Śaurir-aganya-puṇya-nivahō Lakshmyā sa-
8. ha krīḍatō || Tatō babhūvur=bbahavō narēndrā vi-
9. khyāta vīryō bhuvan-ēkavīraḥ yēshām.....

Second plate; first side.

10. rakshaṇa-ratna-dīpa nunnan=tam=arthan=tribhir-ētyaraṇyam tata-
11. s=Sannihitō rājā babhūva bhuvanādhipaḥ sannāhē
12. sannatinvaktraḥ parā yēna parājitāḥ tasyānvayē
13. babhūva Malla-nāmnā Mallāritulyō bhuvanēka-mallaḥ
14. kalhāra-dāmā kamanīya-vakshā babhūva bhūpas=sama-
15. rē kṛitāntaḥ Gāṁga-kshōṇipatis=tasmād=abhūd=amita-
16. vikramaḥ ā-Śētōr=ā-cha Gaṁgāyā arakshat kshi(ti)-
17. m=akshataḥ Sōmidēvas=tatō rājā ·Gaṁga-bhūpa-
18. sutō balī | Rāyi-dēva sutas=tasmach=chatvāras=tanayā-

Second plate; second side.

19. dṛiḍhāḥ Gaṁga-Kēsāva-Sōmēśa-Siddhabhūpā it-ī-
20. ritāḥ Sōmēśas=tēshu dharmatmā śāsanam=dattavān
21. sthiram | Śvasti Śrī Virōdhi saṁvatsarattu Makara-
22. saṁkramāṇamum Veḷḷikkiḻamaiyum peṟ-
23. ra ēkādaśi nāḷ Svasti Samadhigata pañcha-
24. mahā-śabda-mahā-maṇḍaḷēśvaraṁ Kaḷukuḍay pu-
25. (rādhī?) śvaram=anēka-samara-saṁghaṭṭan=ōpala-
26. bdha vijaya-lakshmī-samāliṅgita-viśāla-vaksha-
27. sthala-kshatriya-kula-pavitra-bhuvana-tri-nētra
28. Ānēya-gōtra Audumbarābharaṇa vai-

Third plate ; first side.

29. ri-saṁharaṇa Pāṇḍya-rāya gaja-kēsari ashṭa-mahā-si-
30. ddhi-Śrī Śiddha-vaṭa-dēva-divya Śrī-pāda patm-ārādhaka-pa-
31. rabala-sādhaka-nāmādi-samasta-praśasti-sahita-
32. m Śrīman-mahāmaṇḍaḷēśvara Trailōkyamallabhu-
33. ja-bala Vīranārayaṇa nissaṁ pratāpa
34. ga..... ṇḍa-dēva mahā rājan-āṇḍap-Pūrpaṭṭaṇam
35. ka uttarōttarābhi-vṛiddhi-pravṛiddha-sukha-saṁgatā-
36. vinōdamākarājyam paṇṇa nirka Svasti sama-
37. sta-praśasti-sahitam Śrīman-mahāmaṇḍaḷēśvara-
38. Maṇḍalikuḷe | Suṁkaraviraddarāja bha-

Third plate ; second side.

39. yaṁkara-sakala-kalā-parāyaṇa Bhūvarāya asura-nā-
40. rāyaṇa-nitya-satya-pravāda Arirāya jagampa-vai-
41. bhava-nilimpanandagiri-Sūrya-vaṁśeśvara-Pāmiḍipu-
42. ravarādhīśvara Chōḍa-vaṁśa-pradīpa Arirāya jagatt-
43. ā Bhōga-nātha-dēva divya-Śrī-pāda-patm(dm)ārādhaka-
44. parabala-sādhakaṇāmādi-samasta-praśa-
45. sti sahitam Śrī man-mahāmaṇḍaḷēśvaran Nallu-gaṁga-
46. Chōḷa-mahārājan tannaḍaiya ammān Manyarāyi
47. dēva-mahādēvan pērilō Chinnakamannayai
48. chatusīmaiyum sarva-bādhā-pari-hāramāka

Fourth plate ; first side.

49. kuḍutta ūr-ssīmai kiḻakku āru āgnēyattu-
50. kku Vāṁkikuḍinaḷāḷi teṛku amaguṭṭōkaḷ
51. ten-mēṛku tekku Nuṛuṁgal-kaṇavāyil
52. koṇai mēṛku tekku Nuṛuṁgal-kaṇavāyi
53. niṉṛum Ārimaḍukaikku pōna vaḻivāy-
54. kkālkku tīttu lālghattu (?) vaḍakkum-īśaṇyamum=āru i-
55. ppaḍi chatus=sīmaiyum piṛitta 36 vṛittiyāka ku-
56. ḍuttōm Svasti yajana-yājana-adhyayana
57. adhyāpana-dāna-pratigraha-shaṭ-karmma-niya-

Fourth plate ; second side.

58. tarāna Kempuṛattu-pperumāḷ Sōma yājiyā-Nalla-
59. gaṁga Chōḷa mahārājāvan kaiyilē Chinnakamattē-
60. yana Rāyar-purattai-pperru 36 vṛittiyākki-
61. nānā-gōtra-mahā-janaṁkaḷukku kuḍuttōm Kompu-
62. rattu Harita gōtrattu-p-Perumāḷ Sōmayājiyār
63. piḷḷai Viśvēśvara Sōmayājiyāṛku vṛitti-
64. 4 Ruvātam Vivaḷḷappiḷḷānbhaṭṭaṛku vṛitti 4 Ru-
65. vātam-pitiruparam Kachchiriyachchānbhaṭṭar vṛitttti-
66. 4 Ruvātampi Āṇṭapiḷḷai-chchoṭṭān vṛitti 4

Fifth plate ; first side.

67. Rupātamḻi Gōvinda-appānbhaṭṭaṛku vṛitti 4 innamma-
68. ṛu perukkum-oru vṛitti vibhāgittu-kkolluvadu
69. Gōmaṭhattu Kuṇḍina gōtrattu Bālēndumauḷi-u-
70. paddhyāṛku vṛitti 1½ Eṭṭukkūril Kuṇḍina gōtra-
71. ttu-p-Periyāḻānbhaṭṭaṛku vṛitti 1½ Viru-
72. vūr Kaṇva gōtrattu Yajñabhūtibhaṭṭaṛku vṛitti 1½
73. Āravaśeri Śaṇḍala gōtratu Veṇṇaikkūtta-

74. bhaṭṭaṛku vṛitti 1½ Uviyūri Kauśika gō-
75. trattu Chāmanabhaṭṭaṛku vṛitti ¼ Nāyūr Bhāradvāja

Fifth plate ; second side.

76. gōtrattu-p-Pillānbhaṭṭa vṛitti ¼ ... nta gōtrattu Vi-
77. ṁkappērumāḷ.....Vaśishṭha gō-
78. trattu-ppeddi..... ... .enmarukan
79. Kēśavan vṛitti- | - .....rāyidēvan vṛitti | .
80. Gaura vṛitti- | .....gōtrattu Allāḷpeddi
81. vṛitti | Bhāradvāja gōtrattu-k-Komariveddi vṛi-
82. tti | āka vṛitti 36 āka ashṭa bhōga tējasvā-
83. myaṁum śarva bā (dhāpari?) haramāka-kkuḍuttom innaru-
84. karattukku dēvadānadam brahmavukkaḷu(?)du-
85. śhva virimaḍukkai yi-k-Kēśavapperumāḷu-

Sixth plate ; first side.

86. .....ku... ....
87. gamārukkula kulak kalapūr Kēśavassōma a-
88. śikku 5 kulakadam oṭṭakku kiḷakku Pūraiyūr
89. Niḍarūr Nīlakaṇṭha dēvaṛku 10 kulakam kaḷapūr mahādē-
90. vaṛ ku 5 kulakam ippūr(?)ddēvaṛ ku 5 kulakam Amala
91. ddepāḍe ½ kulakkollai eṭṭu i-
92. ma-rābharubhattaṛku 10 kulakam Kandakkuḍiyil pera-
93. ma Sōmayājiyārku 10 kulakam Rāyūrpperumāḷ
94. .....ān bhaṭṭaṛku ½ kulakam Antakuḍiyil Tiruvanaṁkataka-
95. .....va Rantarāyarkku 10 kulakam Sa-
96. ..... ha.....shshi

TRANSLATION.

Hail! May the primeval Vishṇu, who took the form of a boar and on whose tusks the earth shone like a dancing damsel, protect you. May Śauri, who is the dwelling for the living of the universe, the origin of the family of the moon, (*Sōmakula*), creating his son the moon filled with nectar to dispel the darkness of the world, and who makes amorous sport with Lakshmī,—(*may that Śauri*) protect us. From him (*the moon*) originated many kings, among whom was Bhuvanēkavīra renowned for his strength. From him was born the king Sannihita, the lord of the whole earth, and who conquered inimical kings ..... ; in his family was born the king named Malla, who resembled (*in his prowess*) the king Mallāri, who was the sole warrior in the whole world (*or* who was named Bhuvanēkamalla), whose lovely breast was adorned with the garland of *kalhāra* flowers, and who in the battle-field resembled Yama. From him sprung the most powerful king Gāṁgakshōṇipati, who without defect, protected the world from the Sētu to the Ganges. The son of Gaṁga was Sōmadēva, the strong. His son was Rāyidēva; and to him were born four powerful sons, called Gaṁga, Kēśava, Sōmēsa and Siddhabhūpa. Among them the just minded——Sōmadēva gave this permanent grant.

Hail! In the year *Virōdhi*, on the sacred occasion of the passage of the sun to Makara, and on Friday the eleventh lunar day.

Hail to Nallugaṁga Chōḷamahārāya, who has the five great titles, the lord of the great world, the lord of the town of Kalukuḍay, whose broad breast is kissed by the goddess of victory secured in many battles, the most pure of the royal family, the Triṇētra of the world, who is of the Ānēya-*gōtra* having for the Audumbara (*daṇḍa*) ornament, who puts down his enemies, a lion to the elephant-like Pāṇḍiya kings, who has in himself the eight supreme powers, the worshipper of the lotus feet of Śrī Siddhavaṭa dēva, who has the armies of his enemies for his assistance, who has in him all honours of name, &c., the lord of the great world, who has in him the powers of Trailōkyamalla[1] and Vīranārāyaṇa, the lord of the town of Pūrpattaṇa where reigned Gaṇḍadēva-Mahārāja, who reigns gloriously ever increasing his sway and promoting the happiness and prosperity of his

[1] The warrior of the three worlds.

people, who reigns with all honours of name, &c., the lord of the great world, who causes fear to the king Saṁkarabiraddarāja (?), who is versed in all arts, a Nārāyaṇa (*destroyer*) to the Asura Bhūvarāya, ever speaking the truth, who has in him the power of shaking Arirāya, who is the lord of the *Sūryavaṁśa*, the lord of the town Pāmiḍipura, the splendour of the Chōḍa family, the destroyer of Arirāya, the worshipper of the lotus feet of the god Bhōganātha, who has the assistance of the armies of inimical kings, who is accompanied with all honours of name, &c., and is the lord of the great world. He (Nallugaṁga Chōḷa Mahārāja) in the name of his maternal uncle Mannirāyidēva Mahādēva, gave the village of Chinnakāmannam within the four usual boundaries, for the purification of all his sins. [*The boundaries are*]:—east, the river; south-east, Vāṁkikuḍinaḷāḷi; south, the Āmaguṭṭe tanks (*the tortoise tanks*); south-west and south, the breached pass; west and south, the embankment (?) of the channel that passes from the breached pass to Arimaḍukai; north and north-east, the river. The lands within these four boundaries we give in 36 shares to the following persons:—Perumāḷ of Kempuram, versed in the six duties of offering sacrifices, of officiating at sacrifices, of studying the *Vēdas*, of teaching the *Vēdas*, of giving charities, and of accepting charities, received from the hands of Nallagaṁgachōḷa, who has performed the Sōma sacrifice, the town Chinnakāmaṇam otherwise called Rāyarpuram, divided it into 36 shares, and bestowed them on the Brāhmaṇs of several *gōtras*:—4 shares to Viśvēśvara Sōmayājiyār, the son of Perumāḷ Sōmayājiyār of Kompuram, who is of the Harita *gōtra*. 4 shares to Vivaḷḷappillānbhaṭṭar of Ruvātam. 4 shares to Kachchiriya-chchānbhaṭṭar of Ruvātampitiruparam. 4 shares to Āṇṭapiḷḷaichchottan of Ruvātampi.[1] 4 shares to Gōvinda-appanbhaṭṭar of Ruvātampi. 1 share to others who ought to divide it among themselves. 1½ shares to the priest Bālēndumauḷi, of the monastery of Gōmaṭha, and of the Kuṇḍinya *gōtra*. 1½ shares to Periyāḷanbhaṭṭar of Ettukkūr, of the Kuṇḍina *gōtra*. 1½ shares to Yajñabhūtibhaṭṭar of Viruvūr, of the Kaṇva *gōtra*. 1½ shares to Veṇṇaikkūttabhaṭṭar of Āravaśēri, of the Śaṇḍala *gōtra*. ¼ share to Chāmanabhaṭṭar of Uviyūr, of the Kauśika *gōtra*. ¼ share to Piḷḷānbhaṭṭar of Nāyūr, of the Bhāradvāja *gōtra*..... Viṁkaperumāḷ of the *gōtra*..... ..... of the Vaśishṭha *gōtra* .... 18 1 share to Kēśavan ..... 1 share to ..... rāyidēvan. 1 share .....Gaura..... 1 share to Allāḷpeddi of the ..... *gōtra* .... 1 share to Komariveddi of the Bhāradvāja *gōtra*. Thus the 36 shares with the eight kinds of enjoyments and the ownership of the lands we give you.

No. 26.—Undated Grant of Tribhuvanachakravarti Kōnerimaikoṇḍan.

This is another inscription from Sir Walter Elliot's impressions. It is on plates measuring 10½ by 4$\frac{5}{12}$ inches and covers four sides.

TRANSLITERATION.

First side.

1. Svasti Śrīḥ Tribhuvanachchakravarti Kōṉerimai-
2. koṇḍāṉ Vaḍa-karai Rājarāja-vaḷa-naṭṭu-t-Tiru-Nārāyaṇa-
3. purattu Aḷakāṇḍār-āṉa Mahā-bali-Vāṇarāyar nam-pērāl vai-
4. tta Avaṉivēndarāmachchaturvēdimaṅgalattu bhaṭṭkaḷukku
5. taṅkaḷukku akara-vāstavukkum vāsta-śēshattukku-
6. m gō-prachāra-bhūmikkum i akarattunāyaṉār Avaṉivē-
7. ndarāmapperumāḷ tiruv-iruppukkum-āka nām muṉpu taṇḍa
8. nāyanār Vēdanāyaka-pperumāḷ kōyil tiru-chchurril
9. mēlai-ttiru-vīthi maṉai-eḍuppu='ṭppaḍa vā'=nīḷaṅ=kōl paḍiṉo-
10. ṉṟu viṭṭu idu peṟṟa Śevvai-kāvēri-kkaraiyur idak-
11. ku mēṟkkum Akaiy-āṟṟu-ppaḍukai tiru-mañjaṉa-pperu-vaḷi-

Second side.

12. kku mēṟkum Kāvēri-uḷḷāṟu nīr-ōḍu-kālukku vaḍakkum
13. i-ppaḍukaiyil Kaḷḷapirāṉ tiru-nanda-vaṉattukku-kkiḻak-
14. kum karaikku vaḍakku Śī-Vaikuṇṭha-nāthaṉ tiruv-uḍaiy-āṭ-

[1] Ruvātampi. Is it Ruvātam-pitiruparam as above?

15. ṭattukku-kkiḻakkum Sundarapāṇḍiya-chchaturvēḍimaṅgaḷa-
16. tu bhaṭṭarkaḷ viḻai-nilattukku-ttekkum naḍuv=ulpaṭṭa puṉ-śey
17. nilattilum Akaiy-āṟṟu-ppaḍukaiyilum maṟittu Maṉ-ta-
18. nda perumāḷ nelli-ttōppu mānilaiyāl-uḻḻa nila-
19. mum Kāvēri-kkaraiyil Vēdanāyakaṉ tiru-nanda-vaṉamum nīṅgalā-
20. ka uḻḻa-nilamum muṉṉu taṅkaḷukku bhū-dāṉa iṟaiy-iliyāka-tta-
21. nda Mimalai-nāṭṭu Vīrāṇa-nattamum i-nnāṭṭu Kaḷattūr-akapa-
22. ṟṟil karadāna iṟaiy-iliyāka-ttanda Aruviyūr-āṉa Geṅgaiko-
23. ṇḍaśōḻa-chchaturvēdimaṅgalamum teṉ-karai ..... [1] va
24. ḷa-nāṭṭu Ādaṉūr-nāṭṭu bhū-dāṉa iraiy-iliyāka(Muḻukkā ?)[1]

Third side.

25. dāṉa-vāykkāl-paṟṟu Muḻḻiyaṅ=kāḍu Vīra-mallaṉ tiruttuvaṇai i-
26. ṟaṅkal Nalluḍaiyāṉ tiruttu uḻḻitta nilamum idukku kuḍiyirup-
27. pāṉa Kaḻḻa-ppaḻḻi-nattamum iv-ūrkaḷ nāṉk-ellikk-uḻpaṭṭa na-
28. ṉśey puṉśey tiḍar kuḻam paḍukai bhāgāśrayam nīrnilai kāḍu pā-
29. ḷ Veḻḻāṉ kuḍi-yiruppu nattam uḻḻitta samasta praptikaḻum i-
30. vūrkaḻil dēva-daṉam tiru-vuḍaiyāṭṭam uḻḻiṭṭavaiyiṟṟi-
31. l nām koṇḍu podum pattañjāl uḻḻa mudalum ā-
32. ka muṉṉu nām tanda iv-ūrkaḻuḍaṉē i-Adaṉūr-nāṭṭu Karappattūr n-
33. aṉk-ellakk-ulpaṭṭa naṉśey puṉśey tiḍar kuḻam paḍu-
34. kai bāgāśrayam nīr-nilai mara-nilai kāḍu pāḷ Veḻḻāṉ-
35. kuḍi-yiruppu nattam uḻḻitta samasta prāptikaḻum iv-ūrn-
36. āyaṉār dēva-dāṉattil nām koṇḍu podum pattañjāl uḻḻa muda-
37. lum-uṯpaḍa namakku mūṉṟāvadu Āṉi-ṉāḍa mudal taṅkaḻukku udaka-pūrvamāka
38. kara-dāṉa iṟaiy-iliyāka tandōm āka ippaḍi taṅkaḻukku bhū-dāṉa kara
39. dāṉamāka mudaḻaḍaṅ iṟaiy-iliyāka-ttanda ivūrkaḷ kārum maruvum
40. (orupū)[1]vum kaḍai-ppūvum vambum śeṉṉal seṅkaḻunīr karumbu kamuku vāḻai
41. koḻundu iñji mañjal uḻḻitta payirkaḻum śeydukoṇḍu
42. aṉupavittuppṟavum ivūrkaḻāl varum nel kaḍamai kāśu
43. kaḍamai puṉśey-kkaḍamai era-vari iṉa-vari natta-vari śiṟṟāyamakamai p-
44. āḷ makamai śekkiṟai taṭṭoli taṭṭarā-ppāṭṭam pāśī-ppāṭṭam
45. oḻukku nīr-ppāṭṭam kīṟṟu-vari mukham-pārvai sandu vikkirakam kā-
46. ṇikka-kkāttikai-ppachchai vāśal viniyōgam āṇḍ-eḻuttu vi-
47. ṇiyōgam ōlai-eḻuttu viṇiyōgam āṇai-chchālai kudirai-ppandi āḷ-t-
48. tēvai uḻḻitta aṉaittu pādikaḻum nam-variyilāra kaṇakkilu-
49. m kaḻittu taṅkaḻukku mudal-aḍaṅga iraiy-iliyaka tandōm
50. ivv-ōlaiyē piḍipāḍaka-kkoṇḍu taṅkaḻukku-chchandrāḍityavara
51. śella kallilum śembilum veṭṭi koḻka.

TRANSLATION.

Hail! I, Tribhuvanachchakravarti Kōṉerimaikoṇḍāṉ give the following lands to the learned Brāhmaṇs [2] of Avaṉivēndarāmachaturvēdimaṅgalam which Mahābalivāṉarāyar *alias* Aḻakāṇḍār, of Tirunārāyaṇapuram, situated in the Vaḍakarai Rājarājavaḷanāḍu, set apart in my name:—Excepting all the lands formerly given for building an agrahāram and other domestic purposes, for grazing cows, for building a temple to the god Avanivēndarāmaperumāḷ of this village;—excepting the house which, with the built portion, is 11 rods (*kōl*) long and situated in the west street of the holy *prākaram* of Vēdanāyakaperumāḷ;—of the lands bordering on the embankment of the Śevvaikāvērī, excepting all the wet lands west of the broad-way through which the *Tirumañjanam*,[3] passes north of the inner channel and the water course, east of the flower garden of

[1] Not clear in the impression.

[2] *Bhaṭṭa* in the original which means either the learned Brāhmaṇs, or a caste of Brāhmaṇs that are employed as *pūjā*-performers in the temple.

[3] *Tirumañjaṉam*—Literally the holy bath, the latter portion *mañjana* is a corruption of Sanskṛit *majjana*. To bathe the idols, it is the practice to bring water from sacred tanks, wells or rivers. The water is usually brought on the head of a Brāhmaṇ or on an elephant attended with music and other accompaniments.

Kaḷḷapirāṉ situated in this river bed, north of the embankment, east of the temple of Śīvaikuṇṭhanāthan, and south of the cultivated fields of the learned Brāhmaṇs of Sundarapāṇḍiyachchaturvēdimaṅgalam;—excepting the bed of the river Akaiyāru;—excepting the land of Maṇṭandaperumāḷ, which is under the *Nelli*[1] clump of plantation and the flower garden of Vēdanāyakan which is on the bank of the Kāvērī (Śevvaikāvērī)—thus the lands remaining after subtracting all the above lands,—Vīraṇattam which is in the Mimalai country, and which was given as a land gift exempt from taxation,—Gaṅgaikoṇḍasōḷachaturvēdimaṅgalam otherwise called Ariviyūr which is in the Kaḷattūr division of this country and was given as a gift in hand exempt from taxation,—Mulliyaṉkāḍu, the slope of Vīramallantiruttuvaṇai and the plantation of Nalludaiyāṉ which are situated on the Muḷukkādāṉavāykkāl channel flowing through the countries of Teṅkarai .... vaḷanāḍu and Ādanūrnāḍu which were given as land gifts exempt from taxation,—the inhabited portion of Koḷḷippaḷḷa *nattam*,—the wet lands, dry lands, vegetable yards, tanks, river-beds, the shares already in enjoyment, ponds, woods, wastes, the habitation of Vellāṉs, the marsh land, and all other enjoyments within the four boundaries of Karppattūr, one of the villages formerly given by us and which is in the country of Āḍaṉūr, and the slight income that we derive from the divine gift and temples of this village—(*all the above*), we with water in hand bestow you from our third Āṉi month as a gift in your hands and as exempt from taxation. In the wastes and cultivated portions of this village may you sow single crop, flowers saleable in the bazārs, scented flowers, *Śennel*, *Śeṅkaḷuṉīr* flower, *Koḷundu* plant, ginger, turmeric, and other plants and enjoy them. May you also enjoy in these villages the tax on paddy, the tax on money, the tax on dry lands, the tax on passes, the tax on individual, the tax on villages, the tax on petty tolls, the tax on waste lands, the tax on oil-mills, the tax on sounding cymbals, the tax on goldsmiths, the tax on waters, the tax on flowing water, the tax on cocoanut leaves, the tax on visits, the oblations from the streets and idols (*during festive occasions*), the present during the Kārttikai feast, the distribution (*of cakes, meals, &c.,*) opposite your houses, the distribution (*of the like meals*) at the closing of the annual accounts, the distribution (*also*) at the execution of a document, the privilege of having elephant stalls and horse stables, the privilege of employing necessary servants and other privileges. Excepting from our own income the expense incurred for maintaining these privileges, we give you all the lands exempt from taxation. Taking this document as your authority, may you execute it on stone and copper that the charity may last during the existence of the sun and moon.[2]

Karṇāṭa Grants.

The following two Karṇāṭa grants have been edited and translated by Dr. E. Hultzsch of Vienna.[3]

No. 27.—*Koṇḍyāta Grant of Veṅkaṭa II of Karṇāṭa, A.D.* 1636.

This grant has been edited from an ink-impression. It consists of five plates measuring 9·8 by 7·5 inches, the first and last of which are inscribed on the inner sides only. The holes for the ring by which the plates were held together are pierced through the upper part of the plates which is rounded at the top and notched on both sides. The preservation of the plates is excellent. The originals belong to the Government Museum at Madras.

The grant contains 70 stanzas in various metres. Stanzas 48 to 62 record that in Śaka 1558, or 1636 A.D., the year *Dhātṛi* of the cycle of Jupiter, *Āshāḍha śudi* 12, and before the idol Śrī-Veṅkaṭeśa, king Veṅkaṭa II of Karṇāṭa, who resided at Pĕnugoṇḍa,[4] granted the village of Koṇḍyāta surnamed Gopālaśrīpura[5] to Raṅganātha, the son of Siṅgarāja and grandson of Lakkarāja, who was an ornament of Veṅkaṭa's court, belonged to the *Kauśikagotra*, followed the *Āpastambasūtra*, and was engaged in the study of the *Yajuḥśākhā* of the *Veda*.

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[1] *Nelli*—(Sans. *āmalaka*, *Phyllanthus emblica*): a tree, the fruit of which is used for pickles and for medical purposes.

[2] This grant is written in a single unbroken sentence which renders translation difficult. This is highly important for the several ancient customs and privileges that it notices.

[3] From the *Indian Antiquary*, vol. XIII, pp. 125 ff.

[4] Pĕnugoṇḍa is situated in the Bellāri District of the Madras Presidency, lat. 14° 5′ N., long. 77° 38′ E. See the article Pennakonda in the *Imperial Gazetteer*, and the map in Mr. Rice's *Mysore Inscriptions*, p. 84 of the Introduction. [It was at Pennakoṇḍa that the Vijayanagar royal family is said to have taken up its abode after its defeat by the Musalmans. It must not be confounded with Penugoṇḍa in the Godāvarī District—J.B.].

[5] This village must be situated in the North Ārkāt District of the Madras Presidency, to which one of the localities mentioned in the description of its boundaries, viz., Guḍiyāta, belongs. See the article Gudiātham in the *Imperial Gazetteer*.

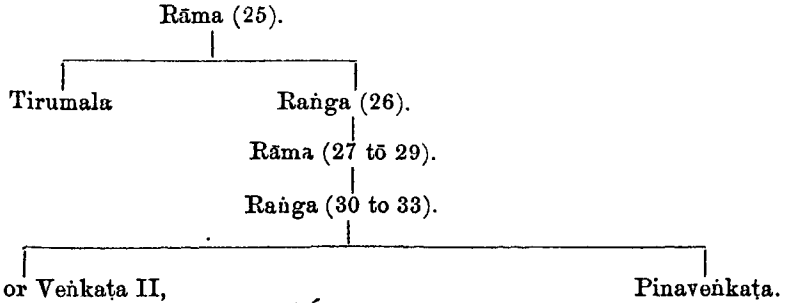
The immediate predecessors of Veṅkaṭa II were Raṅga II and Veṅkaṭa I. The former issued the Devanhaḷḷi grant, dated Śaka 1506, or 1584 A.D., of which Mr. Rice has published an abridged translation,[1] the other the Viḷāpāka grant, dated Śaka 1523, or 1601 A.D., a *facsimile* of which was furnished to the *Indian Antiquary* by the Madras Government, and published with a note by the late Dr. Burnell.[2]

The *Vaṁśāvali* of the Koṇḍyāta grant (stanzas 3 to 33) names the following princes :—

The Moon (3)
|
Budha (4)
|
Purūravas
|
Āyu
|
Nahusha
|
Yayāti
|
Pūru
Among his descendants Bharata
,, ,, ,, Śaṁtanu
The fourth after him Vijaya (*i.e.*, Arjuna)
|
Abhimanyu
|
Parīkshit
The eighth after him Nanda (5)
,, *ninth* ,, Chaḷikya
,, *seventh* ,, Śrīpatiruchi
,, *tenth* ,, Bijjaḷa
,, *third* ,, Hemmāḷi, lord of the town of Māyā (?)
,, *fourth* ,, Pinnama I (6)
|
Somideva
conquered seven forts of the enemy in one day.
|
Rāghavadeva
|
Pinnama II, lord of the town of Āravīṭi.
|
Bukka made the rule of Sāḷuva Nṛisiṁha[3] firm,
and was married to Ballā or Ballamā (7, 8).
|
Rāma I took the fort of Avanigiri from Sapāda,
and conquered the fort of Kandanavoli,
where he was poisoned by his relations ;
his wife was Lakkā (9 to 12).
|
Raṅga I was married to Tirumalā (13 to 15).
|
Rāma II (16, 17). Tirumala (19 to 22). Veṅkaṭādri (18).
|
Raghunātha. Raṅga II resided at Pĕnugoṇḍa (23). Rāma III. Veṅkaṭa I (24).

[1] *Mysore Inscriptions*, p. 252.
[2] *Indian Antiquary*, vol. II, p. 371.
[3] A king 'Sāḷuva Narsinha' is mentioned among the successors of Bukka of Vijayanagara by Wilson, *Asiatic Researches*, vol. XX, p. 7.

The *Vaṁśāvali* of the Viḷāpāka grant is identical with the one given here down to Tirumala.[1] Then it relates that Tirumala had two sons by Veṅgalā, viz., Raṅga II (who issued the Devanhaḷḷi grant of Śaka 1506[2]) and Veṅkaṭa I, who issued the Viḷāpāka grant of Śaka 1523. The Koṇḍyāta grant mentions the reigns of both Raṅga II and Veṅkaṭa I, and continues the *Vaṁśāvali* from Rāma III, the elder brother of Veṅkaṭa I, thus :—



Veṅkaṭa II cannot have belonged to the fourth generation after Veṅkaṭa I, as the difference between the dates of their grants is only 35 years. The Vaṁsāvalī of this portion of the family tree is given in the introduction to the next grant.[3]

The earlier half of the *Vaṁśāvali* has scarcely any historical value, and is evidently compiled from different sources. The first or mythical part serves to connect the kings of Karṇāṭa with the *Somavaṁśa* or lunar-race ; hence Veṅkaṭa I and Veṅkaṭa II profess to be *Ātreyagotrajas* or descendants from the race of Atri, the Moon's father.[4] Nanda is the representative of the old dynasty of Pāṭaliputra, which was overthrown by the Maurya Chandragupta. Chaḷikya, after whom Veṅkaṭa I and II call themselves Chāḷikyachakravartins, or emperors of the race of Chaḷikya,[5] seems to represent the celebrated Chālukya dynasty ; Bijjaḷa—the Kaḷachuris ; and Bukka—the princes of Vijayanagara. The Viḷāpāka and Koṇḍyāta grants throw no light on the confused accounts which we possess of the later kings of Vijayanagara.[6] Although the kings of Karṇāṭa may have been related to the kings of Vijayanagara, it is impossible to say how they descended from those Vijayanagara princes whose inscriptions have been published.[7]

Raṅga II is the first prince who is called king of Pĕnugoṇḍa in the Koṇḍyāta grant. He and his two successors Veṅkaṭa I and Veṅkaṭa II bear in their respective grants the titles 'lord of the town of Āravīṭi,[8] and 'lord of the town of Kalyāṇa.' Both the Viḷāpāka (stanzas 22 to 40) and Koṇḍyāta grants (stanzas 34 to 47) contain a long passage which praises in general terms, and enumerates the Sanskṛit and Kanarese *birudas* of, the two Veṅkaṭas. Of each of the two it is said that, having been anointed by the spiritual teacher of his family, Tātayārya, he vanquished the Yavanas, *i.e.*, the Muḥammadans ; and that he gained the throne of Karṇāṭa by the strength of his arms.[9] Just as the kings of Vijayanagara, the Karṇāṭa princes ruled over smaller dignitaries, called Nāyakas or lieutenants.[10] The Viḷāpāka grant seems to have been issued at the request of a certain king Liṅga, 'of

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[1] Stanzas 1 to 19 of the Viḷāpāka grant=stanzas 1 to 16, 18 to 20 of the Koṇḍyāta grant.

[2] Mr. Rice has misunderstood the stanza treating of the birth of Raṅga II, which runs thus in the Viḷāpāka grant (20)—

anaṁtaraṁ tattanaya[ḥ] pratītaś chakāsti hastāpajītadyuśākhī |
śrīveṁgaḷāṁbāchirapuṇyarāśi[ḥ] śrīraṁgarāya[ḥ] śritabhāgadheyaḥ ||

Mr. Rice's king Viśākhi is the Kalpadruma (*dyuśākhī*) and belongs evidently to the same race as the famous Valabhi king Śīlāditya 'Musalli' and the late Gurjara prince 'Śrī-Datta Kuśali.'

[3] Since the above was written, Dr. Burgess has sent me an impression of a grant of king Raṅga, dated Śaka 1566, which calls Veṅkaṭādri the younger brother of Veṅkaṭa II's grandfather (*khyātas tasya pitāmahānujatayā*).

[4] Viḷāpāka grant, 32 ; and Koṇḍyāta grant, 42.

[5] Viḷāpāka grant, 33 ; and Koṇḍyāta grant, 43.

[6] Ravenshaw and Wilson, *Asiatic Researches*, vol. XX, p. 1.

[7] Mr. Fleet has given a list of the Vijayanagara inscriptions published by himself, and of other unedited ones, in the *Journal of the Bombay Branch R. As. Soc.*, vol. XII, p. 336. That passage of the Koṇḍyāta (and Viḷāpāka) grant which treats of the privileges granted to the donee (58 to 62) and the comminatory stanzas at the end of the grant (66 to 70) resemble literally the corresponding passages of a Vijayanagara grant published by Colebrooke, *Miscellaneous Essays*, 2nd. ed., vol. II, p. 254. On the last kings of Vijayanagara and their relation to the kings of Karṇāṭa a few remarks are made under the next grant.

[8] The only other prince who receives this *biruda* in the *Vaṁśāvali* is Pinnama II.

[9] Viḷāpāka grant, st. 23 and 40 ; and Koṇḍyāta grant, st. 36 and 47.

[10] About the Nāyakas of the kings of Vijayanagara see Burnell, *South-Indian Palæography*, 2nd ed., p. 55, note ; Mr. Fleet, *l.c.*, p. 343 ; and *Ind. Ant.*, vol. X, pp. 63, 64, 66.

whom the king Ballāḷarāya[1] was afraid,' who resided in Nellaṭuri (probably Nellatur, between Madras and Chittūr), and who was the son of Velūribomma (or Bomma of Velūr?) and grandson of Vīrappa Nāyaka.[2] A few inscriptions of the Balam Nāyakas have been translated by Mr. Rice; in one of them dated Saka 1500, or 1578 A.D., Kṛishṇappa Nāyaka acknowledges king Raṅga II as ruling sovereign.[3] Although the kings of Karṇāṭa had their tributaries, their title *Maṇḍalika*, or provincial chief,[4] seems to imply that they were, or had at least been at the time of the assumption of that title, vassals to some other power, the inscriptions do not say to which. In any case it is nothing but an empty boast when Veṅkaṭa I says that he was 'praised by the kings of the Kāmbhojas (*sic*), Bhojas, Kāḷiṅgas, Karahāṭas &c., who were his doorkeepers,'[5] and if it is asserted of both Veṅkaṭas that they were 'honoured by the Āraṭṭas and Magadhas.'[6]

The stanzas of both the Viḷāpāka and Koṇḍyāta grants were composed by the 'poet' Rāma, the son of Kāmakoṭi and grandson of an unnamed Sabhāpati. The engraver of the Koṇḍyāta grant was Achyutārya, the son of Gaṇapārya[7] and grandson of Vīraṇāchārya, while the Viḷāpāka grant was engraved by Kāmayāchārya, the son of Gaṇapaya and younger brother of Vīraṇa, evidently an elder brother of Achyutārya.

The South-Indian origin of the author and the engraver of the Koṇḍyāta grant manifests itself in several peculiarities. The *visarga* is very often omitted, especially before sibilants. For initial *i*, *e*, *u* we find *yi*, *ye*, *ru* (*yiva*, stanza 28, and *yiti*, st. 54; *yetān*, 15, and *yekā*, 69; *vuttarāśā*, 56) and vice versâ (*tārtiika* for *tārtiyika*, 5[8]); *ṛi* for *ru* (*śṛita*, 9, *dṛima*, 25, *śṛitavat*, 26, *viśṛita*, 30; *viśṛrita*, 28) and *ri* for *ṛi* (*ākriti*, 28).[9] The aspirates are not seldom confounded with the unaspirated letters, *ś* with *s*. In two cases *y* is doubled (*kamanīyya*, st. 32, and *raṅganāthāyya*, 52) and several groups are assimilated (*chaḷikka*, 5; *annā* for *ahnā*, 6; *abhishichchamānā*, 20; *ai uvrajjā*, 31; *chāḷikka* and *māṇikka*, 43; *sayyukta* and *sayyuta*, 59).

The alphabet employed in the Viḷāpāka and Koṇḍyāta grants is the Nandināgarī. The excellent preservation of the Koṇḍyāta plates enables me to give a few additions and corrections to Dr. Burnell's table of that alphabet.[10] The new letters are— ी *ī*, ै *ai*, ढ *ḍha*, फ *pha*, ऌ *ḷa*; among the groups of consonants ङ्क, ञ्ज or ञ्च *chchha*, ज्ञ *jña*, ट्ट *ṭṭa*, द्य *dya*, and ध्र *dra*, deserve to be noticed. ु is *hu*, not *hṛi* and *kshu*, ॢ is *ḷi*, not *li*, as Dr. Burnell has read it, and the group *ṅma* is thus ङ्म.

Both the Viḷāpāka and Koṇḍyāta grants bear at the end the name of Śrī-Veṅkaṭeśa (Vishṇu), the tutelar deity of the two Veṅkaṭas,[11] in bold Kanarese characters, just as the name of Śrī-Virūpāksha (Śiva) occurs at the end of the Vijayanagara grants.

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[1] Ballāḷa was the name of three kings of the Hoysaḷa dynasty, which had, however, been destroyed by the Muhammadans long before Liṅga's time. See Mr. Fleet's *Kanarese Dynasties*, p. 64.

[2] The passage referred to (stanzas 57 to 61) stands between two stanzas corresponding to stanzas 61 and 62 of the Koṇḍyāta grant. The first stanza is much obliterated; I read the whole as follows:

khyātyanukūlagotrābdhisudhāṁśor mahasāṁ prabhoḥ ‖
śivādivādimūrdhanyaśivaśāstrābhimāninaḥ | 57]
mahādevamahīdevapratishṭā (*read* shṭhā)-niratasya ha |
vallāḷarāyabhūpālamanobhītipradāinaḥ (*read* yinaḥ) | [58]
vidvaja-(*read* jja) nahṛidaṁ-(*read* dam) bhojakulābhyudayabhāsvataḥ |
śrīnellaṭurivīrākhyakshetrasthānavatas sadā | [59]
vīrappanāyakakshmāpapautrasyāmitrakarshinaḥ (*read* ṇaḥ) |
velūribommanṛipateḥ (|) putrasyātiyaśasvinaḥ [| 60]
śrīmato liṅgabhūpālavijñaptim anupālayan | [61]
śrīvīraveṁ-[ka]ṭapatimahārāyamahīpatiḥ |
sahiraṇyapayodhārāpūrvaṁ dattavān mudā ‖ [62]

Dr. Burnell, l.c., appears to have misunderstood this passage, as he represents Vīrappa Nāyaka as the grandfather of Veṅkaṭa I. The name Virappa occurs several times in the list of the Nāyakas of Madura found in Wilson's *Historical Sketch of the Kingdom of Pāṇḍya*, *Journal of the Roy. As. Soc.*, vol. III, p. 241. See also Dr. Caldwell's *Comparative Grammar of the Dravidian Languages*, 2nd ed., Introduction, pp. 142 and 146.

[3] *Mysore Inscriptions*, p. 220.

[4] Viḷāpāka grant, st. 39.

[5] Viḷāpāka grant, st. 29; and Koṇḍyāta grant, st. 41.

[6] Viḷāpāka grant, st. 32; and Koṇḍyāta grant, st. 42.

[7] This is the same person as Gaṇappayāchāri, the son of Viranna (*sic*), who engraved the Devanhaḷḷi grant.

[8] *traī*, *dāine*, and *pradāinaḥ*, Viḷāpāka grant III*a*, 3; IV*a*, 11; IV*b*, 14.

[9] *ru* for *ṛi* in *tisrushu*, Viḷāpāka grant II*b*, l. 6.

[10] *South Indian Palæography*, 2nd ed., plate xxi.

[11] Those two kings belonged to the Karṇaṭaka Vaishṇava Dāsas, about whose literature Dr. Kittel has given interesting particulars (*Ind. Ant.*, vol. II, p. 307). The following names of Vishṇu occur in the Koṇḍyāta grant: Kuṇḍaliśvara, Murāri, Sārṅgadhara, Śeshagiriśvara, Śrīrāma, Śrīveṅkaṭeśa, Hari.

TRANSCRIPT.[1]

Plate I.

1. [2]श्रीवेंकटेशाय नमः [॥] यस्य संपर्कपुण्येन नारीर-
2. त्नमभूत्सिला । यदुपास्यं सुमनसां तद्वस्तुद्वंद्वमा-
3. श्रये । [१] यस्य द्विरदवक्त्राद्याः पारिषद्याः परश्शतं । विघ्नं
4. निघ्नंति भजतां विष्वक्सेनं तमाश्रये । [२] जयति क्षीरज-
5. लधेर्जातं संवेक्षणं हरेः । आलंबन चकोराणांमम-
6. रायुष्करं महः । [३] पौत्रस्तस्य पुरूरवा बूधसुतस्तस्यायुरस्या-
7. त्मज(ः।)स्संजज्ञे नहुषो ययातिरभवतस्माच्छ पूरुस्ततः ।
8. तद्वंसे भरतो भभूव नृपतिस्तत्संततौ शंतनुः (।) तत्तुर्यो वि-
9. जयोभिमंन्युरुदभूतस्मापरीक्षिस्ततः । [४] नंदस्तस्या-
10. ष्टमोभुत्समजनि नवमस्तस्य राज्ञश्चळिक्कक्ष्माप-
11. स्तत्सप्तमश्रीपतिरुचिरभवद्राजपूर्वो नरेंद्रः । तश्या-
12. शिद्विर्ज्जाळेंद्रो दशम इह नृपो वीरहेंमाळिरायस्तार्ति-
13. ईको मुरारौ कृतनतिरुदभूस्तस्य मायापुरीशः । [५] तत्तु-
14. र्य्येजनि तातपिंन्नममहीपालो निजालोकनस्तस्रा-
15. मित्रगणस्ततोजनि हरन् दुर्गाणि सपाहितात् । अन्नै-
16. केन स सोमिदेवनृपतिस्तस्यैव जज्ञे सुतो वीरो राघव-
17. देवराडिति ततः श्रीपिंन्नमोभूनृपः । [६] आरवीटिनग-
18. रीविभोरभूधस्य बुक्कधरणीपतिसुतः । येन साळु[व]-
19. नृशिंह्यराज्य(राजा)मप्येधमानमहसा स्थिरीकृत [।७]
20. श्वाकामिनीश्वतनुकांतिभिराक्षिपंतीं बुकावनी-

Plate II a.

1. [3]पतिलको भुधकल्पशाखी । कल्याणिनीं कम-
2. लनाभ इवाब्धिकन्यां बल्लांबिकामुदवहद्बहुमान्य-
3. सीलां । [८] सुतेव कलशांबुधेसुरभिळाशुगं माधवात्कु-

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[1] The abbreviation V in the notes refers to the Vilāpāka grant.

[2] *Plate I.* Line 2, read *abhūch chhilā.* L. 4, *vishvaksenaṁ* V. L. 5, *savyekshaṇaṁ* V. ; *ālaṁbanaṁ chakorāṇām amarā°* V. L. 6, *budhasutas* V. L. 7, read *abhavat tasmāch cha.* L. 8, read *tadvaṁśe ; babhūva* V. ; read *śaṁtanus tatturyo.* L. 9, *°bhūt tasmāt parīkshit tataḥ* V. L. 10, *°bhūt samajani* V. ; *rājñachchalikka°* (read *rājñaś chalikya°*) indistinctly V. L. 11, read *tatsaptamaḥ ; tasyāsīd bijjaleṁdro* V. L. 12, *tārtīko* (read *tārtīyīko*) V. L. 13, *°bhūt tasya* V. ; read *tatturyojani.* L. 14, *nijālokanatrastāmitra°* V. L. 15, *saptāhitāt* V. ; *aṁnhaikena* (read *ahnaikena*) V. ; L. 17, read *°bhūn nṛipaḥ.* L. 18, *abhūd asya* V. ; *°patis sutaḥ* V. ; read *sāḷuvanṛisiṁharājyam.* L. 19, *°kṛitaṁ* V. L. 20, *svaḳkāminī-[ḥ] svatanu°* V. ; *bukkā°* V.

[3] *Plate II a.* Line 1, *budha°* V. L. 2, *ivābdhikanyāṁ* V. ; read *bahumānyaśīlām.* L. 3, *°budhes surabhi°* V.

4. मारमिम शंकरत्कुलमहीभृतः कंन्यका । जयंतममरप्र-
5. भोरपि शचीव बुकाधिपाच्छ्रुतं जगति बल्लमालभत रामरा-
6. जं सुतं । [९] सहश्रैसप्तत्या सहितमपि यशिधुजनुषां सपा-
7. तस्यानीकं समिति भुजशौर्य्येण महता । विजित्यादत्ते-
8. [श्मा]दवनिगिरिदुर्गं विभुतया विधूतेंद्रकासपुडयमपि
9. विद्राव्य सहसा । [१०] कंदनवोलिदुर्गमुरुकंदळदद्रुदयो बा-
10. हुबले(य)न यो भहुतरेण विजित्य हरेः । संन्निहितस्य त-
11. त्र चरणांबुषु भक्तनया ज्ञातिभिरर्पितं सुधयति श्म नि-
12. षेव्य विषं । [११] श्रीरामराजक्षितिपस्य तस्य चिंत्तामणेर-
13. र्थिकदंबकानां । लक्ष्मीरिवांभोरुहलोचनस्य लकांबि-
14. कामुष्य महिष्यलासीत् । [१२] तस्याधिकैसमभवस्तनय-
15. स्तपोभिश्रीरंगराजनृपतिशसिवंशधीपः । आसंन्
16. समुछसति धामन यस्य चित्रं नेत्राणि वैरिसुदृशां च
17. निरंजनानि । [१३] सतीं तिरुमलांबिकां चरितलीलयारुं-
18. द्धतीमथामपि तितिक्षया वसुमतीयशो रुंद्धतीं । हिमांशु-
19. रिव रोहिणीं हृदयहारिणीं शद्रुणैरमोदत स धर्मिणीम-
20. यमवाप्य वीराग्रणीः । [१४] रचितनयविचारं रामराजं च धी-
21. रं वरतिरुमलरायं वेंकटाद्रिक्षितीशं । अजनयत स
22. येतानानुपूर्व्या कुमारानिह तिरुमलदेव्यमेव राजा म-

Plate II b.

1. [1]हौजाः । [१५] सकलभुवनखंठकानरातीन् समिति
2. निहत्य स रामराजवीरः । भरतमनुभगीरथादि-
3. राजप्रथितयशाः प्रशशास चक्रमूर्व्याः । [१६] वितरणपरिपा-
4. टीं यस्य विद्याधरीणां नखरमुखरवीणानादगीता निशंम्य ।
5. अनुकलमयमावालांबुबिंबापदेशादमरनगरशाखी लज्ज-
6. या मज्जतीव । [१७] व्यराजत श्रीवरवेंकटाद्रिराजक्षितौ लक्ष्मणचारु-
7. मूर्त्तिः । ज्यघोषधूरीकृतमेघनादकूर्वन् सुमित्राशयहर्ष-

L. 4, *śaṁkarātkula°* V. L. 5, *bukhādhipāśritaṁ* (read *°pāch chhrutaṁ*) V. L. 6, *sahasrais saptatyā* V. ; read *yaḥ sindhu° ; sapādasyānīkaṁ* V. L. 7, *°dattesmād* V. L. 8, *vidhūtendraḥ kāsappoḍayam api* V. L. 9, *°dabhyudayo* V. L. 10, *bahutareṇa* V. L. 11, *sma* V. L. 13, *lakkāmbikā°* V. L. 14, *tasyādhikais sama°* V. ; read *°bhavat tanayas tapobhiḥ*. L. 15, read *°nṛipatiḥ ; śaśivaṁśadīpaḥ* V. L. 16. *dhāmani* V. L. 19, *sadguṇair* V. L. 22, read *etān ; °devyām eva* V.

[1] *Plate II b.* Line 1, *°kaṁṭakān* V. L. 3, read *chakram urvyāḥ*. L. 4, read *°gītāṁ*. L. 6, read *°rājaḥ*. L. 7, read *jyāghosha° ; °dūrīkṛitameghanādaḥ kurvaṁn* V.

8. पोषं । [१८] त्रिषु श्रीरंगक्ष्मापरिवृढकुमारेष्वधिरणं विजित्या-
9. रिक्ष्मापान्स्तिरुमलमहारायनृपतिः । महौजः सांम्राज्ये
10. सुमतिरभिषिक्तो निरुपमे प्रशास्तूर्वीं सर्वामपि तिसृषु मू-
11. र्त्तिष्विव हरिः । [१९] यशश्विनामग्रसरस्य यस्य पट्टाभिषेके स-
12. ति पार्थिवेंदोः । दानांबुपूरैरभिषिच्यमाना देवपदं भूमि-
13. रियं द्धधाति । [२०] सामादयो विधिमुखादिव सत्यवाचा सामाद्यु-
14. पायनिवहा इव सायुगीनान् । रामादयो दशरथादिव रा-
15. जमौले तस्मादमेयशसस्तनया बुभूः । [२१] राजा ततोभूद्रघुना-
16. मा श्रीरंगरायश्रितपारिजातः । श्रीरामराजशिशिरांशुरू-
17. व्याः विख्यातिमान् वेंकटदेवरायः । [२२] श्रीरंगरायसहजेषु ते-
18. षु पारं गतो नीतिपयःपयोधेः । अष्टासु दिक्षु प्रथितस्स
19. लेभे पट्टाभिषेकं पेनगोंडराज्ये । [२३] अथ श्रीवेंकटपति-
20. देवरायो नयोज्वलः । अवनीमसिषत्कीर्त्या दिशो दश वि-
21. शोभयन् । [२४] तज्जायससुदृम[ल]ज्जावहचरितरामराजवि-
22. भोः । जातस्तिरुमलराजख्या[त]श्रीरंगरायोपि । [२५] तयोश्री-
23. रंगरायस्य तनया विनयाधिकाः । अजायंत दयावंत-

Plate III a.

1. [1]शृतवंनो यशश्विनः । [२६] श्रीरंगरायनृपते(:)स्तनयेषु
2. तेषु पारं गिरामधिगता कविपुंगवानां । रत्नेषु कौ-
3. स्तुभ इवांबुधिसंभवेषु श्रीरामरायनृपतिसुचिरं वि-
4. लासीत् । [२७] पूर्वं विश्रुतरामराजनृपतेश्रीरामभद्राक्रितेः (।)
5. कल्याणोदयशालिनस्तनुभवा पंच प्रपंचावने । दक्षा नी-
6. तिपथानुगास्तमभवन् क्षीरापगाकामिनो (।) गीर्वाणा-
7. लयभूरुहा यिव बुधश्रेणीष्टदानोत्सुकाः । [२८] याज्ञाविजित-
8. सुग्रीवाः प्राज्ञावनकृताग्रहाः । सर्वे ते विबुधग्राह्या(:) गु-
9. णै रुचिरविग्रहाः । [२९] विख्यातचर्येषु नृपेषु तेषु श्रीरंग-

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L. 9, read °*kshmāpāṁs tiru*° ; *mahauja*[*ḥ*] V. L. 10. read *prasāsty urvīṁ*. L. 11, read *yaśasvināṁ*. L. 12, *abhishichyamānā devīpadaṁ* V. L. 13, *dadhāti* V.; read *satyavāchaḥ*. L. 14, read *sāmyugīnāt*. L. 15, read °*maules tasmād ameyayaśasas* and *babhūvuḥ* ; an unedited grant reads *raghunāthanāmā*. L. 16, the same grant reads *śrīraṁgarājaḥ*, *śrīrāmarājaḥ*, and °*śur urvyā*(*ḥ*). L. 17, read *śrīraṅgarājaḥ*. L. 19, read *penugoṇḍa*°. L. 20, read *nayojjvalaḥ* and *aśishat*. L. 21, read *tajjyāyasaḥ suradrumalajjā*°. L. 22, read °*rājaḥ khyātaḥ* and *tayoḥ*. L. 23, read *dayāvantaḥ*.

[1] *Plate III a.* Line 1, read *śrutavanto yaśasvinaḥ*. L. 2, read *adhigataḥ*. L. 3, read °*nṛipatiḥ* and *vyalāsīt*. L. 4, read *viśruta*°, °*nṛipateḥ*, and °*bhadrākṛiteḥ*. L. 5, read *tanubhavāḥ*. L. 7, read *iva* and *prajñāvijṛita*°.

10. राजश्शाशिरांशुरुर्व्याः । विश्वत्रये विशृतकीर्तिरासीत् सौ-
11. रेषु शालेष्विव पारिजातः । [३०] यद्वैरीघनभांकृतिश्रवणतो
12. भीत्या महत्या रणे प्रत्यर्थिक्षिति(क्षिति)पैः फलायनप-
13. रैः मुक्ता लुठंतश्रमात् । कांताराभरणीभवंति कलशच्छ-
14. त्रध्वजंकांचिता(।)न्युन्मार्जंत्यधिभूपदानि तदनुव्रज्जा-
15. भिया किं हयाः । [३१] श्रीरंगराजस्य तपोविशेषैः संतोषण-
16. श्शेषगिरीश्वरस्य । कारुण्यभूम्ना कमनीय्यशोभौ पुत्रा-
17. वहूतां पुरुहूतभोगौ । [३२] पेदवेंकटेंद्रपिनवेंकटाधिरा-
18. डितिनामकौ प्रकृतिपालनात्सुकौ । खरदूषणप्रहति-
19. दक्षिणावुभौ ददतः प्रमोदमिव रामलक्ष्मणौ । [३३] श्रीशा-
20. ली पेदवेंकटेंद्रनृपतिर्जेष्टो वयोभिस्तयोः (।) शौर्यौदा-
21. र्य्यगभीरथाधृतिकला(ः)पूर्वैश्च सर्वैर्गुणैः । यस्याराति-

Plate III b.

1. [1]नृपालभेदनकलायात्रासु सेनारजःपूरैर्भूर्ज-
2. [ल]धिर्भवेदिति हरिश्चित्तेश्च धत्ते स्थितिं । [३४] श्रीरंगरा-
3. जेंद्रकुमारकेस्मिन् वीरोत्तमे वेंकटदेवराये ।
4. पट्टाभिषिक्ते पेनुगोंडराज्ये तदाभिषिक्ताः सुधियोपि
5. हेंम्ना । [३५] यथा रघुकुलोद्वहस्वयमरुंधतीजानिना स्वगो-
6. त्रगुरुणा सुधीतिलकतातयार्येण यः । यथाविधि यश-
7. श्विना विरचिताभिषेकक्षणद्विभिद्य यवनाशरान्विज-
8. ते प्रशासन् मही । [३६] यथाविधि महीसुरोत्तमकृताभिषे-
9. कोत्सवे यदीयकरवारिदे कनकवृष्टिदे सर्वतः । य-
10. शोमयतरंगिणी दशदिगंतरे जृंभते सतां प्रशमि-
11. तोभवत्कृपणतोरुदावानलः । [३७] यस्मिन्वेंकटरायभूभृ-
12. ति वहत्युर्वीं मुदानिभराः (।) कूर्मो वेंकटनाथता-
13. मुपगतस्तद्रक्षणे दीक्षितः । शेषोप्येत्यमषवेषम-
14. चला दुर्गत्वमप्याश्रिता(।)स्संतोषं दधते भजंति
15. करिणां रूपेण चाशागजाः । [३८] वाराशिगांभीर्यवि-
16. शेषधुर्यश्शौराशिदुर्गैकविभाळवर्यः । पराष्ट-

L. 10, read *viśruta*°. L. 12, read *palāyanaparair muktā luṭhantaḥ*. L. 14, read °*dhvajāṅkāñchitā*° and °*vrajyābhiyā*. L. 15, read *saṁtoshiṇaḥ*. L. 16, read *kamanīya*°. L. 17, read *abhūtāṁ*. L. 18, read °*notsukau*. L. 20, read °*tir jyeshṭho*. L. 21, read °*yabhīratā*°.

[1] *Plate III b.* Line 5, read °*dvahaḥ*. L. 6, read *yaśasvinā*. L. 7, read °*shekaḥ kshaṇād vibhidya yavanāsurān* (?) ; *vijayate* V L. 8, read *mahīm*. L. 12, read °*nirbharāṁ*. L. 13, for °*tyamasha*° the metre requires ∪ ∪-∪.

17. दिग्रायमनःप्रकामभयंकरः शाङ्गधरांतरं-
18. डाः । [३९] हतरिपुरनिमेषानोकहो याचकानां (।) होसबि-
19. रुदरगंडो रायराहुत्तमिंडः । महितचरितधन्यो
20. मन्नियान् शामुलादि प्रकटितबिरुदश्रीः पाठिता-
21. रातिलोकः । [४०] सारवीररमया समुल्लसन् आरवीटि-

Plate IV a.

1. [1]पुरहारनायकः । कुंडलीश्वरमहाभुजश्र-
2. यन् मंडलीकधरणीवराहतां । [४१] आत्रेयगोत्र-
3. जानामग्रसरो भूभुजामुदारयशाः । अतिबिरुद-
4. तुरगघट्टो मतिगुरुरारट्टमगधमान्यपदः । [४२] शल्या-
5. रिनीतिशाली कल्याणपुराधिपः कलाचतुरः । चाक्किचक्र-
6. वर्ती माणिक्कमहाकिरीटमहनीयः । [४३] ऐबिरुदरायरा-
7. हुतवेश्यैकभुजंगबिरुदभरितश्रीः । [४४] राजाधिराजबि-
8. रुदो राजराजसमाहितिः । मूरुरायरगंडांको मेरुलंघि-
9. यशोभरः । परदारेषु विमुखः पररायभयंकरः । [४५] शिष्टसं-
10. रक्षणपरो दुष्टशार्दूलमर्दनः । अरीभगंडभेरुंडो हरिभक्ति-
11. सुधानिधिः । [४६] सोयं नीतिजितादिभूपतिततिसुमशारवी सुधीसा-
12. थानां भुजतेजसा स्ववशयन् कर्नाटसिंहासनं । आ सेतोर-
13. पि चाहिमाद्रि विमतान् संहृत्य शासन्मुदा (।) सर्वोर्वीं प्रच-
14. कास्ति वेंकटपतिश्रीदेवरायाग्रणीः ॥ [४७] वसुबाणकळंबेंदु[ग]-
15. णिते शकवत्सरे । धातृसंवत्सरे नाम्नि मासि चाषाढनामनि [।]
16. पक्षे वळक्षे पुण्यर्क्षे द्वादस्यां च महातिथौ । [४८] श्रीवेंकटेशपादाब्ज-
17. संनिधौ श्रेयसां निधौ ॥ श्रीमत्कौशिकगोत्राय वरापस्तंब-
18. सूत्रिणे । [४९] यशश्विने यजुश्शाखाध्यायिनेभीष्टदायिने । यज-
19. नादिमषट्कर्मभजनात्पावनात्मने । [५०] श्रीरामचरणां-
20. भोजभ्रमरायितचेतसः । वीरवेंकटरायेंद्रनृपचित्तानु-
21. वर्तिने । [५१] लक्करजस्य पौत्राय सिंगराजस्य सूनवे । राज-
22. न्यास्थानरत्नाय रंगनाथाय्य धीमते ॥ [५२] जगत्ख्यातजयं
23. कोंडतोंडमंडलभूषणं । पडवीडुमहाराज्ये परंद्रा-

L. 17, °*taraṅgaḥ* V. L. 20, *sāmulādi* V. L. 21, read °*sann āravīṭi*°.

[1] *Plate IV a.* Line 1, read °*bhujaḥ*. L. 5, *chālikka*° (read *chālikya*°) V. L. 6, read *mānikya*°. L. 11, read °*tatiḥ ; sutrāmaśakhī* V. ; °*sārthānāṁ* V. L. 12, read *karṇāṭa*°; °*siṁhāsanaṁ* V. L. 15, read *saṁvatsare dhātṛināmni*. L. 16, read *dvadasyāṁ*. L. 18, *yaśasvine* V. L. 20, read °*chetase*. L. 22, read °*nāthāya*.

Plate IV b.

1. मिश्रपत्तुगं । [९३] आमूरुकोट्टविख्यातं आंजनाडुवि-
2. [1]शोभितं । गुडियातस्य शीमायां विडुग्राम यिति [श्रु]तं [।९४]
3. गूडनगरग्रामस्य प्राचीभागमुपाश्रितं । कौंडिन्यनाम-
4. नद्याश्च दक्षिणस्यां दिशि स्थितं । [९५] चित्तातूरुमहाग्रामपश्चिम-
5. स्यां दिशि स्थितं । वेट्टायिनेत्तरत्नस्य वुत्तराशामुपाश्रितं । [९६] गो-
6. पालश्रीपुरमितिप्रतिनामसमन्वितं । ग्रामं कोंड्या[त]नामा-
7. नं शोभितं शौभनैर्गुणैः । [९७] सर्वमान्यं चतुश्शीमासहितं च स-
8. मंततः । निधिनिक्षेपपाषाणसिद्धसाध्यजलान्वितं । [९८] अक्षि-
9. ण्यागामिसय्युक्तं गणभोज्यसभूरुहं [।] वापीकूपतटाकैश्च क-
10. च्छारामैश्च सय्युतं [।९९] पुत्रपौत्रादिबिर्भोज्यं क्रमादाचंद्रतारकं[।]
11. दानादमनविक्रीतियोग्यं विनिमयोचितं । [६०] परीतः प्रयतै-
12. स्निग्धैः पुरोहितपुरोगमैः [।] विविधैर्विबुधैश्चौथपथिकै-
13. रथिकैर्गिरा [।६१] श्रीवीरवेंकटपतिमहारायमहीपतिः [।] सहि-
14. रण्यपयोधारापूर्वकं दत्तवान्मुदा ॥—॥ [६२]

Plate V.

1. श्रीवेंकटपतिरायक्षितिपतिवर्यस्य कीर्तिधुर्य्यस्य ॥
2. शासनमिदं सुधीजनकुवलयचंद्रस्य भूमहेंद्रस्य ॥ [६३] श्री
3. [2]श्री [।] वंकटपतिरायोक्त्याः प्राह पौत्रस्सभापतेः । कामकोटिसुतो
4. रामकविशासनवाङ्मयं [।६४] श्रीवीरणाचार्यवरेण्यपौत्रो वराच्यु-
5. तार्च्चो गणपार्यपुत्रः । सूक्त्यालिखत् वेंकटरायमौलेः पद्यानि हृद्यान्यथ
6. शासनस्य ॥ [६५] दानपालनयोर्मध्ये दाना श्रेयोनुपालनं । दाना स्वर्गमवाप्नोति
7. पालनादच्युतं पदं । [६६] श्वदताद्विगुणं पुण्यं परदत्तानुपालनं परदत्तापहारेण स्वद-
8. त्तं [निष्फलं भवे]त् । [६७] स्वदत्तां परदत्तां वा यो हरेत वसुंधरां । षष्टिवर्षसहस्रा-
9. णि [विष्ठा]यं जायते क्रिमिः । [६८] येकैव भगिनी लोके सर्वेषामेव भूभुजां । न भो-
10. ज्या न करग्राह्या विप्रदत्ता वसुंधरा । [६९] सामान्योयं धर्मसेतुं नृपाणां का-
11. ले काले पालनीयो भवद्भि [।] सर्वानेतांन् भाविनः पार्थिवेंद्रान् भूयो भू-
12. यो याचते रामचंद्रः ॥=॥ [७०]
13. श्रीवेक-
14. टेश

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[1] *Plate IV b.* Line 2, read *sīmāyāṁ* and *iti*. L. 5, read *uttarāśām*. L. 7, read *chatuḥsīmā*°. L. 9, read °*saṁyuktaṁ gaṇabhojyaṁ*. L. 10, read *saṁyutam*; °*dibhir bhojyaṁ* V. L. 11, *dānādhamana*° V.; read *prayataiḥ*. L. 12, read *vibudhaiḥ śrauta*°. L. 13, *adhikair* V.

[2] *Plate V.* Line 3, read *veṅkaṭapatirājoktyā*. L. 4, read °*kaviḥ*; the *ṅma* of °*vāṅmayaṁ* is badly executed. L. 5, read *likhad*. L. 6, read twice *dānāt*. L. 7, read *svadattād dvi*°. L. 8, read *paradattāṁ* and *shaṣṭiṁ varsha*°. L. 9, read *vishṭhāyāṁ* and *chaiva bhaginī*. L. 10, read °*setur nṛiṇāṁ*. L. 11, read *bhavadbhiḥ* and *sarvān etān*. L. 13, colophon: *śrīveṅkaṭeśa* V.

No. 28.—Kaḷḷakurśi Grant of Raṅga II, 1644-45 *A.D.*[1]

The subjoined grant has been transcribed from an ink-impression made over to me by Dr. Burgess, who received it from Sir Walter Elliot, K.C.S.I. Like the Koṇḍyāta grant of Veṅkaṭa II,[2] this one consists of five plates, the first and last of which are inscribed on the inner sides only.

The grant was issued by one of the Rājas of Karṇāṭa, the unhappy successors of the famous kings of Vijayanagara. It records that in Śaka 1566 (or 1644-45 A.D.), the year of *Tāruṇa* (*sic*) of the cycle, Phālguṇa (*sic*) śudi 12, king Raṅga II of Karṇāṭa granted the large village of Kaḷḷakurśi surnamed Chinnamaśśeṭṭisamudra,[3] which was situated in the kingdom of *Tiruvadi*,[4] to the Brāhmaṇa Koṇḍappa the son of Yallamarāja, and grandson of Māgaṇṭimarāja, who belonged to the *Kauṇḍinya-gotra*, followed the *Āpastamba-sūtra*, and studied the *Yajuḥ-śākhā*. As in the Viḷāpāka and Koṇḍyāta grants, the composition of the stanzas is ascribed to Rāma, the son of Kāmakoṭi and grandson of some *Sabhāpati*. The engraver was Somanāthārya, the son of Kāmaya (who engraved the Viḷāpāka grant of Veṅkaṭa I)[5] and grandson of Gaṇapayārya (who engraved the Devanhaḷḷi grant of Raṅga I).[6]

Like other inscriptions of the Karṇāṭa dynasty, the Kaḷḷakurśi grant is written in the Nandināgarī alphabet. A few ligatures of *pha* (plate III*b*, line 7) deserve to be noticed, viz., *phā* (plate IV*a*, line 9), *shpha* (plate V, line 9), and *spha* (plate III*a*, line 20). The letter *tha* has a peculiar shape, , which is found alternately with the usual one, . Besides the common form of *kha*, , there occurs twice another one in which the characteristic stroke occupies a different position, (plate II*b*, lines 8 and 12). The group *shṭa* is also written in two different ways, and .

The *Vaṁśāvali* of the present grant is identical with that of the Koṇḍyāta grant down to Veṅkaṭa II.[7] The word *pūrvam* in stanza 28 of the Koṇḍyāta grant[8] points to the simple explanation, viz., that this stanza does not relate to the same Rāma as stanza 27, but that the genealogist returns to Tirumala's elder brother Rāma in stanza 28 after he has treated of Tirumala's great-grandson Rāma in stanza 27. That Veṅkaṭa II was the grandson of Tirumala's elder brother Rāma, is proved by the Kaḷḷakurśi grant in which Veṅkaṭādri is called the younger brother of Veṅkaṭa II's grandfather.[9] The Kaḷḷakurśi grant shows further that—just as the two brothers Raṅga I and Veṅkaṭa I had been succeeded by a distant relation, viz., Veṅkaṭa II—Raṅga II was again very remotely related to Veṅkaṭa II, his predecessor on the throne of Karṇāṭa. Of Raṅga himself the grant relates nothing but that he was a devotee of Śrīveṅkaṭeśa[10] (*Vishṇu*), like his two predecessors, was honoured with presents by the kings of the Bhojas and Magadhas, bore some of the traditional *birudas*, reigned over Karṇāṭa, and 'ruled the whole earth.'

While the Karṇāṭa grants themselves contain little more than the kings' names, one important period of the history of the Karṇāṭa dynasty receives light from a grant of king Sadāśiva of Vijayanagara dated Śaka 1478 or 1556-57 A.D., the year *Naḷa* of the cycle.[11] An impression of this grant was made over to me by Dr. Burgess. The following is an abstract of its *Vaṁśāvali* which serves also to complete the genealogy derived by Mr. Fleet from his Vijayanagara grant No. III.[12]

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[1] From the *Ind. Ant.*, vol. xiii, pp. 153-160. [2] *Ant.*, p. 186.

[3] This village is at present the head-quarters of the Kaḷḷakurchi Tāluka in the South Arkaṭ District of the Madras Presidency. See Mr. Sewell's *Antiquarian Remains of the Madras Presidency*, vol. I, p. 210.

[4] Tiruvadi is situated in the Cuddalore (Kūḍalūru) Tāluka of the South Arkaṭ District, lat. 11° 46′ N., long. 79° 36′ 35″ E. See Mr. Sewell, *l. c.*, p. 212, and the *Imperial Gazetteer*, *s.v.* [Mr. S. M. Naṭēśa Śāstrī states that there is a town named Tiruvādi 8 miles north-west of Tanjore. In the South Arkaṭ District is a town called Tiruvadi. But "Tiruvadirājya" may not have any connection with the town. *Tiruvaḍi* in Tamil means "the sacred feet," and in several Southern Vijayanagar grants the country is called "*Tiruvaḍi-rājya*," meaning the kingdom of the sacred feet (*i.e.*, of the king of Vijayanagara)—J.B.].

[5] *Ind. Ant.*, vol. II, p. 371. [6] Mr. Rice's *Mysore Inscriptions*, p. 252.

[7] Stanzas 1 to 30 of the Kaḷḷakurśi grant = stanzas 1 to 9, 12 to 16, 18 to 28, 30, 32 to 35 of the Koṇḍyāta grant.

[8] Stanza 25 of the Kaḷḷakurśi grant. [9] Stanza 31.

[10] Veṅkaṭaśailanātha or Śrīraṅgeśvara himself, pleased by their austerities, is said to have accorded Raṅga II's birth to his parents, see stanzas 34 to 36.

[11] Earlier inscriptions of Sadāśiva were published by Mr. Fleet, *Ind. Ant.*, vol. X, pp. 64 and 66.

[12] *Jour. Bombay Branch R. As. Society*, vol. XII, p. 343. I subjoin the most important verses of Sadāśiva's new grant :—

tippājīnāgalādevyoḥ kausalyāśrīsumitrayoḥ |
devyor iva nṛisiṁheṁdrāt tasmān (*read* tasmāt) paṅktirathād iva | [12]
vīrau vinayinau rāmalakshmaṇāv iva naṁdanau |
jatau vīranṛisiṁheṁdrakṛishṇarāyamahīpatī | [13]
raṁgakshitīṁdrāchyutadevarāyau
rakshādhurīṇāv iva rāmakṛishṇau |
obāṁbikāyāṁ narasakshitīṁdrād
ubhāv abhūtāṁnarageṁdrasārau (*read* °tāṁ narakendrasārau ?) | [14]
vīraśrīnārasiṁhaḥ, etc.

* * * *

kṛitavati suralokaṁ kṛishṇarāye nijāṁśaṁ
tadanu tadanujanmā puṇyakarmāchyuteṁdraḥ |

1. Timma,
married to Devakī.
|
2. Īśvara,
married to Bukkamā.
|
3. Narasa or Nṛisiṁha.
|

4. (By Tippājī)	5. (By Nāgalā)	By Obā.	
Nṛisiṁha or Nārasiṁha.	Kṛishṇa (grants Śaka 1431 to 1449 or A.D. 1509-10 to 1527-28).	Raṅga, married to Timmā.	6. Achyuta (grants Śaka 1452 to 1461 or A.D. 1530-31 to 1539-40).
		8. Sadāśiva (grants Śaka 1466 to 1478 or A.D. 1544-45 to 1556-57).	7. Veṅkaṭa.

Of Sadāśiva the grant says that, after the death of his cousin Veṅkaṭa, he was anointed as king of Vijayanagara by his sister's husband, king Rāma of Karṇāṭa. This Rāma is identical with the second Rāma of the Karṇāṭa Vaṁsāvali, the uncle of Raṅga I (grants Śaka 1497 to 1506 or 1575-76 to 1584-85 A.D.) and of Veṅkaṭa I (grants Śaka 1508 to 1535 or 1586-87 to 1613-14 A.D.), and with the warlike Rāmrāj, of whom Ferishta reports that he was put to death by the Musalmāns after the sanguinary battle of Tālikoṭa, January 23rd, 1565 A.D.[1] The grant of Sadāśiva and the account of the European traveller Cæsar Frederick[2] show that Sadāśiva of Vijayanagara was a mere pageant in the hands of Rāma of Karṇāṭa. This is the reason why Rāma himself appears as the sovereign of Vijayanagara in the writings both of Muḥammadans and of Hindūs.[3] After the battle of Tālikoṭa the Musalmāns pillaged Vijayanagara, and the kings of Karṇāṭa retired to Pĕnugoṇḍa and Chandragiri.[4] It was evidently because the Karṇāṭa kings considered themselves as successors of the old dynasty of Vijayanagara, that they were induced to adopt, as they have done, the *Soma-vaṁśa*, a number of *birudas*, and whole stanzas of the Vijayanagara grants.[5] Although there is no evidence from other sources whether the kings of the Karṇāṭa *Vaṁśāvali* from the great Rāma upwards are to be considered as historical persons or as mere fictions of the genealogists, it is worthy of note, that the king Sāluva Nṛisiṁha, "whose rule was made firm by," *i.e.*, who was the protégé of Rāma's great grandfather Bukka according to the Karṇāṭa grants, may have been Sadāśiva's grandfather Nṛisiṁha or Narasa of Vijayanagara.[6]

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akhilam avanilokaṁ svāṁśam etyārijetā
vilasati haricheṭā vidvadishṭapradātā | [24]
* * * *
kshitipratishṭa-(*read* shṭha) pitakīrttidehe
prāpte padaṁ vaishṇavam achyutendre |
addhyāsya bhadrāsanam asya sūnur
vīro babhau veṁkaṭadevarāyaḥ [27]
praśāsya rājyaṁ praśa-(*read* sa) vāstrarūpe
vidvannidhau veṁkaṭarāyabhūpe |
abhāgadheyād achirāt prajānām
akhaṁḍalāvāsam athādhirūḍhe | [28]
tiṁmāṁbāvaragarbhamauktikamaṇī raṁgakshitīṁdrātmajaḥ(|)
kshatrālaṁkaraṇena pālitamahākarṇāṭarājyaśriyā |
śauryaudāryadayāvatā svabhaginībharttā (*read* bhartrā) jaga[t]-
trāyiṇā
rāmakshmāpatināpy amātyatilakaiḥ kḷiptābhishekakramaḥ | [29]
śrīvidyānagarīlalāmani mahāsāṁmrājyasiṁhāsane(|)
saṁtānadrur iva sphuran suragirau saṁhṛitya vidveshiṇaḥ |
ā setor api chāhimādri rachayan rājño nijājñākarān
sarvāṁ pālayate sadāśivamahārāyaś chirāya kshamāṁ | [30]

[1] Ferishta, translated by Briggs, vol. III, pp. 126 and 414.

[2] Cæsar Frederick relates that the kingdom of Vijayanagara was governed thirty years by three brother tyrants, viz., Ramaragio, Temiragio, and Bengatre (*i.e.*, Rāmarāja, Tirumalarāja, and Veṅkaṭādri of Karṇāṭa). They had been officers in the service of the king of Vijayanagara, after whose death they kept his infant son as a prisoner. Ramaragio became king, Temiragio governor, and Bengatre general. From the battle with the Moors, 1565 A.D., the second brother only saved his life. See Purchas, *His Pilgrimes*, vol. II, p. 1704.

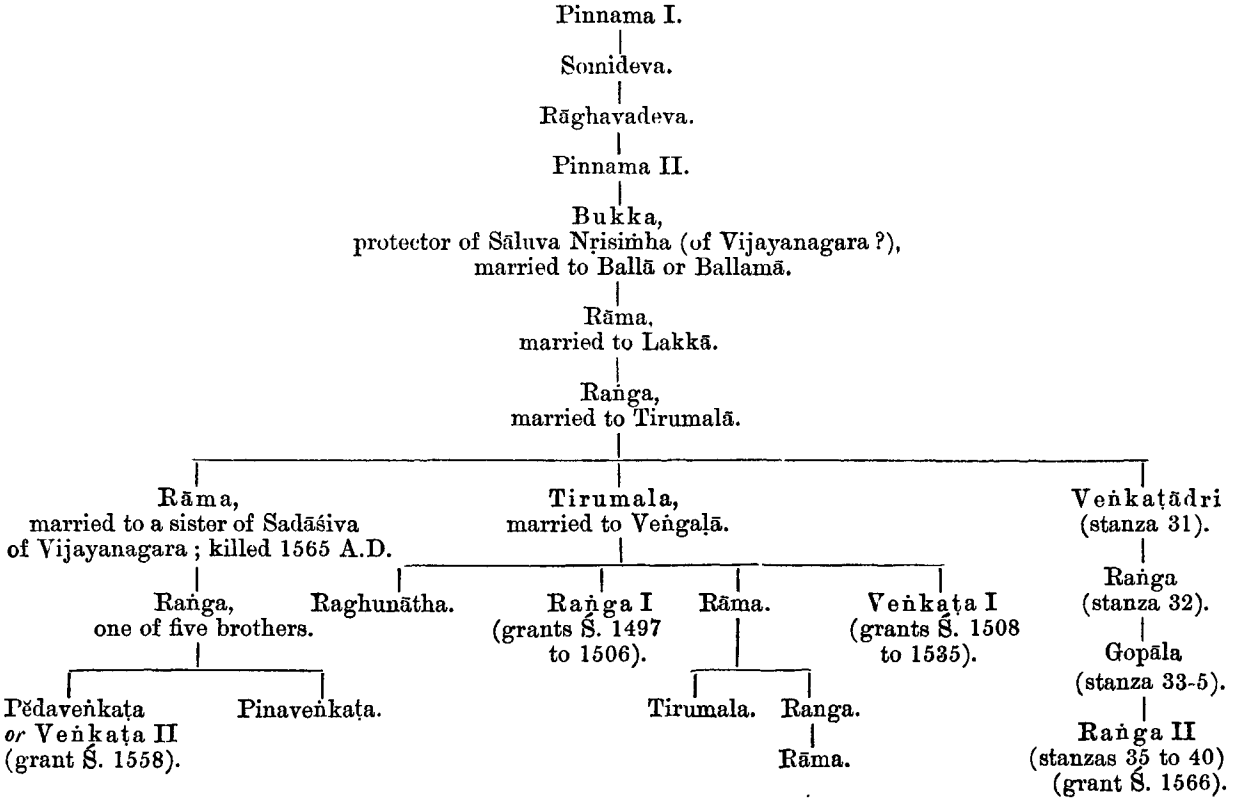
[3] Wilson, *Asiatic Researches*, vol. XX, p. 12.

[4] Wilson, l. c., p. 15; Lassen, *Indische Alterthumskunde*, vol. IV, p. 229; Mr. Chisholm's 'The Old Palace of Chandragiri,' *Ind. Ant.*, vol. XII, p. 295.

[5] The names Bukka, Raṅga, and Veṅkaṭa are also found in both the Vijayanagara and the Karṇāṭa *Vaṁśāvalis*.

[6] This identification is supported by the first of the three lists of Vijayanagara kings compiled by Wilson, l. c., p. 7, where this king is called Sāluva Narsinha. For a list of Karṇāṭa grants of which impressions have been collected by Dr. Burgess, see *Ind. Ant.*, vol. XIII, p. 155.

Leaving out the mythical beginning, the *Vaṁśāvali* of the Rājas of Karṇāṭa stands at present as follows :—



TRANSCRIPT.

Plate I.

1. श्रीवेंकटेशाय नमः । यस्य संपर्कपुण्येन नारीर-
2. त्नमभूच्छिला । यदुपास्यं सुमनसां तद्वस्तुद्वंदमा-
3. श्रये । [१] यस्य द्विरदवक्त्राद्याः पारिषद्याः परश्शतं [।] विघ्नं
4. निघ्नंति भजतां विष्वक्सेनं तमाश्रये । [२] जयति क्षीरज-
5. लधेर्जातं सव्येक्षणं हरेः । आलंबनं चकोराणाम-
6. मरायुष्करं महहः । [३] पौत्रस्तस्य पुरूरवा बुधसुतस्त-[1]
7. स्ययुरस्यात्मजस्संजज्ञे नहुषो ययातिरभवत्तस्माच्च
8. पूरुस्ततः । तद्वंशे भरतो बभूव नृपतिस्तत्संततौ नुः ।
9. तत्तुर्यो विजयोभिमन्युरुदभूत्तस्मात्परीक्षित्ततः । [४] नंद-
10. स्तस्याष्टमोभूत्समजनि नचमस्तस्य राज्ञश्चलिक्क-
11. क्षमापत्स्तत्सप्तमश्रीपतिरुचिरभवद्राजपूर्वो नरें-

[1] *Plate I.* Line 6, read °*rāyushkaraṁ mahaḥ*. L. 7, read *tasyāyur*. L. 8, read °*tau śaṁtanus tattury*. L. 10, read *navamas tasya rājñaś chalikya*°. L. 11, read *'kshmāpas tatsaptamaḥ*.

12. द्रः । तस्यासीद्विज्जलेंद्रो दशम यिह नृपो वीरहेंमा-
13. लिरायस्तार्तीयीको मुरारौ कृतनतिरुदभुस्तस्य
14. मायापुरीशः । [९] तत्तुय्योजनि तातपिन्नममहीपालो नि-
15. जालोकन- (।) त्रस्तामित्रगणस्ततोजनि हरन् दूर्गाणि स-
16. म्राहितान् । अन्हैकेन स सोमिदेवनृपतिस्तस्यैव जज्ञे
17. सुतो (।) वीरो राघवदेवराडिति ततश्रीपिंनमोभुनृपः । [६]
18. आरवीटिनगरीविभोरभुतस्य बुक्कधरणीपतिस्सु-
19. तः । येन सालुवनृसिंहराज्यमप्येधमानमहसा

Plate II a.

1. स्थिरीकृतं । [७] स्वःकामिनीस्वतनुकांतिभिराक्षिपंतीं (।) बु-[1]
2. क्कावनीपतिलको बुधकल्पशाखी । कल्याणिनीं कमलना-
3. भ यिवब्धिकन्यां (।) बल्छांबिकामुदवहद्बहुमान्यशीलां । [८] सुते-
4. व कलशांबुधेस्सुरभिलाशुगं माधवात्कुमारमिव शंक-
5. रात्कुलमहीभृतः कन्यका । जयंतममरप्रभोरपि शचीव
6. बुक्काधिपाश्रुतं (।) जगति बल्छमालभत रामराजं सुतं । [९] श्रीरा-
7. मराजक्षितिपस्य तस्य चिंतामणीरर्थिकदंबकानां । लक्ष्मी-
8. रिवांभोरूहलोचनस्य लक्कांबिकामुष्य महिष्यलासींत् । [१०]
9. तस्याधिकैस्समभवस्तनयस्तपोभिश्रीरंगराजनृपतिश्श-
10. शिवंशदीपः । आसन्समुछसति धामनि यस्य चित्रं (।)
11. नेत्राणि वैरिसुदृशां च निरंजनानि । [११] सतीं तिरुमलांबि-
12. कां चरितलीलयारुंधतीं प्रथामपि तितिक्षया वसुमती-
13. यसो रुंधतीं । हिमांशुरिव रोहिणीं हृदयहारिणीं सद्गु-
14. णैरमोदत स धर्मिणीमयमवाप्य वीराग्रणीः । [१२] रचितन-
15. यविचारं रामराजं च धीरं (।) वरतिरुमलरायं वेंकटा-
16. द्रिक्षितीशं । अजनयत स येतानानुपुव्या कुमारानिह
17. तिरुमलदेव्यामेव राजा महोजा । [१३] सकलभुवनकंट-
18. कानरातीन् समिति निहत्य स रामराधीरः । भरतम-
19. नुभगीरथाद्विराजः प्रथितयशाः प्रशसा चक्रमूव्याः । [१४]

L. 12, read *iha*. L. 13, read °*bhūt tasya*. L. 14, read *tatturyojani*. L. 15, read *durgāṇi*. L. 16, read *ahnaikena*. L. 17, read *tataḥ śrīpinnamobhūn nṛipaḥ*. L. 18, read *abhūt tasya*.

[1] *Plate II a.* Line 1, read *svaḥkāminīḥ*. L. 3, read *ivābdhikanyāṁ*. L. 6, read °*pāch chhrutaṁ*. L. 7, read *chintāmaṇer*. L. 8, read *ivāmbhoruha*°, *alāsīt*. L. 9, read °*bhavat tanayas tapobhiḥ*. L. 12, read °*yārundhatīṁ prathāṁ api*. L. 13, read °*yaśo*. L. 15, read °*malarājaṁ*. L. 16, read *etān ānupūrvyā*. L. 17, read *mahaujāḥ*. L. 18, read *rāmarājavīraḥ*. L. 19, read °*thādirājapra*°, *praśnśāsa, urvyāḥ*.

Plate II b.

1. व्यराजत श्रीवरवेंकटाद्रिराजक्षितौ लक्ष्मणचारुमूर्तिः [।]
2. ज्याघोषदूरीकृतमेघनादः कुर्वन् सुमित्राशयहर्षपो-
3. षं । [१५] त्रिषु श्रीरंगक्ष्मापरिबृढकुमारेष्वाधिरणं विजि-
4. त्यारिक्ष्मापान् तिरुमलमहायनृपतिः । महोजास्सांग्रा-
5. ज्ये सुमतिरभिषिक्तो निरुपमे प्रशास्त्युर्वीं सर्वामपि
6. तिसृषु , मूर्तिष्विव हरिः । [१६] यशस्विनामग्रसरस्य यस्य प-
7. ट्टाभिषेके सति पार्थिवेंदोः [।] दानांबुपूरैराभिषिच्यमाना
8. देवीपदं भूमिरियं दधाति । [१७] सामादयो विधिमुखादिव
9. सत्यवाचः (।) सामाद्युपायनिवहा यिव सांयुगीनात् । रा-
10. मादयो दशरथादिव राजमौलेः (।) तस्मादमेयशशस्तन-
11. या बभूवुः । [१८] राजा ततोभूद्रघुनाथनामा श्रीरंगराजश्श्र-
12. तपारिजातः । श्रीरामराजश्शिशिरांशुरुर्व्या(ः।) विख्या-
13. तिमान्वेंकटदेवरायः । [१९] श्रीरंगरायश्शहजेषु तषु पारं
14. गतो नीतिपयःप्पयोधे । अष्टसु दिक्षुः प्रथितस्स लेभे पट्टा-
15. भिषेकं पेनुगोंडराज्ये । [२०] अथ श्रीवेंकटपतिदेवरायो न-
16. योज्वलः । अवनीमशिषत्कीर्त्या दिशो दश विशोभयन् । [२१]
17. तज्जायससुरद्रुमलज्जावहचरितरामराजविभोः [।]
18. जातःस्तिरुमलराजख्यातश्रीरंगरायस्य तनया वि-
19. नयाधिकाः । अजायंत दयावंतश्रुतवंतो यशश्विनः । [२३]
20. श्रीरंगरायनृपतेस्तनयेषु तेषु पारं गिरामधिगत[ः]

Plate III a.

1. कविपुंगवानां । रत्नेषु कौस्तुभ यिवांबुधिसंभवेषु[2]
2. श्रीरामरायनृपतिः श्चिरं व्यलासीत् । [२४] पूर्वं विश्रुत-
3. रामराजनृपतेः श्रीरामभद्राकृतेः कल्याणोदयशालि-
4. नस्तनुभवा पंच प्रपंचावने । दक्षा नीतिपथानुगास्त-
5. मभवन् क्षीरापगाकामिनो गीर्वाणालभूरुहा यिव बु-
6. धश्रेणीष्टदानोत्सुकाः । [२५] विख्यातचर्येषु नृपेषु तेषु श्रीरं-

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[1] *Plate II b.* Line 1, read °*rājaḥ kshitau*. L. 4, read °*pāṁs tiru*°, °*mahārājanṛipatiḥ, mahaujāḥ*. L. 7, read °*shuchyamānā*. L. 9, read *iva*. L. 10, read °*maules tasmād ameyayaśasas ta*°. L. 13, read °*rājaḥ sahajeshu teshu*. L. 14, read °*payodheḥ | ashṭāsu dikshu*. L. 16, read °*yajjvalaḥ*. L. 17, read *tajjyāyasaḥ suradruma*°. L. 18, read *jātas tirumalarājaḥ khyātaḥ śrīraṅgarājaḥ* 22 ‖ *tayoḥ śrīraṅgarājasya*. L. 19, read *dayāvantaḥ, yaśasvinaḥ*.

[2] *Plate III a.* Line 1, read *ivāmbudhi*°. L. 2, read *suchiram*. L. 5, read °*layabhūruhā iva*.

7. गराज(:)श्शिशिरांशुरुच्याः । विश्वत्रये विश्रुतकीर्तिरा-
8. शीत् सौरेषु शालेष्विव पारिजातः । [२६] श्रीरंगराजस्य त-
9. पोविशेषैः संतोषणश्शेषगिरीश्वरस्य [।] कारुण्यभूम्ना क-
10. मनीय्यशोभौ पुत्रावहूतां पुरुहूतभोगौ । [२७] पेदवेंकटें-
11. द्रपिनवेंकटाधिराडितिनामकौ प्रकृतिपालनोत्सुकौ [।]
12. खरदूषणप्रहतिदक्षिणाबुभौ ददतः प्रमोदमिव राम-
13. लक्ष्मणौ । [२८] श्रीशाली पेदवेंकटेंद्रनृपतिर्जेष्टो वयोभिस्त-
14. योशौर्यौदार्यगभीरताधृतिकलापूर्वैश्च सर्वैर्गुणैः [।]
15. यस्यारातिनृपालभेदनकलायात्रासु सेनारजःपूरै-
16. र्भूर्जलधिर्भवेदिति हरिश्चित्तेश्च धत्ते स्थितिं । [२९] श्रीरंगरा-
17. जेंद्रकुमाराकेस्मिन् (।) वीरोत्तमे वेंकटदेवराये [।] पटा-
18. भिषेके पेनुगोडराज्ये (।) तदाभिषिक्ताश्शुधियोपि हेम्ना [।३०]
19. ख्यातस्तस्य पितामहानुजतया श्रीवेंकटाद्रिक्षमापा-
20. लश्रीललनास्वयंवृतपतेः (।) जातानुकंपास्फदं ।

Plate III b.

1. आसीदुद्धतशत्रुगंधकरटिप्रध्वंसबद्धौ व्रतो (।) हर्य-[1]
2. क्षः कविलोकरक्षणकलाप्रत्यग्रभोजाकृतिः । [३१] तस्य
3. श्रीरंगपतिक्षोणीपतिरात्मभूर्गुणाब्धिरभूत् । यश्यौदार्य-
4. महिम्ना कल्पतरुः क्वापि नंदने वसति । [३२] राज्ञस्तस्य गुणा-
5. द्भुतस्य सुकृतेः प्राचीनजन्मर्जितैः (।) पुत्रोभूत्पुरुहूतक-
6. ल्पमहिमा (।) गोपालराजाग्रणीः । सर्वेषां विदुषां समी-
7. हितफलं दत्वा जगत्यां स्वयं (।) यो विस्मरयति स्म दान-
8. चतुरान् भोजादिमान् पार्थिवान् । [३३] सोयं प्रियासहचर-
9. सुकृती तपोभिराराधयद्वेंकटशैलनाथं [।] प्रीतस्तदानी-
10. मगदीदभीष्टदायी स देवः कृपयातमेनं । [३४] पुत्रस्तन् धरणी-
11. मवाप मधुना श्रीरंगरायाभिधो विख्याताश्रिनवेंकटेंद्र-
12. नृपतेरुग्रैस्तपोवैभैवैः । पूर्वं श्रीवसुदेवभूर्वलरिपोः कृष्णा-
13. भिधोहं यथा नंदः प्रागिव तं सुतं कलयतां श्रीरंग-

L. 7, read *urvyāḥ*. L. 8, read *āsīt*. L. 9, read *saṁtoshiṇaḥ*. L. 10, read *kamanīya°*, *abhūtāṁ*. L. 12, read °*nāv ubhau*. L. 13, read *jyeshṭho*. L. 14, read *tayoḥ*. L. 17, read °*kumārake°*, *paṭṭā°*. L. 18, read °*shikte*, °*goṇḍa°*, °*ktāḥ su°*. L. 20, read °*pāluḥ*, °*pater jātānukampāspadam*.

[1] *Plate III b.* Line 1, read °*baddhavrato*. L. 3, read *yasyau°*. L. 5, read *sukṛitaiḥ*, °*janmārjitaiḥ*. L. 7, read *vismārayati*. L. 8, read *pārthivān*, °*charaḥ*. L. 10, read °*yārtam enam*. L. 12, read °*vaibhavaiḥ* ; the *r* over the *va* of °*vala°* obliterated.

14. रायाभिधं । [३५] श्रीरंगेश्वरदत्तराज्यमहिमा श्रीरंगरा-
15. याग्रणीः पादांभोजविनंब्रभोजमगधक्ष्मापार्पित-
16. प्राभृतः । सर्वेषां पृथुवीभुजामधिशिरो विन्यस्तपादां-
17. बुजः पृथ्वीं पालयते नयेन महता सप्तार्नवीमेघलां [।३६]
18. वारासिगांभीर्यविशेषधुर्यचौराशिदुर्गैकविभाळ-
19. वर्यः [।] पराष्टदिग्रायमनःप्रकामभयंकरशार्ङ्गधरांत-

Plate IV a.

1. रंगः । [३७] सारवीररमया समुछसं आरवीटिपुर-
2. हारनायकः । कुंडलीश्वरमहाभुजश्रयन् मंडलीक-
3. धरणीवराहतां । [३८] आत्रेयगोत्रजानामग्रसरो भूभु-
4. जामुदारयशाः । [३९] सोयं नीतिजितादिभूपतिततिसु-
5. त्रामशाखी सुधीसार्थानां भुजतेजसा स्ववशयन् कर्ना-
6. टसिंहासनं । आ सेतोरपि चाहिमाद्रि विमतान् शंहृ-
7. त्य शासन्मुदा सर्वोर्वीं प्रचकास्ति सिंधुपरिघां श्रीरं-
8. गरायाग्रणीः ॥ [४०] रसर्तुबाणचंद्राख्यगणिते शकवत्सरे [।]
9. तारुणाख्ये महावर्षे मासि फाल्गुणनामेके । पक्षे वळक्षे
10. पुण्यर्क्षे द्वादस्यां च महातिथौ । [४१] श्रीवेंकटेशपादाब्जसंन्नि-
11. धौ श्रेयसां निधौ ॥ कौंडिन्यगोत्रजाताय वरापस्तंबसू-
12. त्रिणे । [४२] यजुश्शाखावतामग्रयायिनेभीष्टदायिने । मृष्टांन-
13. दानसंतुष्टशिष्टाचारद्विजन्मने । [४३] मागंठिमराजपौत्र-
14. स्यातियशस्विनः । यछमराज(सु)पुत्राय कोंडप्याख्याय
15. धीमते । [४४] कांतं तिरुवदिराज्ये वळुदळंबट्टुचावडौ । य-
16. यल्वानर्सूरिशीमायां पादूरिप्पत्तुविश्रुतं । [४५] श्रीआर्य्या-
17. नेत्तग्रामस्य प्राचीं दिशमुपाश्रितं । कूटडिग्रामर-
18. त्नस्य दक्षिणां दिशि संस्थितं । [४६] प्रख्यातमट्टेग्राम-
19. स्य पश्चिमाशामुपाश्रितं । वालत्ताछेमहाग्राम-
20. स्योत्तरस्यां दिशि स्थितं । [४७] प्रख्यातचिन्नमश्शेट्टि-

L. 15, read °*vinamra*°. L. 16, read *prithivī*°. L. 17, read *saptārṇavīmekhalām*. L. 18, read *vārāśi*°. L. 19, read °*karaḥ śārṅga*°.

[1] *Plate IV a.* Line 1, read °*sann āra*°. L. 2, read °*bhujaḥ*. L. 4, read °*tatiḥ*. L. 5, read *karṇāṭa*°. L. 6, read *saṁhṛitya*. L. 9, read °*nāmake*. L. 10, read *dvādaśyāṁ*. L. 13, read *māgaṇṭimamahārājapautrāyātiyaśasvine*. L. 15, the third *askhara* in the second *pāda* of *śloka* 45 is indistinct; it may have been *dva*. L. 16, read °*sīmāyāṁ*. L. 18, read *dakshiṇasyāṁ diśi sthitam*.

Plate IV b.

1. समुद्रप्रतिनामकं । कळ्ळकुर्शिमहाग्रामं सर्व-
2. सस्योपशोभितं । [४८] सर्वमान्यं चतुश्शीमासहितं च
3. समंततः । निधिनिक्षेपपाषाणसिद्धसाध्यजला-
4. न्वितं । [४९] अक्षिण्यागामिसय्युक्तं गणभोज्यं सभूरुहं[।]
5. वापीकूपतटाकैश्च कच्छारामैश्च संयुतं [।५०] पुत्रपौत्रादि-
6. भिर्भोज्यं क्रमादाचंद्रतारकं । दानादमनविक्रीति-
7. योग्यं विनिमयोचितं । [५१] परीतः प्रयतैस्निग्धैः पु-
8. रोहितपुरोगमैः । विविधैर्विबुधैश्रौथपथिकैर्गि-
9. रा । [५२] श्रीरंगरायभूपालो मार्ननीय्यो मनस्विनां ।
10. सहिरण्यपयोधारापूर्वगं दत्तवान्मुदा ॥ [५३] श्री ॥

Plate V.

1. वीरश्रीरंगरायक्षितिपतिवर्यस्य कीर्तिधुर्यस्य [।]
2. शासनमिदं सुधीजनकुवलयचंद्रस्य भूमहेंद्रस्य । [५४]
3. वीरश्रीरंगरायोक्त्या(:) प्राह पौत्रस्सभापतिः [।] कामकोटिसु-[2]
4. तो रामकविशासनवाङ्मयं । [५५] वीरश्रीरंगरायक्ष्मापतिदे-
5. शेन सोमनाथार्यः [।] शासनमलिखत्कामयतनयः श्रीगणप-
6. यार्यपौत्रमणिः । [५६] दानपालनयोर्मध्ये दानाश्रेयोनुपालनं ।
7. दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं । [५७] स्वदत्ताद्विगु-
8. णं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं
9. निष्फलं भवेत् । स्वदत्तां परदत्तां वा यो हरेत वसुंध-
10. रां । षष्टिर्वर्षसहस्राणि विष्टायां जायते क्रिमिः । [५९] ऐकै-
11. व भगिनी लोके सर्वेषामेव भूभुजां । न भोज्या न करग्रा-
12. ह्या विप्रदत्ता वसुंधरा । [६०] सामान्योयं धर्मसेतुं नृपाणां
13. काले काले पालनीय्यो भवद्भिः [।] सर्वानेतान् भाविनः पा-
14. र्थिवेंद्रान् भूयो भूयो याचते रामचंद्रः । [६१] श्री ॥
15. శ్రీరామ-

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[1] *Plate IV b.* Line 2, read °*sasyo*°, *chatuhsīmā*°. L. 4, read °*saṁyuktaṁ*. L. 6, read *dānādhamana*°. L. 7, read *prayataiḥ*. L. 8, read °*dhaiḥ śrautapathikair adhikair girā*. L. 9, read *mānanīyo*. L. 10, read °*pūrvakaṁ*.

[2] *Plate V.* Line 3, read °*yateḥ*. L. 4, read °*kaviḥ*. L. 6, read *dānāch chhre*°. L. 7, read *dānāt, achyutaṁ, svadattād dvi*°. L. 10, read *shashṭiṁ, vishṭhāyāṁ, ekaiva*. L. 12, read °*setur nṛi*°. L. 13, read *pālanīyo*. L. 15, read *śrīrāma*.

Two Copper-plate Grants in Leiden University.

No. 29. *Grant on twenty-one plates, dated in the* 23*rd year of Rājēndra-Chōḷa Parakēsarivarman.*

This grant is in the Leiden University Museum in Holland along with another on three plates.[1] The present one is on twenty-one plates 14 inches by 5, and is engraved in Chōḷa grantham characters, similar to those of the Tiruppūvanam grant. The plates are held together by a massive ring bearing a seal about 4½ inches in diameter with 16 knobs at about equal distances from each other round the margin. The central field contains, on the left, two fishes—the scales, fins, gills, eyes and mouth, of which are all clearly expressed; and on the right, an animal, seated dog-fashion, with its tail brought forward to touch the nearer of the fishes:—from the large tusk in its mouth, it is probably intended for a tiger—the Chōḷa symbol. Over it is a *chhatra*, with a *chāmara* on each side, the handles resting on the heads of two small pillars resembling lamp stands,—each stand having a cloth knotted round the middle of it. The tops of these resemble lamp flames. A well-raised circle, double below, surrounds all this; and outside it, in raised characters of the Chōḷa-grantha type, is the legend beginning at the bottom:—

इति राजेन्द्रचोलस्य परकेसरिवर्म्मणः राजराजन्यमकुटश्रेणिरत्नेषु शासनम्॥

Iti Rājēndra-Chōlasya Parakēsarivarmmaṇaḥ rājarājanyamakuṭaśrēṇiratnēshu śāsanam.

"This is Rājēndra-Chōla Parakēsarivarman's edict to the jewels of the range of diadems of kings and princes."

The characters of this legend are of an older type than those on the seal of the other grant; and that used for the first syllable of *Rājēndra* and for the third of *rājarājanya* is quite different from that employed for *ra* elsewhere in the legend, being more like what one might expect to find for *dra* or *pra*.

The first five plates are in Sanskrit and the remaining sixteen in Tamiḻ; and the former are the more important, as containing the *Vaṁśāvalī* of the Chōḷa dynasty. The grant is of the village of Ānaimaṅgalam to the Bauddha vihāra of Chūḍāmaṇivarman in Nāgapaṭṭana. The earlier portion of the *Vaṁśāvalī* is, of course, mythical, and while there are names left out in the interval between Chōḷa—the eponyme of the dynasty and the family of Vijayālaya, there is no reason to doubt the latter part of the genealogy, and of the intermediate kings, we have probably a fair presentation of the most notable names in the dynasty. It is the first Chōḷa inscription yet translated containing much definite information respecting the dynasty, and must be regarded as of the greatest importance. The genealogy it gives will perhaps supersede those printed by Mr. Sewell (*Lists*, Vol. II, pp. 154—160) from previous lists,[2] and must form an important basis for further investigations.

The importance of this grant for the early history of the Chōḷa country, as being the first that has been discovered giving the genealogy of the ruling dynasty, is at once apparent. For, though it contains no date except in the regnal years of the king, we are able to fix that point from other sources with some degree of confidence, and thus to arrange the reigns of his predecessors approximately, so that other inscriptions, prior to the middle of the eleventh century, can at once be assigned to their relative places. The statement, too, that the names Rājakēsari and Parakēsari were recurrent in the family, may be of importance in distinguishing inscriptions which have perhaps been assigned to the same reign, while really belonging to different princes.

The genealogy here given stands thus:—

Manu (Vaivasvat).
|
Ikshvāku (founder of the Sūryavaṁśa).
|
Māndhātā (Māndhātṛi).[3]
|
Muchukunda, his son.
|

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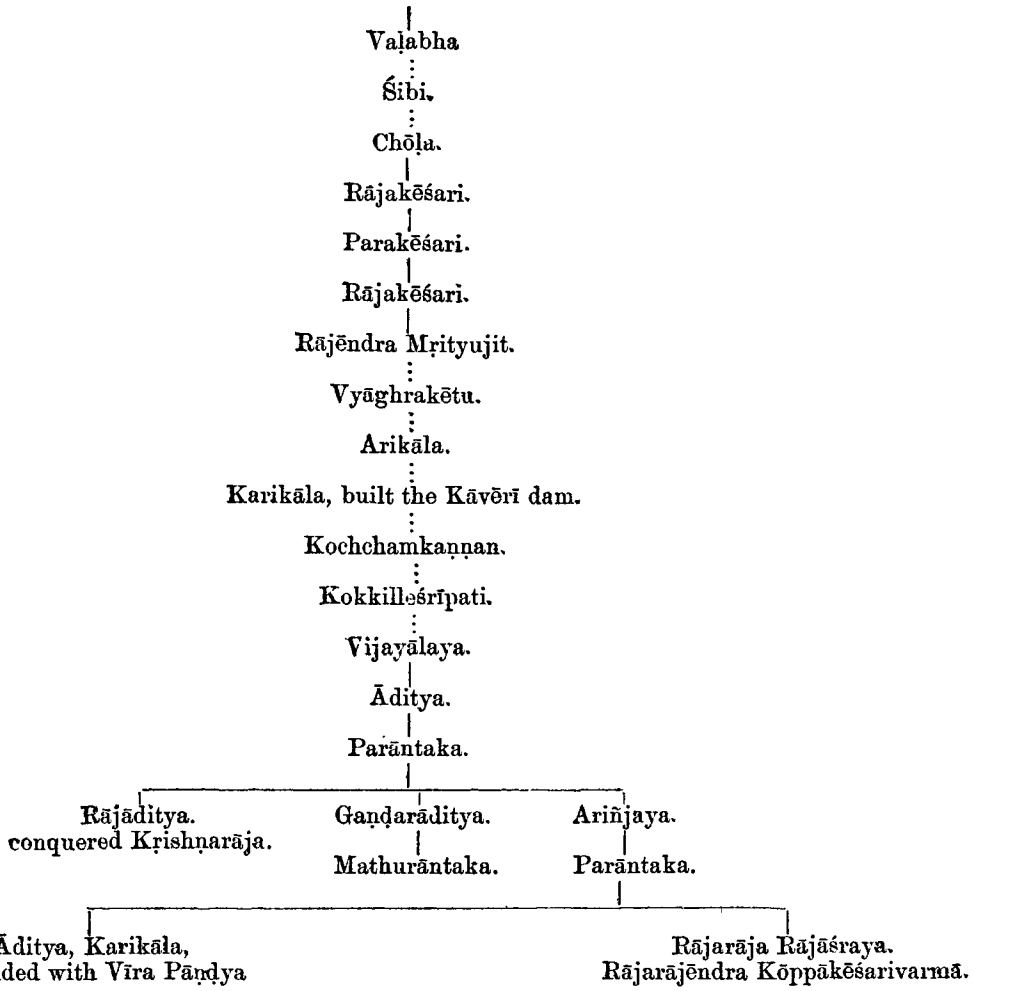
[1] I am indebted to the kindness of Professor H. Kern, Ph. D., of the Leiden University, for an impression of the first of these grants and a careful lithograph of the second.—J.B.

[2] It may be remarked that there are some points of agreement, however, between the genealogy given above and some of the lists:—Thus, Vijayālaya appears to be the same as the "Vijayadi Rāya" of Mr. Foulkes's list. His son Āditya is the "Āditya varmā Rāya" of the same list, which, however, has "Vīra Chōḷa Nārāyaṇa" in the place of the Parāntaka of this inscription. His son Ariñjaya, again, corresponds to "Hariñjaya or Aruñjeya Rāya" of the list, his brother "Desotya or Dāsoditya Rāya" may possibly be a mislection of Rājaditya. Parāntaka, the son of Ariñjaya, is also called by Mr. Foulkes—"Hari Mali" and "Arimalli" who "married Chittiri the daughter of Setu-rāya or Chati-rāya." The Divi, Divya, Hari-tittu, or Ari-titu Rāya' of his list, is the Āditya Karikāla of our inscription,—the elder brother of Rājarāja Rājēndra, might thus be the "Narendra," who reigned from Śaka 944 to 985; he is called also in the list. "Hariharidēva," whom Mr. Rice places thirteen years earlier; see Mr. Foulke's notes—*Ind. Ant.*, vol. XIV. pp. 204 f. The date of the Kṛishnarāja conquered by Rājāditya, if fixed, may possibly modify the conclusions here arrived at.

[3] In mythology the son of Yesvanāśva.



Until further inscriptions are found to correct the dates, we may conjecturally place the chronology approximately thus :—

Cir. A.D. 890, Vijayālaya Chōḷa.
,, 910, Āditya Chōḷa, son of Vijayālaya.
,, 935, Parāntaka Chōḷa, son of Āditya.
,, 955, Rājāditya, son of Parāntaka, conquered Kṛishṇarāja, but was killed in battle.
,, 970, Gaṇḍarāditya Chōḷa, brother of Rājāditya.
,, 985, Ariñjaya Chōḷa, third son of Parāntaka.
,, 995, Parāntaka, his son.
,, 1000, Āditya, or, Karikāla Chōḷa, his son, contended with Vīra Pāṇḍya.
,, 1015, Mathurāntāka Chōḷa, son of Gaṇḍarāditya.
,, 1023, Rājarāja Rājakēsarivarma Kōḷērinamaikoṇḍān, son of Parāntaka, conquered Pāṇḍya, Duḷu, Kēraḷa, the king of Ceylon, and Satyāśraya.
,, 1064, Vīra or Kōvirājakēsarivarmā Śrī Kulōttuṅga Chōḷa I, *alias* Rājarājēndra Kōppākēsarivarmā ; his *abhishēka* took place in 1079.
,, 1112, Vikramadēva Kulōttuṅga Chōḷa.
,, 1128, Rājarāja Kulōttuṅga Chōḷa II.
,, 1160,? Vīradēva Rājarāja Kulōttuṅga Chōḷa.
,, 1235, Vikramadēva.

The present grant, therefore, is dated in A.D. 1044, and the Tamiḷ portion in 1046, and the Satyāśraya defeated by Rājarāja, is Jayasiṁha III, who is mentioned in the large Tañjūr inscription. His son Sōmēśvara or Trailōkyamalla I, ruled from about 1042 to 1063, and his grandson Sōmēśvara II till 1075.

First plate ; first side.

1. Svasti Śrīḥ || ๛ Lakshmī-pīna-payōdhara-dvaya-taṭī-kāśmīra-paṁkāṁkitā
2. bhrāmyad-Mandara-tuṁga-śriṁga-kashaṇa-bhrājishṇu-hēmāṁgadāḥ rakshantō Ha-
3. ri-nīlanīla-vapushō lōka-trayaṁ Śārṅgiṇaś śārṅgādy-āyudha-śōbhina-

4. ś śriyam alam pu shṇātu vō bāhavaḥ || yāvat Kailāsa-śailē
5. viharati bhagavā n Iṇdumaulis sva-dēvyā yāvat kshīrāmbu-rāśau
6. Harir ahi-śaya nē yōga-nidrān tanōti yāvad dhvāntan nitāntaṁ vyapa-
7. nayati ravir viśva-lōkaika-dīpas tāvat pāyād apāyād ayam akhi-
8. la-mahī-maṇḍalañ Chōḷa-vaṁśaḥ || Āsīd ādyō nṛipāṇām Manur ahimakarād viśva-
9. lōkaika-nētrād Ikshvākus tat-tanūjō='jani nṛipa-makuṭa-śrēṇi-līḍhāṁghri-pī-
10. ṭhaḥ Māndhātā dhātṛi-kalpō guṇa-nidhir abhavat tat-kulē bhūmi-pālō yō Lō-

First plate ; second side.

11. kālōka-śailāvadhi vidhivad imām pālayāmāsa bhūmim || Rājāsīd Muchukunda ity a-
12. bhihitas tasyātmajō vīryyavāṁs=tat-putrō Vaḷabhō='jani-kshitipatiḥ kshatraika-
13. chūḍāmaṇiḥ tad-vaṁśe Śibir ity aśēsha-jagati prakhyāta-kīrttir nṛipaś śrīmān āvirabhūd a-

14. śēsha-nṛipati-vrā tārchchitāṁghri-dvayaḥ || Parārttha-saṁrakshita-jīvitasya tasyā-
15. ti-gambhīra-guṇasya rājñaḥ Vyāsaṁ kavīnām ṛishabham vihāya kō vā guṇā-
16. n varṇṇayituṁ sama rtthaḥ || Tad-vaṁśa-vārākara-pūrṇṇa-chandrō nidhiḥ kalānām a-
17. janishṭa Chōḷaḥ yad-vaṁśa-jātā yad-upajñam ēva Chōḷābhidhānan dadhati kshitīśāḥ ||
18. Tatō jitākhilārātī rājāsīd Rājakēsarī tataḥ para-pura-dhvaṁsa-parō 'bhūta
19. Parakēsarī || Rājakēsariṇō nāma Parakēsariṇo='sya cha svavaṁśa-janmanāṁ
20. rājñām ājñâsīt parivṛittitaḥ || Tad-vaṁśē Suragurur asta-vairi-varggō Rājēndrō

Second plate ; first side.

21. ravi-kula-kētur āvirāsīt yō jitvā raṇa-bhuvi mṛityum apy ajayyan dushprāpām alabha-
22. ta Mṛityujit-samākhyām || Vyāghrakētur abhavat tad-anvayē vairi-vā(ra)ṇa-mṛigādhi-
23. pō nṛipaḥ pañchapō='jani tad-anvayē balī pārtthivō='rtthi-jana-kalpapāda-
24. paḥ || Arikālō mahīpālaḥ Karikālas tad-anvayē āvirāsīd asau chakrē Kā-

25. vērī-tīra-bandhana ṁ || Kochchaṁkaṇṇān abhavad akhila-kshmādhipārādhitāṁghri-
26. r vvaṁśē tasya pra thita-mahimā Śambhu-pādābja-bhṛiṁgaḥ Kokkiḷḷi Śrīpati-
27. r amala-dhīrānvavā yē tadīyē bhūpālō='bhūd akhila-nṛipati-śrēṇi-chū-
28. ḍārchchitāṁghriḥ || Vijayālayō='jani tad-anvayē jayī vijitākhilāvani-talō ma-
29. hābalaḥ praṇaman-nṛipēndra-makuṭa-sthala-skhalan-maṇi-raśmi-rañjita-padāmbuja-dvayaḥ ||
30. Ādityō bhūbhṛitas tasmād udagād amitadyutiḥ dhvastārāti-mahīpāla-dhvānta-cha-
31. kraḥ pratāpavān || Ananta-ratna-prakaraika-vāsād udāra-satvād udiyāya yasmā-

Second plate ; second side.

32. t Parāntakō viśva-hitāya rājā rājēva dugdhāmbu-nidhēḥ kalābhiḥ || Āchakra-
33. vāḷam avaniṁ sa vijitya sarvvāṁ rakshan sukhēna Kali-kāla-tamōmśumālī grā-
34. mān nivēśya vividhān mahatō yaśōbhiś śubhrīchakāra śarad-abhra-nibhair ddigantān ||
35. Sva-bā(hu *)-vīryyāvajitākhilāśā-mukhōpanītā[illegible]ala-hāṭakēna samāvṛiṇō-

36. d mandiram Indumau lēr Vyāghrāgrahārē Ravi-vaṁśa-kētuḥ || Tasyāśēsha-na-
37. rēndra-vandita-pada-dva ndvasya putrās trayas trētāgni-dyutayō='bhavan narapatē-
38. s Sutrāma-tulya-śri yaḥ Rājāditya iti kshitau nigaditaś Śrī-Gaṇḍarāditya ity u-
39. ktō='riñjaya ity aśēsha-jagati khyātābhidhānō balī || Saṁrakshya kshitim amburā-
40. śi-raśanān dharmmānuyātē divaṁ yātē tatra Parāntakē parabala-dhvaṁsaika-dakshē
41. nṛipē bhūpālāvali-mauli-līḍha-charaṇa-dvandvas tadīyātmajō Rājāditya i-
42. ti śrutas sa balavān āsīd avanyāḥ patiḥ || Rājādityas sa vīrō Ravi-kula-tilakaḥ

* The letters thus marked have been supplied.

Third plate; first side.

43. Kṛishṇarājaṁ sa-sainyaṁ saṁkshōbyākshōbhyam ājau nija-niśita-śarai-
44. s sampatatbhis samantāt Nāgēndra-skandha-varttī vidalita-hṛidayas tan=niśāt=ēshu-pātai-
45. r āruhyōchchair vvimānan tribhuvana-mahitō vīra-lōkañ jagāma || Rājādityē
46. Sura-pura-vadhū-vaktra-paṁkēruhāṇām prītiṁ kartuṁ gatavati mahātējasi kshmā-

47. m=aśēshāṁ vī rō='rakshata kshapita-sakalārāti-sāndrāndhakārō
48. bhrātā tasya prathi ta-mahimā Gaṇḍarādityavarmmā || Utpādya putram Mathurāntakā-
49. khyaṁ Kavēra-ka nyōttara-tīra-bhūmau grāmam mahāntañ cha nijēna nāmnā pa-
50. ratra-hētōs sa divañ jagāma || Tasmin divaṁ gatē dēvē śaśāsa sa-
51. kalām mahīm Ariñjayō='ribhūpāla-vana-dāvānalō balī || Ariñjayād aja-
52. ni Purāntakōpamaḥ Parāntakaḥ paranṛipa-chakra-marddanaḥ apālayaj jala-nidhi-mē-
53. khalām mahīṁ sukhēna yō nija-guṇa-rañjita-prajaḥ || Chēvūra-nāmani purē
54. nija-chāru-chāpa-muktātiśāta-sara-rāśi-nirantar=āśaḥ śātāsi-bhinna-ripu-danti-

Third plate; second side.

55. girīndra-niryyad-rakhāpagā bahuvidhā niravarttayat saḥ || Karikālānya-nāmā-
56. nam Ādityam udapīpadat Rājarājañ-cha Rājēndrō Ravivaṁśa-śikhāmaṇim ||
57. Sura-lōka-paritrāṇa-parē tasmin Parāntakē naralōka-paritrāṇam Ā-
58. dityō vidhivad vyadhāt || Sa Vīra-pāṇḍyēna sa-hēlam ājau chikrīḍa bālō

59. Manuvaṁśa-dīpaḥ mataṁgajēnēva madōtkaṭēna mṛigēndra-śābō bai
60. la-garvvitēna Divaṁ gatē tatra narādhipādhipē sa Gaṇḍarāditya-su-
61. tō mahābhujaḥ apālayad vāridhimēkhalām mahīm Mahēndrakīrtti
62. r- Mathurāntakō nṛi paḥ || Tasmin yātē tridaśa-nilayan trātum urvvīpatīndrē
63. vīrō viśva-kshitipati-lasan-mauli-līḍh=aṁghri-pīṭhaḥ dōshṇā Śēshōraga-pa-
64. ti-tanu-śrīmushā Rājarājō gurvvīm urvvī-dhuram udavahach Chōḷavaṁśa-pradīpaḥ || Jī-
65. tvā sa Pāṇḍya-Duḷu-Kēraḷa-Siṁhaḷēndra-Satyāśrayādi-nṛipatīn nija-bāhu-vīryyāt ā-
66. dāya tat-kari-turaṁgama-ratna-rāshṭrāṇy āśā daśāpi yaśasā dhavaḷīchakāra || Kṛi-

Fourth plate; first side.

67. ta-digvija(ya*)s sa Rājarājaḥ karadī-kṛitya mahīpatīn aśēshān nyavasat sva-purē sukhaṁ nṛi-
68. pēndras Tridivē lōka-namaskṛitō yath=Ēndraḥ || Ā śailād Ahimāṁśu-janma-mahi-
69. tād ā dakshiṇ-āmbhōnidhēr=ā ch=Āstāhvaya-parvvatāt giripatēr=ā-Śambhunādhi-
70. shṭitāt rājānō nija-vaṁśa-rakshaṇa-parā bhōktuñ cha bhōgān bahūn nityā-nitya-

71. vinōda-pāda- kamala-dvandvaṁ samāśiśriyan || Yatas sa rājā nija-pā-
72. da-bhājāṁ rājñā m udārō bahudhāśrayō'bhūt ataḥ pṛithivyām amṛita-
73. prabhāvaṁ Rājā śrayan tan nigadanti santaḥ || Sō='yam akhila-kalā-kalāpa-
74. pārāvāra-pā radṛiśv=āśēsha-nṛipa-chakra-chāru-chāmīkara-kirīṭakōṭi-gha-
75. ṭṭit=ānēka-māṇikya-marīchi-puñja-piñjarī-kṛita-pāda-pīṭhō Rājarājō Rājakēsari-
76. varmmā Sva-sāmrājya-varshē ēkaviṁśatitamē nikhila-dharaṇi-tilakāyamānē Ksha-
77. triyaśikhāmaṇir vaḷanāḍu-nāmni mahati janapada-nivahē Paṭṭaṇakkūṟṟa-nāmni janapa-
78. dē'nēka-sura-sadana-satra-prap=ārām=ābhirāmē vividha-saudhā-rājī-rājamānē Nā-

Fourth plate; second side.

79. gīpattanē nija-mati-vibhava-Sura-guruṇā budha-jana-kamala-vana-marīchimālin=ā-
80. rtthi-jana-kalpa-pādapēna Śailēndravaṁśa-sambhūtēna Śrī-Vishayādhipati-
81. nā Kaṭāhādhipatyam ātanvatā makaradhvajēnādhigata-sakala-rājavidyasya Chuḍā-

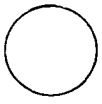
* The letters thus marked have been supplied.

82. maṇi-varmmaṇaḥ putrēṇa Śrī Māravijayōttuṁgavarmmaṇā sva-pitṛināmnā nirmmāpitam adha-
83. rīkṛita-Kanakagiri-sa munnati-vibhavam atiramaṇīyañ Chūḍāmaṇivarmma-vihāram adhiva-
84. satē Buddhāya tasminn ēva janapada-nivahē Paṭṭaṇakkūṟṟa-nāmni janāpa-
85. dē kariṇī-pari kramaṇa-vispashṭa-sīmā-chatushṭayam Āṇaimaṁgalābhi-

86. dhānaṁ grāmam adāt || Itthan=dēvēna dattasya sva-pitṛā chakravarttinā grāmasy=āsya gatē
87. tasmin=dēvabhūyam mahaujasi || Tat-siṁhāsanam=ārūḍhas tat-putrō Mathurāntakaḥ
88. śāsanam śāśvatan dhīmān kārayitv=ādiśan=nṛipaḥ || Śēshōśēshām=mahīṁ yāva-
89. d=dhattē śēshōragēśvaraḥ sthēyāt tāvad vihārō'yam vibhavēna sa-
90. hāvanau || Sō'yaṁ Kaṭāhādhipatir guṇānān nivāsabhūmir mahita-pra-

Fifth plate ; first side.

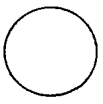
91. bhāvaḥ āgāminaḥ prārtthayatē narēndrān dharmmaṁ sadēmam mama rakshatēti || Grāmē
92. ramyē jagati mahitē Koṭṭayūrābhidhānē Lakshmī-dhāmany ajani vimalē yō Vasishṭh=
93. ānvavāyē sat-saṁsēvī vimala-charitō Nandanārāyaṇākhyas sō

94. 'yan dhīmān ara  chayad imām agrajanmā praśastim || Tasya rā-
95. jñō mahīṁ sarvvān=dharmmēṇa parirakshataḥ ajayyasya
96. jit=āśē- sha-ripu-bhūpala-saṁhatēḥ || mahādhikārī

97. matimāṁs=Tillayālī-samāhva(ya)ḥ yajjanmabhūr abhūt bhūmau Kāñchīvāyil=i-
98. ti śrutaḥ || Yō Rājarāja-Mūvēntavēḷ-iti prathitō bhuvi tan=niyōgād=i-
99. daṁ sō='yaṁ śāsanaṁ sāddhv akārayat || ๛ || ๛ || ๛

Fifth plate ; second side.

100. Kaṭāhādhipatēs tasya niyōgāt Tuvavūravān Aṇukka iti vikhyātaś Śrīmān Abhikaḷātmajaḥ ||
101. vinītō guṇa-sampannas svāmi-kāryya-hitē rataḥ śāsanaṁ śāśvatam idam achīkarad udāradhīḥ ||
102. Rājarāja-mahāchāryyō Vasudēv=āparāhvayaḥ akṛishṇa-charitaḥ Kṛi-
103. shṇa-sambhavōpi mahā-matiḥ || Śrī-Raṁga-Dāmōdara-nāmadhēyau Kṛishṇ=ātma-

104. jau Kṛishṇa=pa  dābja-bhriṅgau Kṛishṇābhīdhānō'pi cha Vāsudē-
105. va-śarīrajō nīraja-chāru-nētraḥ || Ārāvamṛita-putraś cha Purushō-
106. ttama-sañjñitaḥ sparddhamāṇō=ksharanyāsē Chitraguptēna chitraguḥ ||

107. Bhōvy=ānvavāya-tilakāḥ Kāñchīpurasamutbhavāḥ praśastim ēnām ali-
108. khan pañchaitē chitrakāriṇaḥ || ๛ I=śśāsanam veṭṭinōm Jayaṅkoṇ(ḍa*)-Śō-
109. ḷa-maṇḍalattu Śrī-Kāñchīpurattu oviyachchitrakāri Kṛishṇa-Vāsudēvaṇāṇa Rājarājappē-
110. rāchāryaṇeṇum Kṛishṇaṉ Tiruvaraṅganum Kṛishṇaṉ Dāmōdaranum Vāsudēvan-Krishṇaṉum
111. Āravamirtuvum Purushōttamaṇaṉum || ๛ || ๛ || ๛

Sixth plate ; first side.

112. Svasti Śrī || ๛ Kōneriṇamaikoṇḍāṉ Kshatriyaśikhāmaṇivaḷanāṭṭu
113. p-Paṭṭaṇakkūṟṟattu nāṭṭārkkum Brahmadēyakkiḷavarkkum Dēvadānappaḷḷi-
114. ch-chandak-Kaṇimuṟṟuruḍ-Veṭṭapperṟūrkaḷ=ilārkkum nagaraṅgaḷ=ilārkkum
115. namakku yāṇḍu i rupattoṉṟāvadu nāḷ toṇṇūṟṟireṇḍināḷ
116. Tañjāvūr-ppuṟam baḍimāḷikai Rājāśrayanil teṟkkil maṇḍapat-
117. tu nām irukka-k- Kiḍārattaraiyaṉ Śūḷāmaṇipadmaṉ Kshatriyaśikhā-
118. maṇivaḷanāṭṭu p-Pa ṭṭanakkūṟṟattu Nāgapaṭṭaṇattu eḍuppikkiṉṟa Śūḷā-
119. maṇipadma-vihārattu-ppaḷḷikku vēṇḍum nivandaṭṭukku Kshatri(ya*)śikhāmaṇi-va-
120. ḷa-nāṭṭu-p-Paṭṭanakkūṟṟattu Āṇaimaṅgalam paḷḷichchandam iraṅgal-uḷpaḍa aḷa-
121. ndapaḍi nīṅgal nīkki nilaṉ toṇṇūṟṟēḻē-yiraṇḍumākāṇi araikkā-

Sixth plate ; second side.

122. ṇi mundirikai-kkīḻmūṉṟumā mukkāṇimundirikai-kkīḻ araiyē yiraṇ-
123. ḍumāvināl iṟaikaṭṭiṉa kāṇikkaḍaṉ ṉellu eṇṇāyirattuttoḷḷāyi-

* The letters thus marked have been supplied.

121. rattu nārpattu mukkalanē irutūṇikkuṛuṇi orunāḷiyum Kaḍārattaraiyaṉ
125. Kshatriyaśikhāmaṇi valanāṭṭu-p-Paṭṭaṉakkūṛṛattu Nāgapaṭṭaṉatt-eḍuppi-
126. kkiṉṛa Śūḷāmaṇi padma-vihārattu-ppaḷḷikku iruppadāka yāṇḍu irupat-
127. toṉṛāvadu muda Ī paḷḷichchanda iraiyiliyāka variyil-iṭṭu-kkuḍukka-
128. v=eṉṛu nām śo -lla nam ōlai eḻudum Nittavinōdavaḷanāṭṭu Ā-
129. vūrkkūṛṛattu Viḷattūrkiḻavaṉ Amudaṉtīrttakaraṉ eḻuttināḷum nam ō-
130. lai nāyakaṉ Uyyakkoṇḍār-vaḷanāṭṭu Veṇṇāṭṭu-k-Kēralāntachchaturvē-
131. dimaṅgalattu Kṛishṇaṉ Irāmaṉāṉa Mummaḍiśōḻabrahmamāhārāyaṉum Nitta-

Seventh plate; first side.

132. vinōda-vaḷanāṭṭu-p-Pāmbuṇikkūṛṛattu Araiśūr-uḍaiyāṉ Īrāyiravaṉapalla-
133. va(rai*)yaṉāṉā Mummaḍiśóḻapōśaṉum(bhōjanum) Arumoḻidēva-vaḷanāṭṭu Neṉmalināṭṭu-p-Paru-
134. ttikkuḍaiyāṉ vēḷāṉ=Uttamaśōḻanāṉa Mathurāntakamūvēndavēlāṉum
135. oppiṉālumpuk kanandiṭṭiṉapaḍiyē variyil-iṭṭu-k-koḷkaveṉṛu-
136. nam Karumamārāyu m Ārūrāṉ Aravaṇaiyāṉāṉa Parākkiramasōḻamūvē-
137. ndavēḷānum Ta ttaṉśendanāṉa Śembiyaṉmūvēndavēḷāṉu-
138. m Aruṅkuṉṛamuḍai yāṉ Māpperaṉporkāriyum naḍuvirukkum Puḷḷa-
139. maṅgalattu Paramēśvarabhaṭṭasarvakratuyājiyum Kaḍalaṅguḍi Dāmōdarabhaṭṭanu-
140. m nam Karumamārāyum Kshatriyaśikhāmaṇivaḷanāṭṭu-t-Tirunaraiyūr-nāṭṭu-k-Karkkuḍai-
141. yāṉ Piśaṅgaṉ Pāḷūrāṉ Mīnavaṉamūvēndaveḷāṉum Arumoḻidēva-vaḷanāṭṭu

Seventh plate; second side.

142. p-Puraṅgarambaiṉāṭṭu Vaṅganakaruḍaiyāṉ Śaṅkaranārayaṇaṉaraṅgaṉum naḍuv=i-
143. rukkum Veṇṇainallūr-t-Taṁmaḍipaṭṭaṉum Paśalai-t-Tiyambakapaṭṭaṉum śo-
144. lla-p-Puravuvari-k-Kiḻinallūr-kiḻavaṉ koṛṛaṉ Porkāriyum Kaḻumalamuḍai-
145. yāṉ Śūṛṛiyaṉ tēvaḍiyum Paḻuvūruḍaiyāṉ Tēvaṉśāttaṉum
146. Kaḷḷikkuḍaiyāṉ Aṇaiyaṉtaḷikkuḷavaṉum Varippottakam Śā-
147. ttaṉūruḍaiyāṉ kumaraṉ-Araṅgaṉum Paruttiyūrkiḻavaṉ Śiṅgaṉ Ve-
148. ṇkāḍaṉum irundu yāṇḍu irupattoṉṛāvadu nāḷ toṇṇūṛṛā-
149. riṉāl paḷḷichchandam iraiyiliyāka vari(yi*)liṭṭu-kkuḍutta Taṅgaṇāṭṭu-p-Paṭṭaṇa-
150. kkūṛṛattu Āṇaimaṅgalam aḻandapaḍi nīṅgal nīkki nilaṉ toṇṇūṛṛē-
151. ḻē yiraṇḍumākkāṇi yaraikkāṇi mundirikaikkīḻ mūṉṛumā mukkāṇi-
152. mundirikai kīḻaraiyē yiraṇḍu māvum piḍiśūḻndu piḍākai naḍappipadāka-k-kaṇkāṇi-

Eighth plate; first side.

153. kaḻukkum Veṇṇainallūr-t-Tammiḍittaṭṭaṉaiyumpaṭṭaṉ Kshatriyaśikhāmaṇiva-
154. ḻaṉāṭṭu-t-Tiruniraiyūr nāṭṭu Śrī Tuṅgamaṅgalamāṉa Abhimānabhūshaṇachchaturvē-
155. dimaṅgalattu-ttūṛpil Śrīdharabhaṭṭaṉaiyum iṉṉāṭṭu Vēḷāṉāṭṭu-t-Tirunallū-
156. r Pārkkuḻattu-p -Parapa(la*)bhaṭṭaṉaiyum ivvūr Perampurattu Veṇṇaiy-
157. bhaṭṭaṉaiyum Rājē ndrasiṁha-vaḷanāṭṭu Kāraṉāṭṭu-t-Taṇiyūr Śrī Vīra Nārāya-
158. ṇachchaturvēdimaṅ galattu [Dvēnda?]-kompuṛattu Nandīśvarabhaṭṭaṉaiyum Puravuva-
159. ri Kaḷḷikkuḍaiyāṉ aṉaiyāda Taḷikkuḷavanaiyum peruttatōraṇa-
160. ṅgaḻum ivarkaḷ-ōḍu niṉṛu ellai teṛittu-p-piḍiśūḻndu piḍākai naḍandu kallu-
161. ṅ=kaḷḷiyum nāṭṭi aṛavōlai śēḍu pottakaveṇṇum vāśakattāl mandira-
162. vōlai Viḷattūrkiḻavaṉ Amudan Tīrttakaraṉ eḻuttināḷum mandiravōlai Nā-

Eighth plate; second side.

163. yakar Kṛishṇaṉ Iramaṉāṉa Mummaḍiśōḻa-Brahmamahārāyaṉum Araiśūrudaiyāṉ-Ī-
164. rāyiravaṉapallava(rai*)yaṉāṉa Mummaḍiśōlapōśa(bhōja)num Paruttikkuḍaiyāṉ
165. Vēḷāṉ-Uttamaśōḻaṉāṉa Mathurāntakamūvēndavēlā-

* The letters thus marked have been supplied.

166. ṉum oppin ālum Tirumakaḷ pōla-p-peru-Nila-ch-chelviyum
167. n=taṉakke y-urimai pūṇ(ḍa *)mai maṉakkoḷa-k-Kāndaḷūr-
168. chchālai kalam-a ṛutt-aruḷi Veṅgaināḍuṁ=Kaṅgaipāḍiyu(m *)Nu-
169. ḷamappāḍiyun=Taḍikaipāḍiyuṁ=Kuḍamalaināḍuṁ=Kollamuṁ=Kali-
170. ṅgamum eṇḍiśai pukaḷtara Īḻamaṇḍalamun=ti(ṇ *)ḍiral veṉṟi-t-taṉ-
171. ḍār koṇḍu tanneḻil vaḷara ūḻiyuḷ-ellā yāṇḍun=to-
172. ḷudaka viḷaṅgum yāṇḍey Śeḻiyarai-t-tēśukoḷ Śrī Kōvi-

Ninth plate; first side.

173. rājarājakēsarivarmmarāṉa Śrī Rājarājadēvaṟku yāṇḍu irupattoṉṟāvadu nāṭṭo-
174. ḷukku tirumukam vara nāttoḻun=tirumukaṅkaṇḍu edir-eḻundu śeṉṟu toḻudu vā-
175. ṅgi-t-talai mēl vaittu-p-piḍi-śūḻndu piḍākai naḍandu ellaiteṛittu kallu-
176. ṅ=kaḷḷiyu-nāṭṭi a ṛavōlaiśeyda nilattukku-k-kīḻpāṛkellai Kshatri-
177. yaśikhāmaṇivaḷa nāṭṭu-p-Paṭṭaṉakkūṟṟattu-k-Kōvūr mēl-ellai
178. Kōvūr-t-tachchaṉi lattukkum Kōvūr Kāvidiy-ōḍaikku mēṛkun=
179. teṛkiṉṉum i vvūr-p-Pukaiyuṇṇiy-eṉṉum nilattukku mē-
180. ṛkum teṛkiṉṉum ivvellaiyē kiḻakkunōkkippōy iṉṉilat-
181. tukku-t-teṛkiṉṉum Pukaiyuṇṇiyeṉṉum nilattukku mēṛkum te-
182. ṛkiṉṉum mēṛkiṉṉum Pukaiyuṇṇikkuppāyum vāykkāliṉ mēlaiya-

Ninth plate; second side.

183. raikkālil nāṟṟukkālāka aṭṭikkiḍanda śiṛuvarambukku vaḍakkum iṉṉuṁ ivvarai-
184. kkāliley mēṛku nāṟṟukkālāka aṭṭikkiḍanda śiruvarambukku mēṛkum iṉṉum
185. innāṟṟukkālukkey teṛku varambāka aṭṭikkiḍanda varambukku vaḍakkum iṉṉu-
186. m ivvaraikkāli ṉ mēlvarambukku mēṛkum iṉṉum ivvaraikkā-
187. liṉ teṛkil-p-Pu kaiyuṇṇiyaraikkālukku mēṛkum iṉṉum idaṉ-
188. ṉ teṛkil Kōvū r-k-kuśavanilaṉ orumāvaraikku mēṛkum idaṉ teṛkil
189. orumāvaraikku mēṛkum idaṉ teṛkil ōḍaiyil naḍuvukku-t-tēṛkum iṉ-
190. ṉum ik-Kōvūr ellaikku mēṛkum teṛkkiṉṉum Kōvūr Veḷḷāḷān a(r)ai-
191. r(ai)śuramaṛiyāṭṭi orumāvukku mēṛkum idaṉ teṛkil ōḍai naḍuvukku-t-teṛkum i-
192. vvōḍaiyē teṉkiḻakku nōkkippōy mēṛ-palḷaṿāykkāl ivvō-

Tenth plate; first side.

193. ḍaikkey viḻunda iḍattukku mēṛkum iṉṉum Mēr-ppaḷḷavāykkāliṉ teṉ-
194. karaikku-tteṛkum Kōvūr Mēlpaḷḷattu mēlvarambukku mēṛkum ivvūr mē-
195. l-paḷḷattu Veḷḷaḷa Uruppaḻippākkāṉ araikkālil vaḍavarambukku va-
196. ḍakku ivvaraikkā liṉ mēlai ōḍaiyiṉ naḍuvukkum Veḷḷāḷaṉ Pa-
197. ramēśvaraṉ Naṛai yūr araikkālukku mēṛkum ivvōḍaiyiṉ naḍu-
198. vukku mēṛkum Kō vūr Veḷḷāḷaṉaiyyāṛaṉ Śendaṉ araikkāliṉ
199. kottattu iv vōḍaikkē mēṛkkum ivvaraikkālukku-tteṛku-
200. m Mēlapaḷḷa nilattiṉ kottattu ivvōḍaikkey mēṛkum ivvō(ḍ)ai-
201. ḍ(ai) Ēṛivaṭṭivāykkālukkey viḻunda iḍattukku mēṛkum ivv=Ēṛivaṭṭivāykkā-
202. lukkē mēṛkum iṉṉum ivv=Ēṛivaṭṭivāykkālukkey teṛkum ivv=Ē-

Tenth plate; second side.

203. ṛivaṭṭivāykkālukkē mēṛkum teṉpāṛkellai ivv=Ēṛivaṭṭivā-
204. ykkālukku vaḍakkum ivv=Ēṛivāṭṭivāykkālē mēṛku nōkki-chche-
205. ṉṛu ivvāykkālai yūḍaṛuttu-tteṉkaraikkey yēṛi teṛkiṉṉu-
206. m ivv=Āṉaima ṅgalattu brahmadēyattu-ppaḍukaivēlinila-
207. ttiṉ mēl-el laiyē śeṉṛu teṉmaḍalāy-kkiḍanda ōḍaik-
208. ku mēṛkum iv v=ellaiyē teṛku nōkki-chcheṉṛu mēṛki-
209. ṉṉum iv v=ōḍaikkē vaḍakkum iṉṉum ivv=ōḍaikku

* The letters thus marked have been supplied.

210. vaḍakku nōkki · Yērivaṭṭivāykkālukkē yuṛṛ=aḍaṛku kiḻakkum ivv=Ērivaṭṭi-
211. vāykkālai yūḍaṛuttu vaḍakaraiyē yēṛi ivvāykkāliṉ vaḍakaraiyē
212. mēṛku nōkki-chcheṉṛu ivvāykkālukku vaḍakkum ivvellaiyey

Eleventh plate ; first side.

213. mēṛku nōkki-chcheṉṛu ivvāykkāl tāṉ kiḍandavāṛē mēṛku nōkki iṉṉāṭṭu-p-
214. Paṭṭaṉakkūṛṛattu brahmadēyam Śīvaḷaikkuḍiyil nilaṉ nāṉmāvil vaḍavarambe-yuṛ-
215. ṛu iv-varambē mēṛku nōkki-chcheṉṛu ivv=ellaikku vaḍakkum ivv=ellai(y)ē-
216. y(ē) mēṛku nōkki-ch chcheṉṛu Paḷaviḻappāṉ-ōḍaiyē yuṛṛu ivv=ellai-
217. kku vaḍakkum mēl pāṛkellai vaḍakku nōkki nāṭṭuppōkku-ttalai-
218. vāyā(l*) veṭṭappe ṛṛukku-kkiḻakkum vaḍakk-iṉṉum in-nāṭṭu-p-Paṭṭa-
219. nakkūṛ(ṛa*)ttu Muñji kuḍi nilattiṉ kīḻ-ellaiyāṉa ōḍaiyē yuṛṛu ivv=
220. ōḍaiyiṉ naḍuvey vaḍakku nōkki-chcheṉṛu ivv=ōḍai yulpaṭṭa ivv=ō-
221. ḍaikku-kkiḻakkum ivv=ōḍai tāṉkiḍandavārey vaḍakku nōkki im=Muñjiku-
222. ḍi nilamē yuṛṛu im=Muñjikuḍikku-kkīḻ-ellaiyāṉa ōḍaiyey-uṛṛu vaḍakkiṉ-

Eleventh plate ; second side.

223. ṉum ivv=ellaikku-kkiḻakkum ivv=ōḍai tāṉkiḍandavārey palamūḍōkkum=ūḍ-
224. ōṅgi vaḍakku nōkki im=Muñjikuḍi nilamey-uṛṛu im=Muñjikuḍikku-kkīḻ-ellaiyāṉa
225. ōḍaiyē vaḍakkiṉṉum ivv=ellaikku-kkiḻakkiṉṉum ivv=ōḍai tāṉki-
226. ḍandavārey vaḍak ku nōkkichchcheṉṛu idaṉaiviṭṭu im=Muñjikuḍi Veḷḷāḷa-
227. ṉ Irāmaṉ Gōvi ndanmāviṉ teṉ varambey-uṛṛu ivv=ellaiyē vā-
228. ḍakku-nōkki-chcheṉ ṛu im=Muñjikuḍi brahmadēyamāṉa nilattiṉ teṉ varambe-
229. yuṛṛu idaṉukku-t teṛkum idaṉukkey kiḻakkum iṉṉum im=Muñjikuḍi-
230. brahmadēyam nilattukkey vaḍakkum ivv=ellaiyē vaḍakku-nōkki-chcheṉṛu i-
231. m=Muñjikuḍi Vellāṉvakai-kkīḻ-ellaiyāṉa nilattukku-kkiḻakkum vi-
232. v=ellaiyē vaḍakku-nōkki-chcheṉṛu vaḍamēṛku-nōkki Muñjikuḍi Ūḍārimaya-

Twelfth plate ; first side.

233. kkal-eṉṉum nilamey-uṛṛu iṉṉilattiṉ kīḻ varambukku-kkiḻakkum idaṉ vaḍa-
234. varambey mēṛku nōkki-chcheṉṛu vaḍavarambukku vaḍakku ichcheyiṉ Mēlaippa-
235. raiy-ōḍai vaḍakku-nōkki-chcheṉṛu ivv=ōḍaikku-kkiḻakkum ivv=ōḍaiyē vaḍa-
236. kku-nōkki-chcheṉ ṛu ivv=Āṉaimaṅgalattukku-ppāykkalliṉ Rāja-
237. rājaṉvāykkā ley-uṛṛu iv-vāykkālaiy-ūḍa(ṛu*)ttu vaḍakaraikkeyēṛi
238. ivv=Āṉaimaṅga lattu brahmadēyāttu-kkālvāy-eṉṉum nilatti-
239. ṉ kīḻ-varambukku-k kiḻakkum vaḍakku-nōkki-chcheṉṛu kiḻakku-nōkki-chche-
240. ṉṛu ivv=Āṉaimaṅgalattu brahmadēyattu-kkīḻāṉa kīḻāṉkāṛ śeyiṉ teṉva-
241. rambey-uṛṛu-tteṉ kiḻakku-nōkki-chcheṉṛu idiṉiṉṛu vaḍakiḻakku nōkkiyum
242. kiḻakku nōkkiyum śeṉṛa ellaikku-tteṛkum kiḻakkum idaṉ vaḍavarambey

Twelfth plate ; second side.

243. vaḍamēṛku-nokki-chcheṉṛu idaṉukkuvaḍakkum iṉṉum ivv=Āṉaimaṅgalattu
244. brahmadēyattu Āritaṉ Śiriyāṉa kaḍamban mūṉṛu māviṉ kīḻvarambukku-kkiḻakkum va-
245. ḍapāṛk-ellai ichcheyiṉ teṉvarambey kiḻakku-nōkki-chcheṉṛu idaṉukku-tteṛku-
246. m innāṭṭu-p-Paṭṭa nakkūṛṛattu brahmadēyam Pirambilakoṭṭiḍalāṉa nilat-
247. tiṉ ellaiyey ki ḻakku-nōkki-chcheṉṛu ivv=Āṉaimaṅgalattu brahmadēya-
248. ttu Vāchchiyaṉ Para mēśvaraṉ pūvaṉa nilattiṉ mēlvarambey=uṛṛ-adar-
249. ku teṛkum innilattu kkey mēṛkuṉ=teṛkum kiḻakkum innāṭṭu brahmadēyam
250. Pirambilakkoṭṭiḍalāṉa nilattiṉ kīḻvarambukku-kkiḻakkum ivvarambey vaḍakku-nōkki-ch-
251. cheṉṛu Viḻapp=eṉṉum āṛṛiṉ teṉ-karaikku-uṛṛu teṉkaraikku-tteṛkum ikkarai-
252. yey kiḻakku-nōkki-chcheṉṛu ivv=Āṉaimaṅgalattu Mahādēvar dēvadāṉamāṉa o-

* The letters thus marked have been supplied.

Thirteenth plate ; first side.

253. rumāvaraiyiṉ mēlvarambey-uṟṟu iv-varambukku mēṟkum-iv-varambey teṟku-
254. nōkki it-tēvar dēvadāṉamāṉa Muḷḷivāvaiyiṉ mēl-varambey-uṟṟu i-
255. v-varambukku mēṟkum iv-varambē teṟku nōkkiyuṅ=kiḻakku nōkkiyuñ=śe-
256. ṉṟu it-tēvar kuḻamēy-uṟṟu it-tēvar kuḻattukku-ppāyum vāykka-
257. liṉ mēlvaram bē teṟku-nōkki-chcheṉṟu it-tevar dēvadānaṅ=Ga-
258. ṇavatikālāṉa ni lattin mēlvarambukku mēṟkum ik-Kaṇavati kālāṉa
259. teṉvarambey kiḻakku-nōkki-chcheṉṟu iv-varambukku-tteṟkum it-
260. tēvar dēvadāṉamāṉa Meḻukkuppuram orumāviṉ mēlvarambukku mēṟkum ivv=oru-
261. māviṉ teṉvarambey kiḻakku-nōkki-chcheṉṟu iv-varambukku-tteṟkum it-tē-
262. var dēvādaṉam mukkāṇiyiṉ teṉvarambey kiḻakku-nōkki-chcheṉṟu Pat-

Thirteenth plate ; second side.

263. talvāykkālaiy=uṟṟ=adarku-tteṟkum ip-Pattalvāykkāliṉ mēlkaraiye va-
264. ḍakku-nōkki-chcheṉṟu viḻappey-uṟṟ=adaṟku-kkiḻakkum iv-viḻappai yūḍaṟu-
265. ttu vaḍakaraikkēyēri in-nāṭṭu-p-Paṭṭaṉakkuṟṟattu brahmadēyamuṅ=Kīṟa-
266. kuḍiyellai yey-uṟṟu ivv-ellaiyē vaḍakku nōkkiyuṅ=
267. kiḻakku nōkki yuñ=śeṉṟu idaṉukku-kkiḻakkun=teṟkum iṉ-
268. ṉum im-Mūṅ giṟkuḍi nilattukkey mēṟkum ivv=ellaiyē
269. teṟku-nōkki -viḻappukkey-uṟṟu viḻappaiy-ūḍaṟuttu-tteṉ
270. karaikkey-ēṟi-tteṉ-karaiyē kiḻakku-nōkki-chcheṉṟu in-nāṭṭu-k-Kōvū-
271. r-k-Kaṇavati mayakkalāṉa nilattiṉ mēlvarambey=uṟṟ=adaṟku-tteṟkum ik-Ka-
272. ṇavati mayakkalāṉa nilattiṉ mēlvarambukku mēṟkum ik-Kaṇavati mayakka-
273. liṉ teṉvarambey kiḻakku-nōkki-chcheṉṟu in-nāṭṭu-p-Paṭṭaṉakuṟṟattu

Fourteenth plate ; first side.

274. brahmadēya Nallūrchchērikku-ppāyum vāykkālaiy-uṟṟ=adaṟkut-teṟkum iv-
275. vāykkāliṉ teṉkaraiyey kiḻakku-nōkki-chcheṉṉṟu in-nāṭṭu-k-Kōvūr
276. Veḷḷāḷaṉ Uruppaḷippākkāṉ-orumāviṉ teṉvarambaiy=uṟṟu itteṉ-
277. varambai kiḻakku-nōkki-chcheṉṟu Kōvūr muṉ=ṟudaṅgiṉa tachchan=nilattukkey=u-
278. ṟṟ=adaṟku-tteṟkum ā ka ivv-iśaitta peru-nāṉkellaiyilum-akappaṭṭa nīr nilaṉu-
279. m puṉśeyum ūru m ūrirukkaiyum kuḻamum Śrīkōyilkaḻum Paraichchēri-
280. yuṅ=Kammāṇśē riyuñ=śuḍukāḍum-peṟuvadākavum ivv=ūr maṉaiyum ma-
281. ṉaippaḍappaiyuṅ =kaḍaiyuṅ=kaḍaitteruvummaṉṟuṉ-kaṉṟum-mēypāḻuṅ=ku-
282. ḻamuṅ=koṭṭakāramuṅ=kiḍaṅguṅ=kēṇiyum puṟṟun=teṟṟiyuṅ=kāḍum-pīḍilikaiyuṅ-ki-
283. ḻarum uvarum āṟum āriḍu paḍukaiyum ōḍaiyum uḍaippum mīṉ payila paḷḷamun=tēṉ-pa-
284. yilapoduppu(m*) mēnōkkiya maramum kīnōkkiya kiṇaṟum uḷḷittu nīrpūśi ne-

Fourteenth plate; second side.

285. kkum virapiḍiyum vālamañjāḍiyum ulakum ōḍakkūliyum maṉṟupādum mā-
286. viraiyun=tiyēriyum īḻampūṭchiyum kūttikālum ullittu kotteṭṭuṉ-
287. ṇappāl tēvavakaippaṭṭaduṅ=kokkoḷḷādey Paḷḷichchandattukke-
288. y peṟuvadā kavum ippaḍi peṟṟa vyavastheyum parihāramum
289. peṟṟa iṉ-ṉila n=kārāṇmaimīyāṭchiyum=ikuḍikkuraimaiyum=uḷḷa
290. ḍaṅga-p-Paṭṭaṉak kūṟṟattu Nāgapaṭṭaṉattu-k-Kaḍāratt-araiyaṉ eḍuppi-
291. kkiṉṟa Śūḷāma ṇipaṉma vihārattu-ppaḷḷikku-ppaḷḷichchandam-i-
292. raiy-iliy-āka-kkuḍutta iṉ-ṉāṭṭu Āṉaimaṅgalam paḷḷichchanda iraṅkal-u-
293. ḷpaḍa yāṇḍu irupattoṉṟāvadu mudal piḍi śūḷṇḍu piḍākai naḍaṇḍu kallu-
294. ṅ=kaḷḷiyu(m*) nāṭṭi aṟavōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇi-va-

* The letters thus marked have been supplied.

Fifteenth plate ; first side.[1]

295. yuṅ=koḍiyum-uḷḷitta palluruvil payan maramiḍavun=naḍavum peruvadākavum peru-
296. ñjekkiḍapperuvadākavum ivvūr nilattai yūḍaṟuttu-ppuṟavūrkaḷukkuppōy
297. nīr pāyum vāykkālkaḷ mēṉaḍai nīrpāyavum vāravum peṟuvadākavum puṟavūr ni-
298. lattūḍu pōnaya du ivvūr nilattukku-ppāyum vāykkālkaḷ mēṉa-
299. ḍai nīrpāyavum vā ravum peṟuvadākavum ivvūr-iṭṭa teṅgum paṉaiyum ī-
300. ḷavar-eṟa-pperādad ākavun=taṉ kuḍikk-ēṟṟa vaṇṇam muṟaiśummuppaḍi-ttō-
301. raṇam nāṭṭappeṟuva ḍākavum ippaḍi peṟṟaṭaṟaku-ppeṟṟa parihāran=nāḍāṭchi-
302. yum ūrāṭchiyum vaṭṭināḷiyum pitānāḷiyun=kaṇṇālakkāṇavum vaṇṇārappāṟai-
303. yuṅ=kuśakkāṇamun=nīrkkūliyum ilaikkūlamun=taṟippuḍavaiyun=tarakun=taṭṭārappāṭṭa-
304. mum iḍaippāṭṭamum=āṭṭukkiraiyum nallāvun=nallerudun=nāṭṭukāvalum ūḍupo-

Fifteenth plate ; second side.

305. ḍum paramberindu uḍumpoḍiy-āmaitavaḷamattevakaippaṭṭadum uṇṇilam=o-
306. ḷiviṉṟi kārāṇmai mīyāṭchiyum-ikudikkuṟaiyum=uḷḷaḍaṅga ippaḍi peṟṟata-
307. ṟku-ppeṟṟa vyavasthai iṉṉilattukku nīrkkīndavāṟu vāykkāl-kutti-p-
308. pāyndavum vāra vum viḍavum peruvadākavum iṉṉilattukku-
309. ppāyum vāyk kālkaḷ mēṉaḍai nīrpāyavum vāravum peruva-
310. dākavum iv-vā ykkālkaḷ aṉṉiyar kuṟaṅk-aruttu-kkuttavum
311. vilaṅg-aḍaikka vuṅ=kuṟṟēttam paṇṇavun=kūḍai-nīr-iraikkavum (p)e-
312. p(e)rādadākavuñ=śeṉṉīr-ppoḍuvinai śeyyādadākavum aṉṉīr-aḍaittu-ppā-
313. chchapperuvadākavuñ=śuṭṭōṭṭāla māḍa mālikaiy-eḍukka-ppeṟuvadākavun=
314. turavukinaṟu iḷichchapperuvadākavun=kāvu teṅgiḍapperuvadākavun=tamaṉaka-
315. mu maruvumm-iruveliyuñ=śeṇpakamuñ=seṅkaḷunīrum māvum palāvuñ=kamukum=paṇai

Sixteenth plate ; first side.

316. ḷanāṭṭu-p-Paṭṭaṉakkūṟṟattu nāṭṭōm nāṭṭārōḍum uḍaniṉṟu piḍi śūḷndu piḍākai naḍandu-kal-
317. luṅkaḷḷiyu nātti aṟavōlai śeydu kuḍuttēṉ puṟavu vari Kaḷḷikkuḍaiyāṉ Aṉaiyaṉ
318. Ṭaḷikkuḷavaṉeṉ-ivaiyeṉṉ-eḷutt-eṉṟum ivv=Āṉaimaṅgalam piḍiśūḷn-
319. du piḍākai naḍakki ṟapōdu āṉaiyēṟi iṉāṭṭārōḍum uḍaṉiṉṟ-ellai
320. terittu-kkāṭṭi ṉeṉ ivv=Āṉaimaṅgalatt-irukkum Veḷḷāḷaṉ Kōnput-
321. taṉeṉ-ivai ye ṉṉ-eḷutt-eṉṟum ippaḍi piḍi śūḷndu piḍākainaḍandu
322. aṟavōlai śey du koḍuttōm Kshatriyaśikāmaṇivaḷanāṭṭu-p-Paṭṭaṉakkū-
323. ṟṟattu brahmadē(ya*)ṅ=Kaḍambanūr sabhaiyōm ivarkaḷ śolla ivvūr madyasthan Muppattiru-
324. vaṉayajñanāna Kaṟpakāḍittṉeṉ-ivai yeṉṉ-eḷutt-eṉṟum ik-Kaḍambanūrār śo-
325. lla ivvūr Vaikhānasa Nārāyaṇan Damōdaraṉeṉ-ivai-yeṉṉeḷutt-eṉ-

Sixteenth plate ; second side.

326. ṟum ippaḍi piḍākai naḍandu piḍi śūḷndu aṟavōlai śeydu koḍuttōm
327. Kshatriyaśikhāmaṇivaḷanāṭṭu-p-Paṭṭaṉakūṟṟattu brahmadēyam Nāraṇama-
328. ṅgalattu sabhaiyōm ivvūr madhyasthaṉ Iruṉūṟṟavaṇa Uttamanāṇa Bra-
329. hmamaṅgalyaṉeṉ-ivai yeṉṉeḷūtteṉṟum ippaḍi piḍi śūḷndu aṟavō-
330. lai śeydu kuḍu ttōm Kshatriyaśikhāmaṇivaḷanāṭṭu-p-Paṭṭaṉakkū-
331. ṟṟattu Vēlaṅ guḍi Vēlaṅguḍaiyaṉ Nārāyaṇaṉ Oṟṟiyeṇa
332. ivai yen neḷuttenṟum ippaḍi piḍi śūḷdu piḍākai naḍandu a-
333. ṟavōlai śeyudu koḍuttōm Kshatriyaśiktāmaṇivaḷanāṭṭu-p-Paṭṭanakkūṟṟa
334. ttu brahmadēya Mūṅgilkuḍi sabhaiyōm ivvūr madhyasthaṉ Kuṇavaṇa-
335. piriyan Alaṅkārappiriyān-eṇa-ivai yeṉṉeḷutt-eṉṟum ip-

[1] After line 294 the grant is continued in line 316 ; and lines 295 to 315 covering both the sides of the fifteenth plate stand detached and appear to be the concluding portion of another grant. They mention several privileges ; and the translation of this plate has been placed after that of the others.

* The letters thus marked have been supplied.

Seventeenth plate; first side.

336. padi pidi śūḷndu piḍākai naḍandu aṛavōlai śeydu kuḍuttōm Kshatriyaśikkā-
337. maṇivaḷanāttu-p-Paṭṭaṇakkūṛṛattu Narimaṇṛattu ūrōm ūrār śolla eḷu-
338. diṉēṉ ivvūr madhyasthaṉ· Aimbattiruvaṇa Viḍelaviḍugaṇeṇa ivai eṉ-
339. neḷutteṉ ṛum ippaḍi piḍi śūḷndu piḍākai naḍandu aṛavōlai
340. śeydu kuḍuttō m Kshātriyaśikhamaṇivaḷanāṭṭu-p-Paṭṭaṇakkūṛṛattu-ch-
341. Sāttamaṅgālat tūrōm ūrār śolla eḷudiṉēṉ ivvūr Vē-
342. ḍākkōvaṇa nediraṉ Śāttanāṇa Nāṉūṛṛuvapperuṅkōvēḷā-
343. ṉeṉ-ivai yeṉṉeḷutteṉṛum ippaḍi piḍi śūḷndu piḍākai naḍandu aṛa-
344. vōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇivaḷanāṭṭu-p-Paṭṭaṇakkūṛṛat-
345. tu brahmadēyam Śannamaṅgalattu sabhaiyōm sabhaiyār śolla eḷudi-

Seventeenth plate; second side.

346. ivvūr-kkāṇattāṉ madhyastaṉ Turukkaṉ Kaḷudaṇeṇa ivai yeṉṉeḷu-
347. tteṉṛum ippaḍi piḍi śūḷndu piḍākai naḍandu aṛavōlai śeydu kuḍuttō-
348. m Kshatriyaśikhāmaṇivaḷanāṭṭu-p-Paṭṭaṇakkūṛṛattu brahmadēyam Koṭṭārakkuḍi sa-
349. bhaiyōm ivvū r-kkāṇattāṉ madhyastaṉ ūraṉ Chandiraśēkharanāṇa
350. Brahmamaṅgalyaṇe ṇa ivai yeṉṉeḷutteṉṛum ippaḍi piḍi śūḷndu
351. piḍākai naḍandu a ṛavōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇivaḷa-
352. nāṭṭū-p-Paṭṭaṇakkū ṛṛattu-k-Kōvūr ūrōm ūrā(r*) śolla eḷudiṉēṉ
353. ivvūr-kkāṇattāṉ madhyastan Aiyyaṇaiyyaṇeṇa-ivai yeṉṉeḷutte-
354. ṉṛum ippaḍi piḍi śūḷndu piḍākai naḍandu aṛavōlai śeydu kuḍuttōm Kshatri-
355. yaśikhāmaṇivaḷanāṭṭu-p-Paṭṭaṇakkūṛṛattu Uttūr ūrōm ūrā (r*) śollav=e-

Eighteenth plate; first side.

356. ḷudiṉēṉ ivvūr-kkāṇattāṉ madhyastaṉ Nakkaṉ Mulḷiyeṉ-ivai yeṉ-
357. neḷutteṉṛum ippaḍi piḍi śūḷndu piḍākai naḍandu aṛavōlai śeydu kuḍut-
358. tōm Kshatriyaśikkāmaṇivaḷanāṭṭu-p-Paṭṭaṇakkūṛṛattu brahmadēyam Naṉṉimaṅga-
359. lattu sabhaiyō m sabhaiyār śolla ivvūrkkāṇattāṉ madhyastaṉ
360. Kaṇṇaṉ Alaṅ kārappiriyaṇeṉ-ivai eṉṉeḷutteṉṛum i-
361. ppaḍi piḍi śūḷndu pi ḍākai naḍandu aṛavōlai śeydu kuḍuttōm Kshatriya-
362. śikhāmaṇi-vaḷanā ṭṭu-p-Paṭṭaṇakkūṛṛattu brahmadēyam Peruvanūr sabhai-
363. yōm sabhaiyār śolla eḷudiṉēṉ ivvūr-kkāṇattāṉ Vēḍakōva-
364. namādēvaṉ ūraṇeṉ-ivai eṉṉeḷutteṉṛum ippaḍi pi(ḍi*) śūḷndu piḍā-
365. kai naḍandu aṛavōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇivaḷanāṭṭu-p-Paṭṭaṇa-

Eighteenth plate; second side.

366. kkūṛṛattu Āḷāṅguḍi ūrōm ūrār śolla eḷudiṉēṉ ivvūr-kkāṇattāṉ Kā-
367. śyapaṉ Sūryyan-Araṅgaṇeṇa ivai eṉṉeḷutteṉṛum ippaḍi piḍi śūḷndu pi-
368. ḍākai naḍandu aṛavōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇivaḷanāṭṭu-p-Paṭṭaṇakkū-
369. ṛṛattu Turaiyūr ūrōm ūrā(r*)śolla eḷudiṉēṉ ivvūr-kkāṇattā-
370. n Bhāradvāji Tiritti vaikundan eḷutteṉṛum ippaḍi piḍi śūḷndu piḍā-
371. kai naḍandu aṛavō lai śeydu kuḍuttōm Kshatriyaśikhāmaṇivaḷanāṭṭu-p-Paṭṭa-
372. na-kkūṛṛattu brahma dēyam Pirambilasabhaiyōm ivvūrkkāṇattaṉ madhya-
373. sthan Kuṇavaṉ Nāṉṉiyāṉ Alaṅkārappiriyaṇeṇa ivai eṉṉeḷutteṉṛu-
374. m ippaḍi piḍi śūḷndu piḍākai naḍandu aṛavōlai śeydu kuḍuttōm Kaḍambaṅguḍi yūrō-
375. m ūrā(r*)śolla eḷudiṉēṉ ivvūrkkāṇattāṉ madhyasthan Kuṇavanandiyāṉ Ala-

Nineteenth plate; first side.

376. ṅkārappiriyaṇeṉ-ivai eṉṉeḷutteṉṛum ippaḍi piḍi śūḷndu piḍākai naḍandu aṛa-
377. vōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇivaḷanāṭṭu-p-Paṭṭaṇakkūṛṛattu Śendamaṅ-

* The letters thus marked have been supplied.

378. galattu ūrōm ūrār śolla eḷudiṉēṉ ivvur madhyasthan ūrāṉ Ayyaṉe-
379. ṉ-ivai eṉṉeḷu ttenṟum ippaḍi pi(ḍi*) śūḷndu piḍākai naḍandu aṟavōlai śe-
380. ydu kuḍuttom Ksha triyasikhāmaṇivaḷanāṭṭu-p-Pattaṉakkūṟṟa-ch-Śiruchchendamaṅga-
381. lattu Eṭṭivalañju ḷiyāṉ Saṅgaṉeṉa ivai eṉṉeḷuttenṟum ippaḍi piḍi śūḷ-
382. ndu piḍākai naḍandu aṟa vōlai śeydu kuḍuttom Kshatriyaśikhāmaṇivaḷanāṭṭu-
383. p-Paṭṭanakkūṟṟattu-k-Kuṟṟālattūrōm ūrār śolla eḷudiṉēṉ ivvūr-kkāṇattāṉ
384. Vēḍakōvaṉaḍēvaṉ ūraṉeṉ-ivai eṉṉeḷuttenṟum ippaḍi piḍi śūḷndu piḍā-
385. kainaḍandu aṟavōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇivaḷanāṭṭu-p-Paṭṭi-

Nineteenth plate ; second side.

386. ṉakkūṟṟattu-t-Tirunaravūr ūrōm ūrār śolla eḷdiṉēṉ ivvūr madhayastha-
387. ṉ Chaturmukhanāvakattēvan-ivai eṉṉeḷuttenṟum ippaḍi piḍi śūḷndu-
388. piḍākainaḍandu aṟavōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇivaḷanā-
389. ṭṭu-p-Paṭṭaṉakkūṟṟattu brahmadēyam Uvarkkuḍi sabhaiyōm sabhaiyār śo-
390. lla eḷudiṉēṉ ivvūr ūrkkāṇattāṉ Vēḍakōvanamāṉākan-
391. ārāyaṇaṉeṉ-i vai eṉṉeḷuttenṟum ippaḍi piḍi śūḷndu pi-
392. ḍākai naḍandu a ṟavōlai śeydu kuḍuttōm Kshatriyaśikhāma-
393. ṇivaḷanāṭṭu-p-Pa ṭṭaṉakkūṟṟattu Muñjikuḍi ūrōm urār śo-
394. lla eḷudiṉēṉ ivvūr-kkāṇattāṉ Vēḍakōvaṉamānākaṉ Kaṇṇa-
395. ṉeṉ-ivai eṉṉ-eḷuttenṟum ippaḍi piḍi śūḷndu piḍakai naḍandu a-
396. ṟavōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇivaḷanāṭṭu-p-Paṭṭaṉakkūṟṟattu Ti-

Twentieth plate ; first side.

397. rukkaṇṇaṅguḍi sabhaiyōm sabhaiyār śollaveḷudiṉēṉ ivvūr-kkāṇat
398. tāṉ Vēḍakōvaṉ Adirāmaṉ Irupattunālavaṉākiya Muṉṉūṟṟuvaṉe-
399. ṉ-ivai eṉṉeḷuttenṟum ippaḍi piḍi śūḷndu piḍākai naḍandu aṟavōlai
400. śeydu kuḍut tōm Kshatriyaśikhāmaṇivaḷanāṭṭu-p-Paṭṭaṉak-
401. kūṟṟattu Kaḍamba laivāḍakai ūrōm ūrār śolla eḷudiṉēṉ i-
402. vvū-rkkāṇattā n madhyasthaṉ Ūrāṉūraṉeṉ-ivai eṉṉeḷu-
403. ttenṟum ippa ḍi piḍi śūḷndu piḍākai naḍandu aṟavōlaiśeydu-
404. kuḍuttōm Ksha triyaśikhāmaṇivaḷanāṭṭu p-Pattaṉakūṟṟattu
405. p-Pāḷaṅkoṟṟaṅguḍi ūrōm ūrār śolla eḷudiṉēṉ ivvūrkkāṇattā-
406. n madhyasthaṉ Ūrāṉūrāṉeṉ-ivai eṉṉeḷuttenṟum ippaḍi piḍi sūḷn-
407. du piḍākai naḍandu aṟavōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇivaḷanāṭṭu-

Twentieth plate ; second side.

408. p-Paṭṭiṉakkūṟṟattu Veṇkiḍaṅgil ūrōm ūrā(r*) śolla eḷudiṉēṉ ivvūrkkā-
409. ṇattāṉ madhyasthaṉ Ūrāṉakkaṉeṉ-ivai eṉṉeḷuttenṟum ippaḍi piḍi śūḷndu
410. piḍākai naḍandu aṟavōlai śeydu kuḍuttōm ivv-Āṉaimaṅgalattu brahmadē-
411. yattu Āridaṉ Śiriyāṉ Kaḍambaṉeṉ ivai eṉṉeḷuttenṟum ippariśu paṭṭā-
412. yiṉṟu piḍi naḍappi ttu aṟavōlaiśeyvittēṉ Kshtaraiyaśikhāma-
413. ṇivaḷanāṭṭu Tiru niraiyūr nāṭṭu brahmadēyam Śrī Tuṅgamaṅgalattu-
414. ttūrpil Śrīdharabha ṭṭaṉeṉ-ivai eṉṉeḷuttenṟum ippaḍi bhaṭṭar-
415. niṉṟu piḍi naḍappit tu aṟavōlai śeyvittēṉ Kshatriyaśikhamaṇivaḷa-
416. nāṭṭu Veḷānāṭṭu-t-Tirunallūr-p-Pārkkuḷattu-p-Parpanābhabhaṭṭaṉeṉ-ivai-eṉ-
417. neḷuttenṟum ippariśu bhaṭṭāy niṉṟu naḍappittu aṟavōlai śeyvittēṉ Ksha-
418. triyaśikhāmaṇivaḷanāṭṭu Veḷānāṭṭ-t-Tirunallūr Verempurattu Veṇ-
419. ṇaiybhaṭṭaṉeṉ-ivai eṉṉeḷuttenṟum ippariśu bhaṭṭāy niṉṟu pī-
420. ḍi naḍappittu aṟavōlai śeyvittēṉ Rājēndrasiṁhavaḷanaṭṭu Śrī Vīraṇā-

* The letters thus marked have been supplied.

Twenty-first plate; first side.

421. rāyaṇachchaturvēdimaṅgalattu Dvēdaikompurattu Nandīśvarabhaṭṭaṉeṉ-ivai
422. eṉṉeḻutteṉṟum pukunda aṟavōlaippaḍiyō variyil-iṭṭu-kkoḷkaveṉṟu Naṅgarumamārā-
423. yum Mīṉavaṉamūvēndavēḷānum Koṟṟamaṅgalamuḍaiyaṉum Dēvaṉkuḍaiyaṉum na-
424. duvirukkuṁ=Kaḍalaṅguḍi-t-Dāmōdarabhaṭṭaṉum Koṭṭaiyūr-p-Pūvattabhaṭṭaṉum Naṅgaruma-
425. mārayum Parākramuśōḷa mūvēndavēḷānum Śembiyaṉ Mūvēndavēḷānum Sōḷavē-
426. ḷāṉum Araiśūru ◯ ḍaiyāṉum naḍuvirukkum Puḷḷimaṅgalattu Paramēśvarabhaṭṭa sarva-
427. kratuyājiyuñ=śo ◯ lla-p-puravuvari Álaṅguḍaiyāṉ Kōdaṇḍaṉ śennum Pū-
428. ḍamaṅgalamuḍaiyā ◯ n Iḷavaḍikaḷ Naḷḷāraṉum Ālattūruḍaiyān Karpakañ=
429. Śōḷaiyum varip ◯ pottakam Parittiyūrkkiḻavaṉ Siṅgaḷaveṇkāḍaṉum
430. Mukavetti Kiḻavāy Gaṇavatiyum Mūṇḍaṉaraṅganuñ=Śaiyadan-Amalanum Tattaṉ
431. Śīkiṭṭanum varippottaka-kkaṇakku Mādēvanbhūmiyum variyiliḍu Uruvūruḍaiyā-
432. ṉ Tāḻi Vīraśōḷaṉum Paṭṭōlaiperumāṉ=Ambaluttāḍiyum Śīkaṇḍaṉ Dēvaṉum
433. Mākāḷaṉṟiñjiyum Nakkaṉ Maṇḍakavaṉum yirundu yāṇḍu irupattumūṉṟāva-

Twenty-first plate; second side.

434. du nāḷ nūṟṟupattu mūṉṟināl variyiliṭṭukkuḍuttadu || Ivai Uyyakkoṇḍār
435. vaḷanāṭṭu-t-Tiraimūr nāṭṭu Naḍārkiḻāṉ araiyaṉ Arumoḻiyāna Rājē-
436. ndraśōḷappallavaraiyaṉ ◯ ēḻuttu || Ūyyakoṇḍār-vaḷanāṭṭu Veṇṇāṭṭu-
437. k-Kēraḷāntakachchatu ◯ rvēdimaṅgalattu Kṛishṇaṉrāmaṉāṉa Rājēndraśōḷa-
438. Brahmamārāyanuk ◯ kum okkum || Nittavinōdavaḷanāṭṭu-p-Pāmbuṇikkūṟṟat-
439. (tu*) Araiśūr-uḍaiyā ◯ n Irāyiravaṉappallava(r*ai)yaṉāṉa Uttamaśōḷappallava-
440. raiyaṉukkum o ◯ kkum || Rājēndrasiṁhavaḷanāṭṭu-k-Kurukkaināṭṭu-k-Ka-
441. ḍalaṅguḍi Dvēdaikompurattu Damōdarabhaṭṭanukkum okkum || Uyyakkoṇḍā-
442. rvaḷanāṭṭu Ambānāṭṭu Kurumbilakiḻāṉ-araiyan Śīkaṇḍaṉāṉa Mīṉavaṉa Muvē-
443. ndavēḷānukkum okkum || ๛ ||

Translation.

Hail! May the arms of the blue blue-bodied Hari Śārṅgin, which protect the three worlds and (*are*) marked with the Kāśmīra[1] ointment from the sides of Lakshmī's two round breasts (*and decked*) with golden bracelets sparkling from the rubbing of the high peak of the whirling Mandara, resplendent with the Śārṅga and other weapons,—may these sufficiently further your prosperity. As long as the holy moon-crested (*Śiva*) sports with his own Dēvī on Mount Kailāsa; as long as on the milky ocean Hari prolongs his meditative sleep on the serpent-bed; as long as the sun, the sole lamp of all worlds, dispels the gross darkness so long may this Chōḷa family shield from evil the whole round world. First of kings was Manu, sprung from the dewless-rayed (*Sun*), the one eye of all the worlds. As his son was born Ikshvāku, whose footstool was touched (*licked*) by rows of the diadems of kings. (10) In his family sprung the earth-lord Māndhātṛi, a storehouse of virtue equal to the Creator, who properly protected this earth up to the bounds of the Lōkālōka[2] mountain. His heroic son was the king yclept Muchukunda. To him a son Vaḷabha was born, an earth-lord, of the Kshattra the peerless crest-jewel. In his family appeared a prosperous king, in the whole world renowned as Śibi, whose two feet were worshipped by the whole assembly of kings: of this king preserving his life for others' sake,[3] and being of exceeding great virtue, who, except Vyāsa, the bull (*chief*) of poets, is able to celebrate the virtues! (16) As the full moon on the ocean of that family was born Chōḷa, a treasury of the seven arts (*kalā*); in his race the kings hold the title of Chōḷa, originating from him. (18) From him descended king Rājakēsari, the conqueror of all his enemies. Then came Parakēsari, bent on destroying the cities of his enemies. To kings born in this family, the known names of Rājakēsari and Parakēsari alternately was the rule.

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* The letters thus marked have been supplied.

[1] *Kāśmīra-ointment.*—An ointment prepared of turmeric and lime and sold to people as the ointment of the Kaśmīr country.

[2] *Lōkālōka mountain.*—The mountain range encircling the world and separating it from the non-world. The Muhammadans have a mountain, in their legends, called *Koh Kaf*, a girdle of stone surrounding the world, which seems to be the same as in the Hindu legend. In the *Śiva Tantra* it is said that the gods had their play-ground at the foot of the Lōkālōka mountain.

[3] In allusion to the story of Śibi and the dove.—J.B.

(20) In that family arose Rājēndra, a very Bṛihaspati (*Suraguru*) the beacon of the solar race (*Ravikula*), repelling the hosts of enemies. He, having conquered in the battle-field the even unconquerable Mṛityu (*Death*), obtained the hardwon epithet of Mṛityujit. In his line sprung Vyāghrakētu, a very lord of beasts to his enemies' elephants,—the fifth sovereign. In his race was born the earth-ruler Arikāla, a mighty king, the *Kalpavṛiksha* to the needy. In his line appeared Karikāla: he made the dam across the Kāvērī. There was in his race Kochchamkaṇṇan, a ruler of the whole earth, whose feet were honoured by kings of all the earth. In his pure and valorous line was the earth-lord Kokkiḷḷi Śrīpati of far-famed greatness, a bee on the foot-lotus of Śambhu, and whose feet were worshipped by the crests of whole rows of princes. In his line was born the victorious Vijayālaya, of great might, who conquered the whole world, and whose two lotus feet were brightened by the lustre of the jewels flickering in the diadems of the suppliant princes. (30) From that earth-protector sprung Āditya, the glorious, of infinite splendour, by whom the sounding discuses of hostile kings were cast down; (31) from whom, of noble worth, and the sole abode of endless heaps of jewels, arose king Parāntaka for the benefit of all, even as the king (*Sōma*) with his digits (*kalā*) from the churned ocean, having conquered the whole earth up to the Chakravāla (*mountain*) protected it with ease; a very sun (*Aṁśumālin, ray-garlanded*) who, having overcome the dark days of the Kali age. He, having established several villages, made the wide ends of space resplendent with his glory, like to the autumn clouds. He, the beacon of the solar race, decked the temple of the moon-crested at the Vyāghra-agrahāra village, with pure gold brought from all the regions conquered by the valour of his own arm.

Of this lord of men, whose two feet were worshipped by all kings, there were three sons, like to the three sacred fires (*trētāgni*) in their splendour and equal in glory to Sutrāman (*Indra*),—(*one*) called Rājāditya in this world; (*another*) named Śrī Gaṇḍarāditya; and (*a third*) Āriñjaya the valorous, whose name is famed throughout the whole earth. Parāntaka, the one king able to destroy the armies of his enemies, and submissive to law, after protecting the ocean-encircled earth, having gone to the sky, his valorous son Rājāditya, whose two feet were worshipped by the crests of rows of princes, was lord of the earth. (42) This heroic Rājāditya, the ornament of the solar race, having conquered the unconquerable Kṛishṇarāja with his army in battle, by his own sharp arrows falling on all sides, having his heart pierced at their dwellings, while seated on the back of his elephant, by their showers of sharp arrows; and being famous in the three worlds, he ascended the car of the gods and went to the world of the heroes (*Vīralōka*). Rājāditya, of great splendour, having passed away to delight the lotus-faces of the damsels of the city of the Suras, then his brother, the heroic Gaṇḍarāditya-varman, of widespread fame, who dispelled the thick darkness of all his enemies, ruled this whole earth. Having given existence both to a son named Mathurāntaka[1] and a large village with his own name, for the sake of others, in the land on the north bank of Kavēra's daughter (the Kāvērī), he went to heaven. (50) That divine one having gone to heaven, the mighty Āriñjaya, a forest-fire in the wood of hostile kings, ruled the whole earth. From Āriñjaya was born Parāntaka,[2] equal to Purāntaka (*Śiva*) and the crusher of the circle of hostile kings, who by his own virtue pleasing his subjects, ruled with ease the sea-girt earth: at the town named Chēūr, he, completely filling all the spaces (or quarters) by the multitude of very sharp arrows sent forth from his own beautiful bow, produced manifold rivers of blood flowing from the great royal elephants of his foes, cut down with his sharp sword. He, the Indra of kings, begat Āditya Rājarāja, also called Karikāla, the crest-jewel of the solar family.

(57) When that Parāntaka was occupied in protecting the world of Suras, Āditya properly conducted the protection of the world of men. He, the light of the family of Manu, while yet a boy played sportively in battle with Vīra Pāṇḍya, as a lion's cub with a huge elephant wild with passion (*rut*) and confident of his strength. That king of kings having departed to heaven, king Mathurāntaka, the long-armed, equal in fame to Mahēndra, the mighty son of Gaṇḍarāditya, ruled the sea-girt earth. That king of the earth having gone to protect the abode of the Thrice-ten (gods, *i.e.*, heaven), the heroic Rājarāja, the lamp of the Chōḷa family, whose footstool was touched by the glittering crests of all earth-lords, bore the heavy burden of the world with his arms outshining the beauty of the body of Śēsha, the serpent king. (65) Having conquered by the valour of his own arm the kings of Pāṇḍya, Duḷu, Kēraḷa, the Ceylon king, and Satyāśraya, and having taken their elephants, steeds, jewels and kingdoms, he illumined by his fame even the ten directions, (67) and having conquered of the countries, that Rājarāja making all the kings of the land tributary, that Indra of kings dwelt happily in his own city, even as the world-adored Indra in the third heaven. From the mountain celebrated for the up-rising of the dewless-rayed

[1] Mathurāntakan is a flourishing modern town 50 miles south of Madras.
[2] Purāntaka,—a contracted form of Tri-purāntaka, a name of Śiva.

(*the sun*), from the southern ocean, to the Astāchala[1] mountain and to the lordly hill dwelt on by Sambhu, the kings, bent on the preservation of their own families, and in order to enjoy many enjoyments, had recourse to his pair of lotus feet (*as the source of*) temporary and eternal happiness; and because that noble king became in many ways the refuge (*āśraya*) of kings devoted to his feet, therefore the good on earth celebrate him of immeasurable powers as Rājāśraya. He, who has seen both shores of all arts and sciences, whose footstool is made yellow by the stream of rays from the numerous gems set in the beautiful golden diadems of the whole circle of kings, Rājarāja Rājakēsarivarman, the crest-jewel of Kshatriyas in the twenty-first year of his own universal rule, in the great country named Vaḷanāḍu, thickly inhabited and shining as an ornament to the whole world in the division of Paṭṭaṇakkūṟṟu, in the town resplendent with many temples, choultries, water-places, and groves, and shining with manifold rows of mansions—Nāgīpaṭṭana:[2] by Śṛī Māravijayōttuṅgavarman, son of Chuḍāmaṇivarman, possessed of the entire science of royal polity, who, by virtue of his own wisdom, was a *guru* to the gods, who was the ray-garlanded (*sun*) to the lotus groves of the wise and a *Kalpavṛiksha* to the needy, sprung from the Śailēndra family and the lord of the Śrīvishaya country, who possessed of the Makaradhvaja, assumed the lordship over Kaṭāha, (by Māravijayōttuṅga), he (*the king*) gave—to the Buddha dwelling in the exceedingly beautiful Chūḍāmaṇivarman-vihāra, so named after his own father, whose greatness and loftiness surpasses Kanakagiri (*Mēru*)—the village Āṉaimaṅgalam, in that same populous district named Paṭṭaṇakkūṟṟu, whose four boundaries were clearly traced by the circuit of a female elephant.

To the village thus given by his majesty the emperor (*Chakravartin*) his father, he of great glory having gone to divine glory, his son, the wise king Mathurāntaka, having ascended his throne, and having caused a perpetual grant to be made, thus ordered: (88) So long as Śēsha, the king of all other serpents, holds this entire earth so long may this Vihāra stand with power on the earth. (90) This same lord of the Kaṭāha country, the abode of virtues and of renowned power, thus requests the kings yet to come: "Protect ye for ever this edict of mine."

In the delightful village named Koṭṭaiyūr,[3] famed in the world, an abode of Lakshmī, there that wise high-born (*Brāhmaṇ*) named Nandanārāya'ṇa, of spotless life, consorting with the good, who was born in the spotless race of Vasishṭha, composed this eulogy(*grant*). Of the king protecting justly the whole earth, who was invincible and had reduced the whole array of hostile kings; of this (*king*) the wise and great minister (*mahādhikārin*) named Tillayāḷi,[4] whose birth-place was in the country of Kāñchivāyil, who is known on earth as Rājarāja-Muvēntavēḷa; by his injunction he had this good *śāsana* executed.

(100) By the orders of that overlord of Kaṭāha, the noble son of Abhikala, famed as Tuvavūravānanukkan (*or* Vavūra°), gentle and endowed with virtues, and devoted to his master's interests, and of exalted mind, had this perpetual grant executed. (102) Rājarājamahāchārya, otherwise called Vāsudēva, unlike Krishṇa in conduct, though sprung from Krishṇa, of great wisdom; Śrīraṅga and Dāmōdara by name, Kṛishṇa's sons and bees as it were on Kṛishṇa's foot-lotus; and also Vāsudēva's son named Kṛishṇa, with eyes beautiful as the lotus; and Ārāvamṛita's son Purushōttama, the beautiful-eyed one vying with Chitragupta in the cutting of letters. Thus these five engravers, the ornaments of the Bhōvya family and born in Kāñchīpuram, wrote this grant. We the temple engravers of Kāñchīpuram, in the (*victorious*) Jayaṃkoṇḍaśōḷamaṇḍalam, engraved this grant: Kṛishṇa Vāsudēva otherwise called Rājarājavairāchārya, Kṛishṇa Tiruvaraṅgam, Kṛishṇa Dāmōdara, Vāsudēva Kṛishṇa, and Arāvamirtu Purushōttama.[5]

The Tamiḷ Portion,—6th and following Plates.

(112) Hail! Prosperity! We Kōnerinamaikoṇḍāṉ on the ninety-second day of the twenty-first year of our reign while sitting in the *maṇḍapam* (hall) to the south of Rājāśraya the palace to the south of Tañjāvūr (*witness the grant*) executed for the inhabitants of Paṭṭaṇakkūṟṟam division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu, to the Brāhmaṇ free-holders of lands, to the low caste people of Dēvadānappaḷḷi and to the townsmen of Veṭṭapeṟṟūr in the division of Kaṇimurrūṭṭu by the king of Kiḍāra country to maintain the charity of the Śūḷāmaṇipadma-vihāra (Chūḍāmaṇipadma-vihāra) built by Śūḷamāmpadma (Chūḍāmaṇivarmā) in Nāgapaṭṭaṉa, situated

[1] Udayagiri, Astagiri, Himālaya and Dakshināṛṇava or Sētu are the boundaries of Jambudvīpa or Hindustan, the former two mountains representing the Eastern and Western Ghāṭs running along the coasts.

[2] Nagapaṭṭanam, the flourishing seaport of the Tañjūr District. All the villages can be identified.

[3] A village almost a suburb of Kumbhaghōṇam in Tañjūr District.

[4] Another name of Rājarājamūvēndavēḷan.

[5] For revising this translation I am indebted to Prof. Eggeling; and also to the kindness of Prof. H. Kern, Ph. D., of Leiden, who carefully compared the transcript with the original plates.— J. B.

in the Paṭṭaṉakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. The village of Ānaimaṅgalam in the Paṭṭanakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu with ninety-seven and two-twentieths, one-eighteth, one hundred and sixtieth (122) a three hundred and twentieth, nine four-hundredths three eightieths one three-hundredth and twenty-one six hundred and fortieths and one-tenth (*vēlis*) of land with the annual paddy produce of eight thousand nine hundred and forty-three *kalams* two *tūṇis*, one *kuṟuṇi* and one *nāḻi* of paddy is given by us—the king of Kaḍāra after omitting the lands which ought to be omitted, to maintain the charity of the Sūḻāmaṇipadma-vihāra in the town of Nāgapaṭṭaṇa in the Paṭṭaṉakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. Thus, according to our dictation that this charity shall be given in writing to the low caste people of that village from the twenty-first year of the reign. Amudaṉtīrthakaraṉ, lord of Viḷattūr of the division of Āvūr in the fertile country of Nittavinōdavaḷanāḍu and our writer wrote this order which was engraved with the permission of Mummaḍiśōḻabrahmamārāyan *alias* Kṛishṇan Irāman of Kēraḷāntakachchaturvēdimaṅgalam of the Veṇṇāḍu division in the fertile country of Uyyakoṇḍānvaḷanāḍu, our *ōlai* (palm-leaf) lord (*record-keeper?*), (132) Mummaḍisōḻapōsan (*bhōjā*) *alias* Irāyiravanappallavaraiyan, lord of Araiśūr of the Pāmbuṉikkūṟṟu division of the fertile country of Nittavinōdavaḷanāḍu, and Mathurāntakamūvēndavēḷāṉ *alias* Veḷānuttamaśōḻaṉ, lord of Paruttikkuḍi of Nenmali division of the fertile country of Arumoḻidēvavaḷanāḍu, Karumamārāyar, Aravaṇaiyān of Ārūr *alias* Parākramaśōḻamūvēndavēḷāṉ, Tattaṉśendan *alias* Śembiyan Mūvēndavēḷāṉ, Māpperanporkāri *alias* Aruṅkuṉṟamuḍaiyāṉ, Paramēśvarabhaṭṭasarvakratuyājī of Puḷḷamaṅgalam the middle village, Dāmōdarabhaṭṭaṉ of Kaḍalaṅguḍi, Karumāmārayaṉ, Mīnavaṇamūvēndavēḷān *alias* Piśaṅgan Pālūrān, lord of Karkkuḍi of the division of Tirunaraiyūr in the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu, (142) Śaṅkaranārāyaṇanaraṅgaṉ, lord of Vaṅganagar of the division of Puraṅgarambai, in the fertile country of Arumoḻidēvavaḷanāḍu, Tammaḍibhaṭṭan of Veṇṇainallūr the middle village and Tiyambaka(Tryambaka)bhaṭṭaṉ of Paśalai. Poṟkāri the mason of Kiḻinallūr, Sūṟṟiyantēvaḍi the lord of Kaḻumalam, Tēvanśāttaṉ the lord of Paḻaiyūr, Anaiyaṇtaḷikkuḷavaṉ the lord of Kaḷḷikkuḍaiyān, Araṅgaṉ the son of Varippottakam the lord of Śāttanūr, and Śiṅgaṉ Veṇkāḍaṉ lord of Paruttiyūr after omitting the lands that ought to be omitted, measure ninety-seven and two-twentieths, one-eightieth, a hundred and sixtieth, a three hundred and twentieth, nine four-hundredths, three-eightieths, one three hundred and twentieth, one six hundred and fortieth, and one tenth (*vēlis*) of land in the village of Ānaimaṅgalam of Paṭṭanakkūṟṟu division which was given in free gift to the low caste people and on the ninety-sixth day of the twenty-first year of the reign appoint the following witnesses to go round watching the course of the elephant. (153) Tammiḍittaṭṭanaiyumbhaṭṭaṉ of Veṇṇainallūr Śrīdharabhaṭṭan of Abhimānabhūshaṇachchaturvēdimaṅgalam, otherwise called Tuṅgamaṅgalam of Tirunaiyūr division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu, Parapalabhaṭṭaṉ of Tirunallūr of the division of Vēḷānāḍu, Veṇṇaibhaṭṭaṉ of Perampuram, Nandīśvarabhaṭṭaṉ of Dēvēndrakompuram (?), otherwise called Vīranārāyaṇachchaturvēdimaṅgalam of the Kāraṇāḍu division in the fertile country of Rājēndrasiṁhavaḷanāḍu and Taḷiakkuḷavaṇaiyaṉ the incomparable (*aṇaiyāda*), all following the elephant marking its course by the plantation of stones and *kaḷḷi*[1] shrubs—give the document in writing in the presence of Amudan Tīrthakaran, lord of Viḷattūr, (163) Kṛishṇan Irāmaṉ, *alias* Mummaḍiśōḻabrahmamārāyaṉ, the *Ōlaināyaka* (*record-keeper*), Mummaḍiśōḻapōśaṉ (*bhōjaṉ*), *alias* Irāyirappallavaraiyaṉ, lord of Araiśūr, and Mathurāntakamūvēndavēḷān, *alias* Vēḷaṉ Uttamaśōḻan, lord of Paruttikkuḍi. On the receipt of the order of the twenty-first year of the reign of Śrī Kōvirājakēsarivarmma, *alias* Rājarājadēva, who rejoices in his mind to see that the goddess of this vast world, like the goddess Lakshmī, has become his heritage who has put down the disturbance of robbers on the Kāndaḷūr road, who has conquered in pitched battles the Veṅgai country, Kaṅgaipāḍi, Nuḷamapāḍi, Taḍikaipāḍi, the mountainous country of Kuḍagu, Kollam, Kaliṅgam, the empire of Ceylon, which spreads its fame through the eight directions, who wears a cool (*refreshing*) garland in honour of his conquests, who has vowed to reign prosperously during the period of his whole life, and who has deprived the Pāṇḍiyans of their splendour. (174) On the receipt of the order all the persons (*above mentioned*) carrying it upon their heads with high approbation surround the elephant and make it walk over the boundaries, planting stones and *kaḷḷi* shrubs and thus establish the boundaries. The eastern boundary (*is*) Kōvūr of the Paṭṭaṉakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. The western boundary, west of the carpenter's lands of Kōvūr and the Kāviḍiōḍai tank of Kōvur, west of the land called Pukaiyunṉi situated to the south of the village, proceeding a little east by the same way west of the land called Pukaiyuṉṉi situated to the south of the village, north of the small border of the transplanta-

[1] *Kaḷḷi*—Milk bush or Indian tree spurge (*Euphorbia tirucalli*) much used for fencing.

tion fields to the west of the channel irrigating the Pukaiyunṇi lands still west of the small border of the transplantation fields, north of the south border of this plantation field, west of the western border of this transplantation field, west of the Pukaiyuṇṇi fields to the south of the above transplantation field, west of three-fortieth (*vēli*) of the potter's land in Kōvūr, west of three-fortieth (*vēli*) of land to the south of the above south of the land inside the tank bed, west of the Kōvūr boundary, west of one-twentieth (*vēli*) of field called Araśuramariyāṭṭi belonging to the Veḷḷālas of Kōvūr, south of the middle tank to the south of the above, west of the spot where the Mērpaḷḷavāykkāl channel falls into the above tank which is reached by going a little south-east, south of the southern embankment of the Mērpaḷḷavāykkāl channel, (193) west of the western border of the Mērpaḷḷam land in Kōvūr, north of the north border of the field of Veḷḷāḷa Uruppaḷippākkān, which is situated in the Mērpaḷḷam portion of this village, north of the northern border of this field, west of the western tank which irrigates this field and the field in Naraiyūr belonging to the Veḷḷāḷa Paramēśvaran, west of the middle portion of the above tank, west of the tank irrigating the fields belonging to Sendan *alias* Veḷḷāḷanayyāran of Kōvūr, west of the tank irrigating the *Mēlaippaḷḷam* lands, west of the spot where the channel Ērivaṭṭivāykkāl falls into this tank, west of the Ērivetṭkki channel, south of the Ērivetṭivāyāl channel (203) and west of the Ērivetṭivāykkāl channel, the south boundary. The elephant passed north of this Ērivaṭṭivāykkāl channel, went by this Ērivaṭṭivāykkāl channel facing west, broke through this channel, got up on the southern bank of this channel, went by the western boundary of the river bed lands of Ānaimaṅgalam given in gift to the Brāhmaṇs, passed west of the tank extending from north to south, went south by this same boundary proceeding further west, passed north of this tank, got up on the north side of this tank, touched the Ērivaṭṭivāykkāl channel, broke through this Ērivaṭṭivāykkāl channel, got up on the northern bank of the tank, went west by the northern bank of the tank, went west by this northern boundary of the channel, crossing this channel went west, touched the northern boundary of the four-twentieths (*vēli*) of land, got up on the north bank of the tank, went west by the northern embankment of the tank, went north of this channel, (213) went west by this boundary, crossed this channel, touched the northern border of the four-fortieths (*vēli*) of land in Śivalaikkuḍi given in gift to the Brāhmaṇs in the Paṭṭanakkūṟṟu division of this country and went west by this boundary, went facing north and west by this boundary. The western boundary :—The elephant went east of the transplantation fields that are to the north of this village, touched the tank which is the eastern boundary of the fields of Muñjikuḍi of the Paṭṭaṇakkūṟṟu division of this country, went north by the middle of the tank, went east by this tank, crossing this channel went facing north by the tank, touched the tank which is the eastern boundary of Muñjikuḍi, (223) went further north by the east side of this tank, went facing north after crossing this tank, touched the lands of this Muñjikuḍi, went north by the tank which forms the eastern boundary of Muñjikuḍi, went facing the north by the north and east of the tank, touched the southern border of the one-fortieth (*vēli*) of land belonging to Gōvindan Irāman of the Veḷḷāḷa caste in Muñjikuḍi, went facing north by this boundary, touching the southern boundary of the fields given in donation to Brāhmaṇs in Muñjikuḍi, went facing north by the boundary of the fields in Muñjikuḍi, passing by the eastern boundary of the lands of the Veḷḷāḷas went north by that same boundary, touched the fields called Ūdariṃayakkal in Muñjikuḍi, (233) went facing east by the east-border, went facing west by the northern border, went facing north by the Mēlaippārai tank north of the above northern border, went east of this tank, went facing north of this tank, touched the channel called Rājarājanvāykkal which is the channel of Ānaimaṅgalam, crossing this channel, got up on the northern bank of it, went facing north by the east embankment of the channel which irrigates the lands given in gift to the Brāhmaṇs of Ānaimaṅgalam, touched the southern border of the blacksoil land situated to the east of the lands given in donation to the Brāhmaṇs of Ānaimaṅgalam, went facing south-east, went facing north-east and east, went south and east from the above spot, (243) went north-west by the northern border of the above spot, went east by the eastern border of the three-twentieths (*vēli*) of land, the common land which stands detached among the lands given in gift to the Ārita and Siriya Brāhmaṇs of Ānaimaṅgalam, went east by the south border of this field, went east by Pirambilakoṭṭiḍal given in gift to the Brāhmaṇs of Paṭṭanakkūṟṟu division of this country touched the western boundary of the flower garden given in donation to the Brāhmaṇ Vāchchiyaṉ *alias* Paramēṣvaraṉ of Ānaimaṅgalam, went to the south and west of above land, went east of the eastern boundary of Pirambilakoṭṭiḍal lands given in gift to the Brāhmaṇs of this country, touched the southern embankment of the river called Viḷappu, went facing east by this embankment, touched the western border of three-fortieths (*vēli*) of land given in sacred gift to the Mahādēva, god of Ānaimaṅgalam (253) went west of this border, went facing south by this border, touched the western border of the field Mullivāvai, given in sacred gift to this god, went west, south and east of this border, touched the tank of this god,

went facing south by the southern embankment of the channel supplying water to the tank of this god, went west of the western embankment of channel called Kaṇavatikāl which was given in sacred gift to the god, went facing east by the southern border of the channel Kaṇavatikāl, went south of the border, went west by the western border, of one-twentieth (*vēli*) of field of Meḷukkuppuram given in sacred gift to this god, went facing east by the southern border of the field of one-twentieth (*vēli*) of land, went south of the above border, went facing east by the south border of the field of the three-eightieths (*vēli*) of land given in divine gift to the god, (263) touched the Pattalvāyykkāl channel, went facing north by the western embankment of the Pattalvāykkāl channel touched the crops there, crossed the crops a little to the west of it, got up on the northern embankment touched the boundary of Kīrakkuḍi of Paṭṭanakkūṟṟu division in this country, which (Kīrakkuḍi) was given in gift to Brāhmaṇs, went facing north and east by this boundary, went east and south of this, went west of the lands in Mūṅgiṟkuḍi, went south of this boundary, touched the crops there, crossing the crops got up on the south embankment, went facing east by this south embankment, touched the western border of the Kaṇavatimayakkal field of this village, went south, went west of the western border of the fields Kaṇavatimayakkal, went facing east by the south border of Kaṇavatimayakkal fields, (274) touched the channel that irrigates the fields of Nallūr, a village in Paṭṭanakkūṟṟam given in gift to Brāhmaṇs, went south, went facing east by the southern embankment of this channel, touched the southern boundary of the field of one-twentieth (*vēli*) of land belonging to the Veḷḷāḷa Uruppaḷippākkan and went facing east by this southern border, touched the carpenter's land, the first field in Kōvūr. Thus within the above four limits, the wet lands, dry lands, the village site, the inhabited quarters, tanks, the sacred temples, the Paraiyas' quarters, the Kammāṇs' quarters, the burning ground, the houses, the enclosures surrounding the houses, the bazārs, the bazār-street, the public halls, the stray calves, large wastes, tanks, the stalls, the godowns, wells, ant-hills, breaches, the fish pools, the gardens on the south, the trees springing upwards, the wells going downwards, (285) the transplantation fields, the gardens for cultivating plantain and turmeric, the water passages, the wages on boats, the hall enclosures, the mangoe gardens, the Paraiyas' quarters and goldsmiths' quarters; thus to the low castes are given the lands within the above prescribed limits with all their crops and enjoyments, the exemptions from taxations in case of failures of crops in the village of Āṉaimaṅgalam by the king of Kaḍāra of Nāgapaṭṭina in the division of Paṭṭaṉakkūṟṟu to maintain the charity of Suḷāmaṇi-padma-vihāra from the twenty-first year of the reign. Thus we surround the elephant, conduct it, plant stones and *kaḷḷi* shrubs and give this document in writing. (316) We the citizens of the division of Paṭṭanakūṟṟu in the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu standing in company with other citizens round the elephant, conduct it, plant stone and *kaḷḷi* shrubs (*to mark the course*) and give this document in writing. This the signature of Anaiyaṉ *alias* Taḷikkuḷavan the lord of Kaḷḷikkuḍi and one of the followers of the elephant. Thus I standing in company with the citizens of this country round the elephant conduct and give the boundary settled. This the signature of the Veḷḷāḷa Kōṉputtaṉ living in Anaimangalam. Thus surrounding the elephant and conducting it we give this document in writing. We the assembly of Kaḍambanūr a village given in gift to the Brāhmaṇs situated in the Paṭṭanakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. This the signature Karpakādittaṉ *alias* Muppattiruvanayajñaṉ the umpire of this village who bears witness to the acknowledgment of the above. This the signature of Vaikhānasanārāyaṇan *alias* Dāmōdaran who bears witness to the acknowledgement of the villagers of Kaḍambanūr. (326) Thus surrounding the elephant and conducting it we give this document in writing. We the assembly of Nārāyaṇamangalam given in donation to Brāhmaṇs situated in the Paṭṭaṇukkūṟṟu division of the fertile country of Kshatriyaśikhamaṇivaḷanāḍu. This the signature of Irunūṟṟuvana Uttaman *alias* Brahmamaṅgalyaṉ the umpire of this village who bears witness to the acknowledgment of the above. Thus we surrounding the elephant and conducting it give this document in writing. This the signature of Oṟṟiyeṉ *alias* Nārāyaṇaṉ *alias* Vēlaṅguḍaiyaṉ of Vēlaṅguḍi of Paṭṭaṇakkūṟṟu division of the fertile country Kshatriyaśikhāmaṇivaḷanāḍu. Thus surrounding the elephant and conducting it we give this document in writing. We the assembly of Mūṉgilkuḍi which is a village given in gift to Brāhmaṇs and situated in the Paṭṭaṇakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. This the signature of Alaṅkārappiriyan *alias* Kuṇavaṇapiriyan the umpire of this village. (336) Thus surrounding the elephant and conducting it we give this document in writing. We the villagers of Narimaṉṟam of the Paṭṭanakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. This the signature of Aimbattiruvaṇa Viḍelaviḍukam the umpire of this village who bears witness to the acknowledgment of the above persons. Thus surrounding the elephant and conducting it we give the document in writing. We the villagers of Śāttamaṅgalam of the division of Paṭṭanakkūṟṟu of

the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. Thus the signature of Nānūṟṟuvapperuṅkōvēḷān *alias* Sāttaṉ *alias* Vēḍakkōvananēndiran of this village who bears witness to the acknowledgement of the villagers. Thus surrounding the elephant and conducting it we give this document in writing. We the assembly of Śannamaṅgalam given in donation to Brāhmaṇs situated in the Paṭṭaṇakūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. (346) Thus the signature of Turukkan Kaḷuden the umpire of this village who bears witness to the acknowledgement of the above assembly. Thus surrounding the elephant and conducting it we give in writing this document. We the assembly of Koṭṭārakkuḍi given in donation to Brāhmaṇs in the Paṭṭaṇakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. This the signature of Brahmamaṅgalyaṉ *alias* Chandraśēkharaṉ the umpire of this village who bears witness to their acknowledgment. Thus surrounding the elephant and conducting it we give in writing this document. We the villagers of Kōvūr of the Paṭṭaṇakkūṟṟam of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. Thus the signature of Aiyyaṉaiyyan, the umpire of the village who bears witness to the acknowledgment of the (*above*) villagers. Thus surrounding the elephant and conducting it we give in writing this document. We the villagers of Uttūr of Paṭṭanakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. (356) This the signature of Muḷḷiyen *alias* Nakkaṉ the umpire of this village who bears witness to the acknowledgment of the (*above*) villagers. Thus surrounding the elephant and conducting it we give in writing this document. We the assembly of the village of Naṉṉimaṅgalam of Paṭṭaṇakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. This the signature of Alaṅkārappiriyan *alias* Kaṇṇaṉ the umpire who bears witness to the acknowledgment of the (*above*) villagers. Thus surrounding the elephant and conducting it we give in writing this document. We the assembly of Peruvanūr given in donation to Brāhmaṇs in the Paṭṭaṇakkūṟṟu division of the fertile country of Kshatriyasikhāmaṇivaḷanāḍu. This the signature of Vēdakōvanamādēvan the umpire (*madhyastha*n) of this village who bears witness to the acknowledgment of the (*above*) villagers. Thus surrounding the elephant and conducting it we give in writing this document. (366) We the villagers of Ālaṅguḍi of Paṭṭanakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. This the signature of Sūryyaṉ Araṅgan *alias* Kāśyapaṉ the umpire of this village who bears witness to the acknowledgment of the (*above*) villagers. Thus surrounding the elephant and conducting it we give in writing this document. We the villagers of Turaiyūr of Paṭṭaṇakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. This the signature of Tīruttivaikundan of Bhāradvāja (gōtra) the umpire of this village who bears witness to the acknowledgment of the villagers. Thus surrounding the elephant and conducting it we give in writing this document. We the assembly of Pirambil given in donation to Brāhmaṇs and situated in the Paṭṭaṇakkūṟṟam division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. This the signature of Alaṅkārappiriyan *alias* Kuṇavaṉṉāṇḍiyāṉ the umpire of this village. Thus we surrounding the elephant and conducting it give in writing this document. We the villagers of Kaḍambaṅguḍi. This the signature of Kuṇavaṉṉāṇḍiyāṉ *alias* Alaṅkārappiriyan the umpire of this village who bears witness to the acknowledgment of the villagers. (376) Thus we surrounding the elephant and conducting it give in writing this document. We the assembly of Sendamaṅgalam of Paṭṭaṇakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. This the signature of Ayyan the umpire of this village who wrote the acknowledgment of the villagers. Thus surrounding the elephant and conducting it we give in writing this document. Thus the signature of Eṭṭivaḷañjuḷiyāṉ *alias* Saṅgaṉ of Siruchchendamaṅgalam of Paṭṭanakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. Thus surrounding the elephant and conducting it we give in writing this document. We the villagers of Kuṟṟālam of Paṭṭaṇakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. The signature of Vēdakōvaṇadēvaṉ the umpire of this village who bears witness to the acknowledgment of the villagers. Thus surrounding the elephant and conducting it we give in writing this document. We the villagers of Tirunaravūr of Paṭṭaṇakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. (386) The signature of Chaturmukhanāvakattēvan, the umpire, who bears witness to the acknowledgment of the villagers. Thus surrounding the elephant and conducting it we give in writing this document. We the assembly of Uvarkkuḍi given in donation to Brāhmaṇs and situated in the division of Paṭṭaṇakkūṟṟu of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. This the signature of Vēdakōvanamāṇākanārāyaṇan, the umpire, who bears witness to the acknowledgment of the villagers. Thus surrounding the elephant and conducting it we give this document in writing. We the villagers of Muñjikuḍi of Paṭṭaṇakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. This the signature of Vēdakōvaṇamāṇākaṉ *alias* Kaṇṇan, who bears witness to the acknowledgment of the villagers. Thus surrounding the elephant and conducting it we give in writing this document. (397) We the assembly of the village of Tirukkaṇṇaṅguḍi of Paṭṭa-

ṉakkuṟṟu division of the fertile country of Kshatriyaśikhāmaṇivalanāḍu. This the signature of Irupattināḷavan *alias* Muṉṉūṟṟuvaṉaṉ *alias* Vēḍakōvaṉ Adirāman, the umpire of the village, who bears witness to the acknowledgment of the assembly (of Tirukkaṇṇaṅguḍi). Thus surrounding the elephant and conducting it we give in writing this document. We the villagers of Kaḍambaḷivāḍakai of Paṭṭaṉakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. This the signature of Ūrāśvararān, the umpire of the village who bears witness to this acknowledgment. Thus surrounding the elephant and conducting it we give in writing this document. We the villagers of Pāḷaṅkoṟṟaṅguḍi of Paṭṭaṉakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. This the signature of Ūrāṉūraṉ, the umpire of this village, who bears witness to the acknowledgment of the villagers. Thus surrounding the elephant and conducting it we give in writing this document. (408) We the villagers of Veṇkiḍaṅgil of Paṭṭaṉakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. This the signature of Ūrānakkan, the umpire, who bears witness to the acknowledgment of the villagers. Thus surrounding the elephant and conducting it we give in writing this document. This the signature of Aridan Śiriyan *alias* Kaḍamban of Ṉaimaṅgalam given in gift to Brāhmaṇs. Thus standing with the elephant and conducting it I give in writing this document. This the signature of Śrīdharabhaṭṭan of Tuṅgamaṅgalam given in donation to Brāhmaṇs situated in the Paṭṭaṉakkūṟṟu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. Thus I the *Bhaṭṭar* standing with the elephant and conducting it give in writing this document. The signature of Paṟpanābhabhaṭṭaṉ of Pārkkuḷam (*a part of*) Tirunallūr of Veḷānāḍu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. Thus I the *Bhaṭṭar* standing with the elephant and conducting it give in writing this document. The signature of Veṇṇaibhaṭṭan of Verempuram, which is a portion of Tirunallūr of the Veḷānāḍu division of the fertile country of Kshatriyaśikhāmaṇivaḷanāḍu. Thus I the *Bhaṭṭar* standing with the elephant and conducting it give in writing this document. (421) This the signature of Nandiśvarabhaṭṭan of Dvēdaikompuram of the division of Vīra Nārāyaṇachchaturvēdimaṅgalam in the fertile country of Kshatriyaśikhāmaṇivaḷamāḍu. Thus, as stated in the document and on the permission of Naṅgarumāmāvāyan, Mīnavaṉamūvēndavēḷān, the lord of Koṟṟamaṅgalam, the lord of Dēvankuḍi, Dāmōdarabhaṭṭan of Kaḍalaṅguḍi the middle village, Pūvattabhaṭṭan and Naṅgarumamārāyan of Koṭṭaiyūr, Śembiyan Mūvēndavēḷan, Sōlavēḷān, the lord of Araiśūr and Paramēśvarabhaṭṭa of Sarvakratuyāji Pulḷimaṅgalam, the middle village, the engravers of the gift in Kōdaṇḍan of Ālaṅguḍi Iḷavaḍikal Naḷḷāran of Pūdamaṅgalam, Karpakañśōlai of Álattūr, Śiṅgaḷaveṇkāḍaṉ, the old man of Paruttiyūr, Gaṇavati *alias* Mukavetṭi Kiḻavāy, Mūṇḍanaraṅgan, Śaiyadan, Amalaṉ, Tattan, Śikiṭṭaṉ, Mādēvanbhūmi, the accountant among the engravers, Tāḷi Vīraśōḷaṉ of Uruvūr. Ambalattāḍi *alias* Paṭṭōlaiperumāṉ, Śīkaṇḍaṉ Dēvan Mākāḷaṉṟiñji and Nakkan *alias* Maṇḍakavan (*thus we all*) on the one hundred and thirteenth day of the twenty-third year of the reign gave this engraved grant. (434) This the signature of Rājēndraśōḷappallavaraiyan *alias* Arumoḷi, the king of Naḍārkiḻāṉ of the division of Tiraimūr of the fertile country of Ūyyakkoṇḍārvaḷanāḍu. The same of Rājēndraśōḷabrahmamārāyan *alias* Krishṇan Rāman of Kēraḷānta kachchaturvēdimaṅgalam of Veṇṇāḍu division of the fertile country of Uyyakkoṇḍārvaḷanāḍu. The same of Uttamaśōḷapallavaraiyan *alias* Irayirappallavaraiyan lord of Araiśūr of Pāmbuṇikkūṟṟam division of the fertile country of Nittavinōdavaḷanāḍu. The same of Damōdarabhaṭṭan of Kaḍalaṅguḍi Dvēdaikompuram of Kurukkaināḍu division of the fertile country of Rajēndrasiṁhavaḷanāḍu. The same of Mīnavana Mūvēndavēḷān *alias* Sīkaṇḍan king of Kurumbilakiḻān of Ambānāḍu division of the fertile country of Uyyakkoṇḍārvalanāḍu.

Translation of the 15th plate—lines 295—315.

the creepers . . . . . ; may you enjoy the several trees and the enjoyment and cultivation of mango trees; may you have the privilege of opening up big oil-presses; may you enjoy the upper irrigation and straining in the channels that passing through this village irrigate other villages; may you enjoy the upper irrigation and straining in the channels that passing from other villages come to this village. The cocoa and palmyra trees cultivated in this village shall not be climbed up by the *Īḻavar*[1]; may you enjoy the privilege of the planting of (*pillars for*) *tōraṇas*[2] as befitting your position. For the enjoyment of the above rights may you enjoy also the *nāḍāṭchi*,[1] the *ūrāṭchi*, one *nāḻi* (*of rice collection*)

[1] Literally the polluted, by which term is meant the *nāḍārs* or *śāṇārs*, commonly called the toddy-tree climbers.
[2] The gate of a house in Sanskṛit, but it also means festoons strung of green leaves, generally mango leaves.

for every *vaṭṭi* (platter), one *nāḷi* (*of rice collection*) on (*the days sacred to*) the manes, the tax on weddings, the (*tax on*) washermen's stones, the tax on potters, the rent on water, the leaves collection,[2] (*a*) cloth for (*every*) loom, the brokerage, the taxes on goldsmiths, the tax on neatherds, the tax on sheep, the good cow, the good bull, the watch of the country, the guana, tortoise, frog and others of the kind in the common embankments inside (*the village*); may you enjoy the right of sowing *kār*, the supreme management, the *ikudi* petitions and other rights even without the exception of the lands used for raising good crops. For the enjoyment of the above rights may you enjoy also the right of irrigating by obstructing the water by embankments, of straining and allowing the flow of the current. May you enjoy the right of the upper irrigation and straining in the channels irrigating this land; in these channels none (*else*) shall enjoy the right of cutting up branch-channels, of obstructing the water, of shutting up the lower sluices, of raising up the water by obstructions, and of lifting up water by baskets. Let none obstruct the common running water or use that water for purposes of irrigation by obstructing its course. Let none raise round about storeyed houses and mansions, or sink unwalled wells, or enjoy the proceeds of the cocoanut trees yielding (*cocoanuts*), *damanakam*,[3] *marū*,[4] *iruvēli*,[5] *śeṇpaka*,[6] the blue lily, mango, jack, areca-nut, palmyra. . . . . .

No. 30. *The second Leiden copper-plate grant.* Cir. A.D. 1084.

The second of the Leiden grants is on three plates about 14·8 inches by 5·3, held together by a strong ring, bearing a large seal very similar to that on the first grant, but with the inscription:—

श्रीकुलोत्तुगचोळस्य राजकेसरिवर्मणः पुण्यं क्षोणीश्वरसभाचूडारत्नाया शासनम्.

Śrī-Kulōttuṁga-Chōḷasya Rājakēsarivarmaṇaḥ puṇyaṁ kshōnīśvarasabhāchūḍāratnāyā(ya) śāśanam.

Śrī-Kulōttuṁga-Chōḷa Rājakēsarivarman's auspicious edict to the crest-jewel of the assembly of earth-rulers.

Whether through mistake on the part of the engraver or from want of room to get the whole inscription into the one line round the circumference, is uncertain, but the syllables—°*lasya Rājakēsarivarmaṇaḥ* are inserted below °*ṁga-Chō* and *puṇyaṁ kshōnīśvara* between which they must be read, and this, together with the peculiar forms of some of the letters, makes the legend difficult to decipher.

The grant is of Kōvirājakēśarivarmā Śrī Kulōttuṅga chōḷa probably the successor of Rājarāja Rājakēsarivarmá, and being dated in the twentieth year of his reign, would seem to belong to A.D. 1084. The language is Tamiḻ throughout.

First plate.

1. Pukaḷ-mādu viḷaṅga Jaya-mādu virumba Nila-makaḷ nilava Malar-makaḷ puṇara ura(ri ?) maiyiṛ śiranda maṇi-muḍi śū-
2. ḍi Villavar kulaitara Mīṉavar nilaikeḍa Vikkalar Siṅgaṇa(ḷa ?)ṛ mēl-kaḍalpāya-ttikkaṉaittuṉ= taṉ=śakkara-naḍāt-
3. ti vīra-siṅṅāsanattu-p-Puvaṉamuḻuduḍaiyāḷ-ōḍum viṛṛ-irund-aruḷiya Kōvirājakēśari-pa(va ?)nma (rmma ?)rāṉa chakka-
4. ravarttigaḷ Śrī Kulōttuṅgaśōḻadēvarkku yāṇḍu irupadāvadu Ayirattaliyāna Āhavamalla-
5. kulakaralpurattu kōyilinuḷḷāl-ttirumañjaṉa-śālaiyil paḷḷipīḍam Kāliṅgarājaṉil eḻund-aruḷi irukka Kiḍārat-
6. taraiyaṉ Keyamāṉikkava ḷanāṭṭu-p-Paṭṭaṉakkūṛṛattu Śōḻakulavallipaṭṭanattu eḍuppitta Rājēndraśō-
7. ḷapperumbaḷḷikkum ( ) Rājarājapperumbaḷḷikkum paḷḷichchaṇḍamāṉa ūrkaḷ paḷambaḍiyanda-rāyamum vīra-

[1] *nāḍāṭchi*, the management of a *nāḍu*—country, and *ūrāṭchi* is the management of a *ūru*—village.
[2] For manure, or to be used as dishes for eating in taking meals.
[3] & [4] Are fragrant shrubs—*Damanakam* is *Artemisia*, *maru* is *Artemisia austriaca*.
[5] *Iruvēli* is a shrub, the roots of which are very fragrant—*Andropogan muricatum*.
[6] *Śeṇpaka* is the Sanskṛit *champaka*—*Michelia champaca*.

8. śēshaiyum paṉmai-paṉ ḍaiveṭṭiyum kundāliyum śuṅgamōramum uḷḷiṭṭaṇav=ellām tavirṉ-
9. damaikkum muṉpu paḷḷichchandaṅgaḷ kāṇiyuḍaiya kāṇi āḷaraittavira īppaḷḷichchaṅgattārkkē kāṇi-
10. yākapperṟamaikkum tāmraśāsaṉam paṇṇittara-vēṇḍum-eṉṟu Kiḍārattaraiyar tūtaṉ Rājavi-
11. dyādhara Śrī Sāmantanum Abhimānōttuṅga Śrī Sāmantaṉum vīṇṇappam śeyya ippaḍi sandhivigrahi-
12. Rājavallabhappallavaraiyanōḍuṅ=kūḍa irundu tāmraśāsanam paṇṇikkuḍukkav=eṉṟu adikāri-
13. kaḷ Rājēndraśiṅgamūvēndavēḷārkku-ttirumukam prasādañ=śeydaruḷi-vara-ttāmraśāsanañ=śeydapaḍi Kaḍārattа-
14. raiyaṉ Keyamāṇikkavaḷanāṭṭu-Paṭṭaṉakkūṟṟattu Śōḷakulavallipaṭṭaṉattu eḍuppitta Rājarāja-perumba(ḷ*)li-
15. kku paḷḷichchandam Keyamāṇikkavaḷanāṭṭu-p-Paṭṭaṉakkūṟṟattu Āṉaimaṅgalam nilan=toṇṇūṟṟēḷe iraṉ-

Second plate; first side.

16. ḍumākkāṇiaraikkāṇiyum munpuḍaiya kāṇi āḷarai-ttavira ippaḷḷi-chchaṅgattārkkē kāṇiyākavum idu kāṇikkaḍaṉ nellu-
17. eṇṇāyirattu-ttoḷḷāyirattu-nārpattu-mukkalanē īrutūṇi-kkuṟuṇi muṉṉāḷiyiṉāl nichchayitta nellu nālāyīrat-
18. taiññūṟṟukkalamum Āṉaimaṅgalattu brahmadēyam nilam paṉṉiraṇḍēmukkāliṉāl nellu nānūṟṟu-kkala-
19. m nichchayitta nellu aiññūṟṟaṟupadiṉ kalamum iṉṉāṭṭu Muñjikuḍi nilam irupattēḻēmukkālē-mukkāṇi-a-
20. raikkāṇiyiṉāl kāṇikkaḍaṉ nellu iraṇḍāyiratteḻunūṟṟeḻupattoṉpadiṉ kaḻanē tūṇi-
21. nāṉāḷi nichchayitta nellu āyirattеṇṇūṟṟukkalamum Tiruvārūrkkūṟṟattu Āmūr nila-
22. m nūṟṟāṟēmākāṇi [illegible] yil kāṇikkaḍaṉ nellu-ppadināyirattaṟunūṟṟukkalanē irutūṇik-
23. kuṟuṇi aṟunāḷi [illegible] nichchayitta nellu aiyyāyiratteṇṇūṟṟaimbadiṉ-kalamum Aḻanāṭ-
24. ṭu Vaḍakuḍiyāna Nā [illegible] ṇalūr nilam eḻupadēḻumukkālē nānmāvaraiyiṉāl kāṇikkaḍanne-
25. llu āṟāyirattaiññūṟṟoṟupattu nāṟkalanē aṅguṟuṇi orunāḷi nichchayitta nellu iraṇḍā-
26. yiratteṇṇūṟṟu nārppadiṉ-kalamum iṉṉāṭṭū-k-Kīḻchchandirappāḍi nilam pattē iraṇḍumākkāṇi-
27. araikkāṇi mundirikai kiḻmukkālināl kāṇikkaḍaṉ nellu āyirattorupattirukalanē aiṅguruṇiyum iṉṉā-
28. ṭṭu-p-Pālaiyūr brahmadēyam nilam arupadē mukkālināl nellu āyirakkalam nichchayitta nellu āyirattai-
29. ññūṟṟu kalamum Jayaṅkoṇḍaśōḷavaḷanāṭṭu-k- Kurumbūr nāṭṭu-p-Puttakkuḍi nilam eṇpattēḻē-
30. kāliṉāl kānikkaḍaṉ nellu eṇṇāyiratteḻunūṟṟirupadin kalanē tūni nānāḷi nichchayitta nellu ā (?)

Second plate; second side.

31. ārāyirattorunūrreḻukalamum Vijayarājēndraśōḷavaḷanāṭṭu Iḍaikkaḷi nāṭ-
32. ṭu Udayama(mā)rttāṇḍanallūr nilam mūṉṟē mūṉṟumāviṉāl nellu nūṟṟu-
33. muppattaiṅ [illegible] galanē mukkuṟuṇi muṉṉāḷi idu puṉśey variśaippaḍi iṟai-
34. kkaṭṭu-ttiruvāy [illegible] moḻindaruḷiṉapḍi nellu eḻupatteṇkalaṉney aiṅguruṇi-
35. idil ippaḷḷikku-ppādiyum ivvūrkaḷil palapāṭṭaṅgaḷ uḷḷiṭṭa andarāya-
36. mum paṉmaipaṇḍaveṭṭiyum uṭpaḍa-kkaḍaṅ=kāśum nellum ippaḷḷik-

Third plate; first side.

37. ku vēṇḍum nivandaṅgaḷukku iruppadāka iraiyili iṭṭamaikkum ippaḷḷichchaṅdaṅgaḷ muṉ-
38. paḍaiy kāṇi āḷarai-ttavira-kkuḍinīkki ippaḷḷichchaṅgattārkkē kāṇiyāka kuḍuttōm*=eṉṟum
39. Keyamāṇikkavaḷanāṭṭu-p-Paṭṭaṉakkaṟṟattu-ch-ChōḷakulavallipaṭṭaṉaṭṭuŚrī Śailēndrachūḍāmaṇiva-
40. mma vihāramāṉa Rājarājapperumbaḷḷikkum paḷḷiniḷaiyum paḷḷiviḷākamum uṭppaḍa ellai kīḻ-
41. pāṟkellai ka [illegible] ḍaṟkaraiyil maṉaṟkuṉṟuṭpaḍa mērkum teṉpārkkellai Pukai-
42. uṇikkiṉaṟṟuk [illegible] ku vaḍakkum idaṉ mēṟkku Tiruviraṭṭāṉamuḍaiya-mahādēvar nilattu
43. kku vaḍakkum idaṉ mēṟku-p-Pāvaikkuḷattu Mārāyaṉ kalluvitta kuḷattil vaḍakarai mērku nō-
44. kki Kāraikkārpperuvaḷiyur vaḍakkum mēlpāṟkellai Kāraikkār-pperuvaḷikkuk-kiḻakkum
45. vaḍapāṟkellai Śōḷakulavallipaṭṭanattu nilam Vaḍakāḍaṉpāḍi ellaikkuṭṭeṟkum āka iṉ-

Third plate; second side.

46. nāṉkellaikkuṭppaṭṭa nilam muppattoṉṟēmukkālē iraṇḍumāmundirikai idu an-
47. darāyamum paṉmaipaṇḍaveṭṭiyum maṟṟum eppērppaṭṭidum uṭpaḍa ippaḷḷikke iṟaiyi
48. li kuḍuttōm ippaḍi śeydu kuḍukkavenṟu tiruvāymōḷindaruḷi-ttirumukamprasādāñśeyd=aru
49. ḷi vandadu tāmraśāsanam paṉṉikkuḍukkavenṟu Sandhi-vigrahikaḷ ājavallavappallavaraiyarum a
50. dikārikaḷ Rājē ( ) ndiraśiṅgamūvēndavēḷārum śolla ittāmraśāsanam em eḷuti-
51. ṉēn uṭkko ( ) ḍi vikkiramāparaṇatterinda palapalavakai vēḷaikkāṟaril nalaiuḍaiya Paṇai-
52. yāṉ Nikarili ( ) śōḷan Mathurāntakaṉeṉa ivai eṉ eḷuttu / / /

TRANSLATION.

Hail to Kōvirājakēsaripanma, the *chakravartī* Śrī Kulōttuṅgaśōḷadēva, in whom shines the Fame-goddess, who is loved by the Victory-goddess, in whom dwells the Earth-goddess, who is wedded to the Flower-goddess (*Lakshmī*), and who wearing a diamond crown most celebrated for beauty, graciously sits on his valorous lion-seat (*siṁhāsana*) with Puvanamuḻuḍuḍaiyāḷ, after cutting away the Villavas, driving back the Minavas[1] and swaying his sceptre[2] over all the directions of the west sea of Vikkaḷar and Śiṅgaḷar (Ceylon). He, in the twentieth year of his reign, while graciously seated on *Kāliṅgarāyaṉ*[3], the temple throne placed in the *Tirumañjanaśālai*[4] inside the temple of the town of Āhavamallakulakaralpuram otherwise called Ayirattaḷi, was requested by the king of Kiḍāra to exempt the villages belonging to the temple of Rājēndraśōḷaperumbaḷḷi and Rājarājaperumbaḷḷi which were built in Śōḷakulavaḷḷipaṭṭaṉa, situated in the Paṭṭaṉakkūṟṟu division of the fertile country of Keyamāṇikkavaḷanāḍu from the taxes of *antarāya*[5], *vīraśēshai*[6], *paṉmaipaṇḍaveṭṭi*[7] and *kundāli*[8] and to permit the exchange of the possession of lands from the old inhabitants to the temple. Thus at the request of the king of Kiḍāra which was reported by his messengers, Rājavidyādhara Sāmanta and Abhimānōttuṅga Sāmanta, we graciously issue this order to our agent, Rājarājamūvēndavēḷāṉ, to execute copper-plate document to this effect in company with Rājavallabhappallavaraiya (*the minister*) of war and peace[9]. (l. 14) The lands and produce belonging to the temple of Rājarājaperumbaḷḷi, which was built in Śōḷakulavallippaṭṭaṉa in the division of Paṭṭaṉakkūṟṟu of the fertile country of Keyamāṇikkavaḷanāḍu;—ninety-seven and three-eightieths and a-hundred-and-sixtieth[10] (*vēḷis ?*)[11] of land in Ānaimaṅgalam of Paṭṭaṉakkūṟṟu in the fertile country of Keyamāṇikkavaḷanāḍu are now fixed in the possession of the temple in exchange of the former owners with the calculated[12] paddy produce of eight thousand nine hundred and forty-three *kalams*, two *tūṇis*, one *kuruṇi*, and three *nāḻis*, and the settled[13] paddy produce of four thousand five hundred and six *kalams*[14]; twelve and three-fourths (*vēḷis ?*) of lands given to the Brāhmaṇs of Ānaimaṅgalam with the calculated paddy produce of four hundred *kalams* and the settled paddy produce of five hundred and sixty *kalams*; twenty-seven and three-fourths and three-eightieths and a-hundred-and-sixtieth (*vēḷis ?*) of land in Muñjikkuḍi of this country with the calculated paddy produce of (20) two thousand

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[1] The Mīnavas are the Pāṇḍiyans, so named from their fish flag.
[2] *Chakra* though it literally means discus, stands for the sceptre when used generally.
[3] The name of the temple throne. [4] The apartment in the temple where water is stored for bathing the idol.
[5] *Antarāya.*—This word has already occurred (*see ante*, p. 51, n. 8), where it is left unexplained. It may possibly be interpreted import duties from *āya*, meaning duty, and *antar* on (*things*) coming in.
[6] Fees given to the temple at marriages—a practice which in all Hindu societies continues to this day.
[7] Fee for the use of old paths.
[8] *Kundāli* is an axe for cutting wood (generally fuel wood for use in the houses). It is not plain whether by this the ancient Chōḷa kings also levied a tax on the use of arms, or whether it is a tax on cutting firewood in forests.
[9] Rājavallabhappallavaraiyan is called *Sandhivigrahī*, which I translate as (*the minister*) of war and peace, from *sandhi*, peace, and *vigraha*, war.
[10] The Tamiḻ way of expressing fractions. The mode of expression would be lost if it were translated 97 $\frac{7}{160}$ instead of 97 and $\frac{3}{80}$ and $\frac{1}{160}$.
[11] *Vēḷis ?*—The measurement of land is not given. The grant being in the Taṅjūr District, according to the way of calculation there we may roughly translate *vēḷis*.
[12] & [13] *Calculated and settled paddy produce.* Even now the lands have these two systems, the former calculated produce having been fixed in past time.
[14] Paddy especially in the districts of Tiruchināpaḷḷi and Taṅjūr is calculated in *kalam*, *tuṇi*, *padakku*, *kuruṇi*, and *nāḻi*. To explain the system the following table is necessary :—

8 *nāḻis* make one *kuruṇi*.	2 *padakkus* make one *tūṇi*.
2 *kuruṇis* make one *padakku*.	3 *tūṇis* make one *kalam*.

A *kalam* (modern) is equal to 24 Madras measures in Taṅjūr and 40 in Tiruchināpaḷḷi. A *kalam* = either 12 *kuruṇis* or 6 *padakkus*, 3 *tūṇis*.

seven hundred and seventy-nine *kalams*, one *tūṇi* and four *nāḻis* and the settled paddy produce of one thousand eight hundred and six *kalams*; one hundred and six and one-sixteenth (*vēlis ?*) of land in Āmūr of Tiruvārūr division with the calculated paddy produce of ten thousand six hundred and six *kalams*, two *tūṇis*, two *kuruṇis*, and six *nāḻis* and settled paddy produce of five thousand eight hundred and fifty *kalams*. Seventy and three-fourths and nine-fortieths (*vēlis*) of land in Ṇāṇalūr, otherwise called Vaḍakuḍi of the country of Aḷanāḍu with the calculated paddy produce of six thousand five hundred and fourteen *kalams*, five *kuruṇis* and one *nāḻi* and the settled paddy produce of two thousand eight hundred and forty *kalams*. Ten and two-twentieths and one-eightieth and a-hundred-and-sixtieth and a three-hundred-and-twentieth and three by one thousand two hundred and eighty (*vēlis ?*) of land of Kīḻchchandirappāḍi of this country with the calculated paddy produce of one thousand and twelve *kalams* and five *kuruṇis*. Sixty and three-quarters (*vēlis ?*) of land given as donations to the Brāhmaṇs of Pālaiyūr of this country with the calculated paddy produce of one thousand *kalams* and the settled paddy produce of one thousand and five hundred *kalams*. (29) Eighty-seven and a quarter (*vēlis ?*) of land in Puttakkuḍi of Kurumbūr division of the fertile country of Jayaṅkoṇḍaśōḻavaḷanāḍu with the calculated paddy produce of eight thousand seven hundred and twenty *kalams*, one *tūṇi* and four *nāḻis* and the settled paddy produce of six thousand one hundred and seven *kalams*. Three and three-twentieths (*vēlis ?*) of land in Udayamārttāṇḍanallūr of Iḍaikkaḻināḍu of the fertile country of Vijayarājēndraśōḻavaḷanāḍu with the calculated paddy produce of twelve *kalams* and five *kuruṇis* and the settled paddy produce of one hundred and thirty-five *kalams*, three *kuruṇis* and three *naḻis* and the settled dry land paddy produce of seventy-eight *kalams* and five *kuruṇis* as favourably fixed during the settlement of taxes. Half of this (the above stated lands and produce) shall be in the enjoyment of this temple and the other half shall cover the several expenses of *antarāya*, *panṉai paṇḍaveṭṭi* and other taxes incurred in money or paddy by this village. Thus for the exemption from taxation and for the exchange of the lands from the former owners to the temple we issue this order. The boundary of Rājarājapperumbaḷḷi, otherwise called Śrī Śailēndrachūḍamaṇivarmavihāra of Śōḻakulavallippaṭṭaṉa of Paṭṭaṉakkurṟu division in the fertile country of Keyamāṇikkavaḷanāḍu, with the temple site and temple court; (41)—East boundary—west of the sand-hill on the sea-shore. South boundary north of Pukaiuṇṇi well north of the lands of Tiruviratānamuḍaiyamahadēva situated to the west of the above (*Pukaiuṇṇi*) north of Pāvaikkulam and Mārāyaṉkalluvittakuḻam and north of the great road to Kāraikkāl. North boundary, south of Vaḍakāḍambāḍi lands of Śōḻakulavallippaṭṭaṉa. Thus thirty-one and three-quarters and two-twentieths and one by three hundred and twenty (*vēlis ?*) of land within the four boundaries with all the taxes of *antarāya* panṉaipaṇḍaveṭṭi and others exempted we give to the temple. Thus according to the gracious order and the order thereon to execute copper-plate document by Rājavallava(bha)ppallavaraiya, the minister of war and peace and Rājēndraśiṅgamūvēndavēlār, I, Nikariliśōḻa *alias* Mathurāntaka, one of the faithful of the several servants of the palace, engraved this copper-plate grant. This my writing (*signature*).

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NOTE.—*v.* = village, *g.* = god, *k.* = king, *Ch. k.* = Chōḷa king, *Vij. k.* = Vijayanagar king, *Chal. k.* = Chālukya king, *ch.* = chief, *co.* = country, *t.* = town, *tr.* = tribe, *mt.* = mountain, *riv.* = river.

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